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FOUR BOOKS  
OF  
XENOPHON'S ANABASIS

*WITH INTRODUCTION, MAP, NOTES, LEXICON,  
TABLE OF GRAMMATICAL REFERENCES AND EXERCISES,  
AND TABLES OF ILLUSTRATIONS*

BY  
JAMES ROBINSON BOISE, PH. D., LL. D.

NEW YORK ··· CINCINNATI ··· CHICAGO  
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## PREFACE TO THE EDITION OF 1878.

CONTAINING FIVE BOOKS.

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THIS edition of the first five books of Xenophon's *Anabasis* has been prepared at the suggestion of several leading teachers, in view of the fact that four or five books are now required for admission to many of our best colleges.

### TEXT AND NOTES.

The text is the same as that of the larger work containing the seven books; and is chiefly that of Hertlein, published by Weidmann. Both text and notes have been revised; errors, so far as discovered, have been corrected; and imperfections in the print, resulting from successive editions, have been carefully repaired.

### LEXICON.

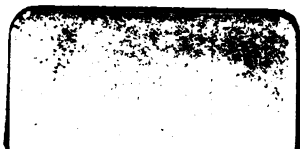
The Lexicon has been revised, and chiefly rewritten, so that it is now adapted to the entire *Anabasis*. The principal parts of the regular verbs, particularly of the pure verbs, are indicated only by the form of the present, and the ending of the future, e. g., *τιμάω, ᾶ, ἦσω*. The forms *ἐτίμησα, τετίμηκα*, etc., are easily inferred. Pains have been taken to give in full, as far as used, the principal parts of verbs which are irregular, in the

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## PREFACE TO THE EDITION OF 1885.

CONTAINING FIVE BOOKS.

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THIS edition is rendered necessary by the publication of the new grammar of Hadley and Allen. The notes on the first three books are the same as those which accompany the edition of seven books; with the exception that the grammatical references have been changed and adapted to the new grammar. The notes on the fourth and fifth books have been written recently. A table has been prepared with some care and labor, containing additional grammatical work, with references to the grammar of Hadley and Allen, and also to the last edition of Goodwin's grammar. Some exercises accompany the first twelve pages of the text, which it is thought may be made very profitable by the skillful teacher and thorough scholar. They may be given orally or written on the blackboard (which in ample dimensions should be found in every class-room where a language is taught).

Careful grammatical work must lie at the foundation of all thorough Greek scholarship. Such work should accompany the first few pages of the *Anabasis*. Afterward, the learner may safely advance more rapidly; and before finishing the five books he may take up some collateral historic reading. The passages on the expedition of the ten thousand Greeks, in the histories of Grote, Curtius, and Smith, furnish interest-

ing and valuable information. The recent work of Professor W. C. Wilkinson, entitled "Preparatory Greek Course in English," is particularly recommended. This work contains an interesting chapter on the Anabasis.

For the kind reception which has been accorded to the previous editions of the Anabasis, the editor wishes to express his very sincere and hearty thanks.

J. R. BOISE.

MORGAN PARK (near Chicago), ILLINOIS, *June, 1885.*



## PREFACE TO THE EDITION OF 1887.

CONTAINING FOUR BOOKS.

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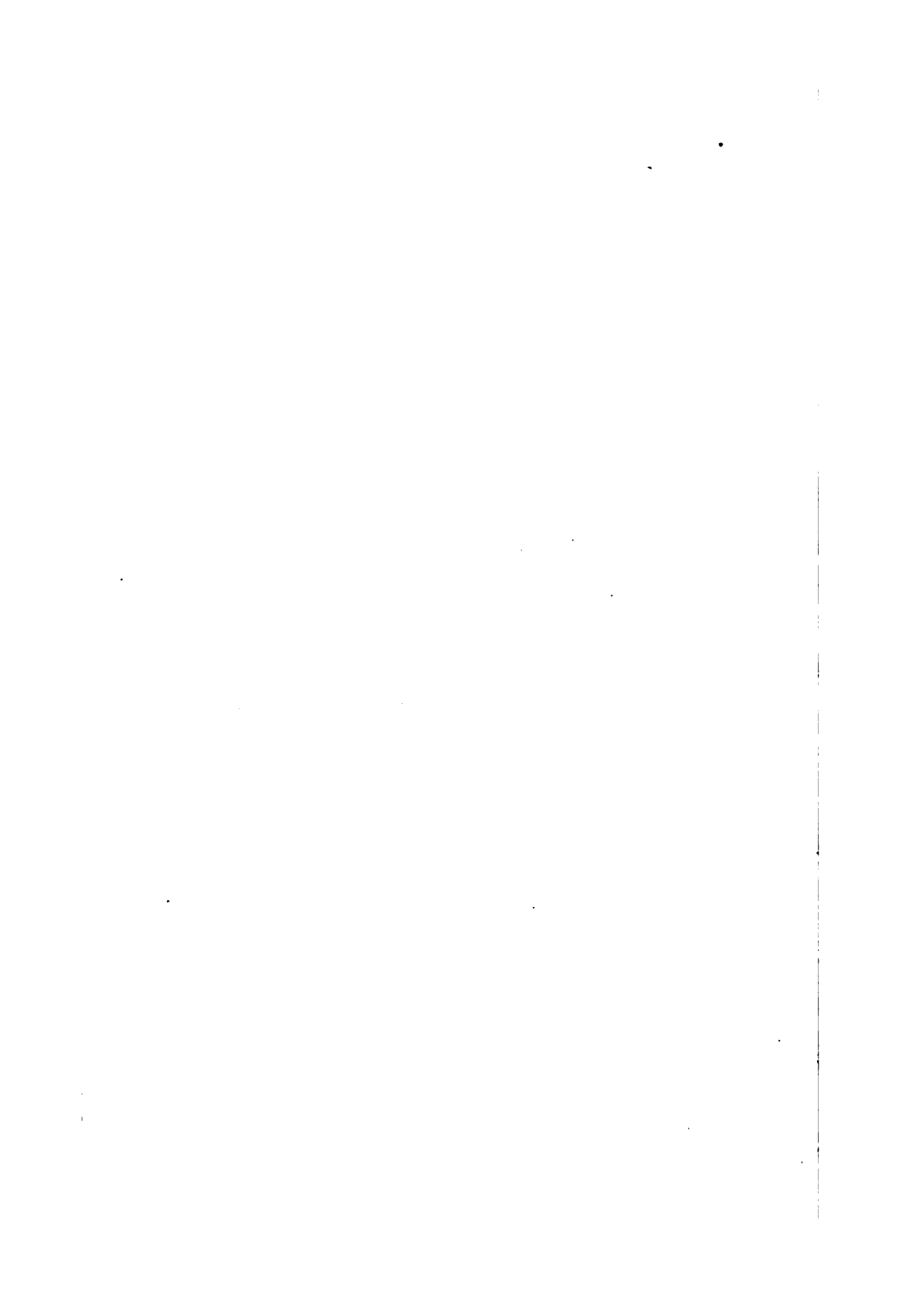
It has been ascertained by extensive correspondence that only four books of the *Anabasis* are now required for admission to our colleges. For this reason, a new edition with this number of books is now published. The material, as will be seen by the table of contents, is the same, omitting the fifth book and the notes upon it, as in the last edition, that of 1885.

J. R. BOISE.

MORGAN PARK (near Chicago), ILLINOIS, *June, 1887.*

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## INTRODUCTION.

TRANSLATED FROM HERTLEIN.

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§ 1. AMONG the most distinguished of ancient authors, whose works still present, after the lapse of more than two thousand years, an inexhaustible fountain of the noblest enjoyment and the richest instruction, XENOPHON, an Athenian, son of Gryllus, has justly acquired a conspicuous position. The year of his birth cannot with certainty be given; and it would seem quite proper in a work of this kind to pass over the investigation of this point, were there not in the *Anabasis* itself several passages which bear upon it. The third year of the 82d Olympiad = 450 B. C., is the date commonly assumed, having been inferred from the statement of Stesiclides, cited by Diogenes Laertius (II, 56), who places his death in the first year of the 105th Olympiad = 360 B. C., added to the statement of Lucian (in the *Μακρόβιοι* ch. 21), that he lived more than ninety years. But the statement of Stesiclides is more than doubtful, because in the *Historia Graeca* VI, 4, 36, the death of Alexander tyrant of Pherae is mentioned; and this took place, according to Diodorus Siculus (XVI, 14), in the 4th year of the 105th Olympiad; hence Xenophon must have lived several years after 360, B. C. The passages in the *Anabasis* which bear on this question, are the following:—1st

in 3, 1, 14, and 25, he alludes to his age as though he might appear too youthful to take the position of commander; 2d, in 3, 2, 37, Xenophon and Timasion are mentioned as the youngest generals; 3d, in 5, 3, 1, all, who were more than forty years of age, are represented as taking ship, while Xenophon, with those who were younger, continues the march by land, and in 7 3, 46, he is spoken of as commander of those who had not yet passed the thirtieth year of their age; 4th, in 7, 6, 34, it is implied that he had no children. All of these passages, however, fail to justify the assertion that Xenophon was scarcely more than 26 or 27 years of age at that time; since, when generals were chosen by the popular vote, it was customary to elect only those who were men of experience, and somewhat advanced in years; and, for this reason, the first two passages above referred to, prove nothing decisive. Nor does the fact, that Proxenus was only about thirty years of age (*Anab.* 2, 6, 20), Agias and Socrates about thirty-five (2, 6, 30), and Menon much younger (2, 6, 28), bear at all on this question; because these generals were not chosen by their own soldiers. So also the two passages cited under the 3d head, prove nothing with certainty; for the leader might be older than the men whom he commanded, inasmuch as he commonly went on horseback, and could thus more easily bear the fatigues of the march than the common soldier who must go on foot. The last passage above cited, presents nothing from which any positive conclusion can be drawn respecting the age of Xenophon. On the contrary, it is implied in 7, 2, 38, that he was of such an age that he might be supposed to have a marriageable daughter. Furthermore, Diogenes Laertius (II, 22), and Strabo (IX, 2, p. 251, Tauchn.), relate that Xenophon was engaged in the battle of Delium (which occurred Olymp. LXXXIX, 1 = 424, B. C.). Now as the Athenians did not perform military duty beyond the borders of Attica before the twentieth year of their age, Krüger\* concludes that Xenophon may have been born about

\* *De Xenophontis vita.* Hal. Sax. 1822.

Olymp. LXXXIV, 1 = 444, B. C., and consequently that he may have been about forty-four years of age at the time of the expedition into Upper Asia.

Of Xenophon's youth we know little. It appears from *Anab.* 7, 8, 4, that he belonged to a family of considerable wealth; and it cannot be doubted that he received a careful education. To the culture of his mind were doubtless added those gymnastic exercises which always constituted an important part of an Athenian education: he shows, at least in his own writings, a great fondness for horsemanship, and for the chase. On his spiritual development, no person exerted so great an influence as Socrates, to whom he has consecrated an offering of genuine love and admiration in his literary works. That he was also a hearer of the celebrated Sophist Prodicus, of Ceos, is related by Philostratus in the *Lives of the Sophists*, 1, 12; from which passage it also appears that he spent some time in Bœotia as a prisoner. Here he appears to have contracted that friendship for Proxenus which exerted on the events of his subsequent life so marked an influence.

Induced by Proxenus (*Anab.* 3, 1, 4), he repaired in the year 401, B. C. to Asia Minor, where he was introduced to the younger Cyrus, whom he accompanied in the expedition against Artaxerxes II. The principal motives which led him to follow Cyrus, were probably the desire of military renown, and the hope of increasing his fortune, which most likely had been greatly impaired, like that of many other Athenians, in the disasters attending and following the Peloponnesian war. These motives overcame the scruples which he at first experienced in view of the hostility of Cyrus towards Athens, and the consequent probability that he might incur the jealousy of his native city.

After the battle of Cunaxa, and after most of the Grecian generals had been taken and executed by the treachery of the Persians, Xenophon was the first to animate the drooping spirits of the Greeks and from this time forth he was the soul

of every enterprise in the celebrated retreat of the ten thousand. The remnant of these, after their return, were united with the troops of the Spartan Thibron (or Thimbron), to defend the Greek colonies in Asia Minor against the Persians. In the expedition under Thibron and his successor Dercylidas, Xenophon appears also to have taken part; perhaps as leader of the *Kύραιοι* (cf. 3, 2, 17). It is at least certain that he accompanied Agesilaus, first in his military operations against the Persians in the year 396, B. C., and afterwards in 394, B. C., in his march through Thrace and Thessaly to Bœotia; and that in the battle of Coronea he fought on the side of the Lacedæmonians against his own fellow-citizens. This proceeding, which has been severely censured by some modern scholars, especially by Niebuhr, will be viewed in a much milder light when all of the circumstances as well as the prevailing opinions of the time are taken into consideration. The Greeks, notwithstanding their subdivision into many States, considered themselves as united into one people by a common language and religion, as well as by similar customs and institutions. Hence as a general rule those who were banished, did not hesitate to join in war with another State against their paternal city, under the idea that they were only contending for their own rights against a party which was hostile to themselves. The censure which has on this account fallen on Xenophon, belongs, therefore, not so much to him as to the age in which he lived.

Xenophon was banished (probably soon after he passed over with the army from Europe into Asia, *Anab.* 7, 7, 57), for the reason that he had entered into the service of Cyrus, who, through the most active support given to the Lacedæmonians in the Peloponnesian war, had been the principal cause of that result which was so disastrous to Athens. The situation in which Xenophon was placed, fully explains, if it does not justify, his conduct. To this must be added the general admiration for the Spartan constitution, which culti-

rated men at Athens then felt, owing to the corruption of the democracy, in which admiration Xenophon participated; and also that friendship and respect for Agesilaus, of which his writings afford abundant evidence.

Through the influence of his friend Agesilaus, Xenophon received as a reward for his important services in the war, a valuable estate at Scillus, in that part of Elis which had been taken by Sparta. Here, with a part of the spoils which were saved from the Persian expedition, he built and consecrated to Artemis that sanctuary which he so pleasantly describes in the *Anab.* 5, 3. Here in the enjoyment of rural quietude and leisure, such as a life of toil had fitted him to appreciate, he probably composed the greater part of his works. He was not however permitted to continue in the quiet possession of his estate. After the power of Sparta had been for ever broken in the battle of Leuctra (371, B. C.), the Eleans regained possession of Scillus, and compelled Xenophon to abandon his residence. The last years of his life were spent at Corinth: nor did his recall from banishment, effected by the influence of Eubulus, induce him to return to Athens. He, however, sent thither his two sons Gryllus and Diodorus, to join the army which the Athenians furnished, for aid to the Lacedæmonians just before the battle of Mantinea. Gryllus fell in battle while bravely fighting; and the Athenians claimed for him the honor of having mortally wounded the great Theban commander. Xenophon received the tidings of the death of Gryllus with the deepest sorrow; yet he bore the affliction in a manner worthy of the greatest men of antiquity. The year of his death is no more certain than that of his birth. Still we may assume that it did not occur before Olymp. CVI, 2 = 355, B. C., since it scarcely admits of a doubt that the small work *πόροι ἢ περὶ προσόδων* was written after the Social war which lasted from Olymp. CV, 3, to CVI, 1.

§ 2. Of the character of Xenophon, we are able to obtain a very complete view from his writings, especially from the



**Anabasis.** His leading traits were a refined susceptibility for all that is noble and good, mildness of disposition, fondness for pleasantries united with a firmness and decision which were invincible even in the most trying situations, a heart formed for friendship, and a remarkable devotion to persons of distinguished excellence; which, while it proves his sympathies to have been generous, at the same time not unfrequently obscures the clearness of his vision as a historian. Notwithstanding his fondness for philosophical studies, the pious faith of his ancestors lives in him undisturbed;—a fact which at first view appears surprising, but which is understood on the ground that Xenophon contemplated philosophy only in its bearings on real life, while from those more profound inquiries which Plato pursued, Xenophon stood almost entirely aloof.

§ 3. As an author, his practical nature leads him to treat principally of the events of his time, of the art of war, of political economy, and of the duties of the citizen in his relation to the state, as well as to the family. His writings therefore may be divided into historical, military, political, and philosophical. To his historical works belong the *Anabasis*, of which we shall have occasion to speak more fully below, and the *Historia Græca* (Ἑλληνικά), consisting of seven books which are a continuation of the work of Thucydides, and which contain a history of Greece from the twenty-first year of the Peloponnesian war down to the battle of Mantinea (from 410 to 362, B. C.); and to the same class of works belongs also the *Agesilaus*. The *Ἰππάρχικός* is a military treatise on the duties of a leader of cavalry; and to the same subject belongs also, for the most part, the tract *περὶ ἵπτικῆς*. So also in close connection with these works, stands the *Κυνηγητικός*, a treatise on hunting, the practice of which Xenophon considers an excellent school preparatory for war. His political writings comprise several smaller works; one on the Lacedæmonian State, another on the Athenian State (this latter, however, is probably not the work of Xenophon), a treatise on revenues, and a

tract on the tyrant Hiero (Λακεδαιμονίων πολιτεία, Ἀθηναίων πολιτεία, Πόροι ἢ περὶ προσόδων, Ἰέρων ἢ Τύραννος). To his philosophical writings belong the Memoirs of Socrates, Ἀπομνημονεύματα Σωκράτους, the Banquet (Συμπόσιον), the Oeconomicus (Οἰκονομικός), and the Apology of Socrates (Σωκράτους ἀπολογία), which is perhaps supposititious. To all these various classes belongs the Κύρου παιδεία, a sort of didactic, historical romance, in which Xenophon sets forth his own ideal of an accomplished ruler in the person of the elder Cyrus.

Most of Xenophon's writings are not less distinguished for their outward form, than for their valuable and important contents. Though his style is simple and unadorned (whence he has been called ὁ ἀφελὴς καὶ ἰσχνὸς χαρακτήρ), yet it glides along in an easy and charming manner, for the most part in a uniform and quiet stream. Though he seldom rises above this simplicity to a more elevated diction, yet he is by no means wanting in oratorical impressiveness and convincing clearness. He uses metaphors and other rhetorical figures somewhat sparingly, but is nice and tasteful in the choice of words, without being over-anxious for variety of expression. Nor is he very thoughtful to give a periodic roundness to his entire sentences or great regularity to the several parts: on the contrary he often passes in the midst of a sentence from one construction to another, after the manner of lively conversation, so that in few of the better Greek authors does the anacoluthon occur so often. With such characteristics of style, so far removed from all poetical coloring, it is the more surprising that he should so often employ single words, which, by other Attic writers, are used only in poetry. It would be injustice to Xenophon to suppose that this frequent use of poetic words arises from an effort to adorn his style; since this would be as tasteless and inept, as if one should seek to adorn a simple garment with here and there a purple patch. It is much rather to be explained on the ground of his protracted residence in foreign lands, and his intercourse with Greeks of various tribes

and dialects, especially with the Lacedæmonians, among whom words, which were merely poetic with the Athenians, may have been in common use; and hence quite naturally adopted by Xenophon from his ordinary language into his writings. On account of this and some other peculiarities of style, the ancient grammarians did not reckon Xenophon among the pure Atticists. But the general estimate of his character as a writer, is clearly shown by the appellation, Attic Muse, or Attic Bee (names so often given him), and also by the judgment of Cicero and of Quintilian.\*

§ 4. To attempt any thing like a general estimate of the value and importance of Xenophon's entire works, would require too much space; we cannot, however, in this introduction to a historical work, neglect to present very briefly some of the most important points relating to his character as a historian; and in this view not simply the *Anabasis* requires consideration, but also especially the *Hellenica*. This work, although of the highest value, and in certain parts admirable, is on the whole the least finished of Xenophon's more extended writings, being as it would seem not so much a finished work, as a rough sketch, in which the author aimed less to present a full historic development, than to set forth particular points of interest to himself. \* \* \* \* \*

§ 5. The *Anabasis* on the contrary, unquestionably the most attractive of Xenophon's writings, resembles a landscape in full sunlight. Every thing lies bright and open before our eyes: nothing stands in the shade, so as to give greater prominence to other objects: every thing appears in its proper

\* *Cic. Orat.* § 82, (*Xenophontis*) *sermo est ille quidem melle dulcior; and § 62. Xenophontis voce Musas quasi locutus ferunt.*—*Quintilian* X, 1, 82. *Quid ego commemorem Xenophontis illam jucunditatem in affectatam, sed quam nulla consequi affectatio possit? ut ipsas sermonem finis Gratias videantur, et, quod de Pericle veteris comædiæ testimonium est, in hunc transferri justissime possit, in labris ejus sedisse: quendam persuadendi deam.*

stature and coloring: nothing is exaggerated, nothing is presented in too brilliant hues. The most remarkable events are described with the same ease and freedom as the most commonplace. \* \* \* \* \* Aside from these excellencies, the *Anabasis* is important also on this account, because it presents a new step in the historic art, in which the author writes the history of his own deeds. This is at least the case from the beginning of the third book, where Xenophon for the first time becomes conspicuous. Furthermore, we have in this work the most important information respecting the contemporary condition of Greece, as well as of the Persian empire. The knowledge of still other countries and nations was also very greatly promoted by the *Anabasis*, since the author communicates the most valuable information respecting regions which till then were scarcely known by name, and which even at a later period were not accurately described. Finally it is a most important work for the study of the Grecian military system. In every thing relating to this subject, the author shows the highest intelligence. \* \* \* \* \* Much, however, especially in the beginning of the work, which the reader would fain know, and which is of importance, as well as much which is actually communicated, is passed over too lightly; and hence, as a mere historical work, the *Anabasis* cannot be compared with the great artistic productions of Thucydides, Sallust and Tacitus.

§ 6. The author of the *Anabasis* always speaks as though he had not himself attended the march, but as though he had received his information from another. Thus he says in 1, 8, 6, λέγεται; 1, 8, 18, λέγουσι δέ τινες; 1, 10, 1, ἐλέγοντο: 5, 4, 34, ἔλεγον οἱ στρατευσάμενοι. Only in the supposititious passage 7, 8, 25, do we find the first person ἐπήλθομεν. For this reason and also from the statement in *Hellen.* 3, 1, 2, where the following passage occurs: Ὡς μὲν οὖν Κύρος στρατευμά τε συνέλεξε καὶ τοῦτ' ἔχων ἀνέβη ἐπὶ τὸν ἀδελφόν, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς ἀπέθανε, καὶ ὡς ἐκ τούτου ἀπεσώθησαν οἱ Ἕλληνες

ἐπὶ θάλατταν, Θεμιστογένει τῷ Συρακοσίῳ γέγραπται, some persons have formerly denied that Xenophon was the author of the *Anabasis*. In opposition to this view, we are to consider the exact correspondence of the *Anabasis* with the other acknowledged writings of Xenophon, not simply in language, but also in their entire spirit,—in religious views, in fondness for military tactics, for horses and for the chase, as well as a great variety of particulars which cannot be enumerated here. In a word, the unprejudiced reader cannot entertain a doubt that Xenophon only could have written in the way in which the *Anabasis* is actually written.\* Furthermore, the testimony of antiquity is undivided that Xenophon was the author of the *Anabasis*. How then are we to explain the fact that, in the passage of the *Hellenica* above cited, Xenophon should refer not to his own work, but to that of Themistogena. It cannot be said in reply that the *Hellenica* was written before the *Anabasis*, and on this account he was unable to refer to his own work on this subject: for although it cannot with certainty be determined in what year the *Anabasis* actually was written, yet it is quite certain that it was completed earlier than the *Hellenica*. The latter was not finished before Olymp. CV. 4=357, B. C. (cf. §1, above); while the *Anabasis* must have been written before the recovery of Scillus by the Eleans, that is before Olymp. CII, 2=371 B. C., otherwise some allusion would doubtless have been made in 5, 3, to the loss of his estate. † Doubtless the true key to the difficulty is furnished by Plutarch, who says that Xenophon published the *Anabasis* under the name of Themistogena, to render it more credible.

\* The investigation is carried out in a complete and exact manner in the tract by C. W. Krüger, de authentia et integritate *Anabases* Xenophontea, Halis. Sax. 1824.

† That the composition of the *Anab.* is to be dated at least 18 or 20 years after the return of Xenophon, appears evident, irrespective of other indications, from the fact that in describing his residence at Scillus, 5, 3, 10, he speaks of sons that were already grown up, while in 7, 6, 34, he implies that he still had no children.

(Mor. p. 345. e.). Perhaps also he wished to avoid giving offence to certain Spartans of distinction, whose conduct he does not approve of. cf. 7, 1, 2, & 7, 2, 6, where he speaks of Anaxibius; also 7, 2, 7 & 12, et seqq., where he speaks of Aristarchus.

§ 7. If we inquire after the sources whence Xenophon drew the materials for the *Anabasis*, we shall find the first and most important to have been his own personal recollections, or rather his own journal: for it is necessary to assume the existence of such a journal as the foundation of the work, since no memory would have been adequate to retain so many particulars, the geographical and statistical notices, especially the many numerical statements and other things of the kind.\* In the present form of the work, we may imagine that the discursive and irregular character of the original journal is still perceptible. Whether Xenophon resorted to other sources of information, can, with a single exception, neither be affirmed nor denied. True, another account of the expedition by *Sophaenetus* (without doubt the general of this name often mentioned by Xenophon), is said to have been written; and from this, the historian Ephorus, and from him again Diodorus seem to have taken their representation. It is remarkable that in the narrative of *Sophaenetus*, the name of Xenophon first appears in connection with the difficulties in Thrace. From a comparison of Diodorus with Xenophon, there is no

\* This journal must certainly have contained the distances between the places, or at least the number of marches and some indication whether they were longer or shorter. (The number of parasangs is often too great, as in 1, 2, 5, being given on the assumption that five is an ordinary day's march.) This journal must have contained also some geographical notices, the correctness of which has been generally confirmed by modern researches. It cannot however have been very full, since mistakes occur even near the beginning of the work (cf. note 1, 2, 23.) The journal seems also to terminate on the arrival of the Greeks near the country of the *Carduchiana*. The march through Armenia and thence homeward, is almost entirely described from memory. (Kiepert.)

evidence that the latter had the work of Sophænetus before him. In a single passage (1, 8, 26), Xenophon refers to Ctesias. This man, a Greek from Cnidus in Caria, resided a long time at the Persian court as royal physician, and after his return home in 399 B. C. wrote a work consisting of twenty-three books, entitled *Περσικά*, of which we now have only the extracts in Photius and certain fragments.

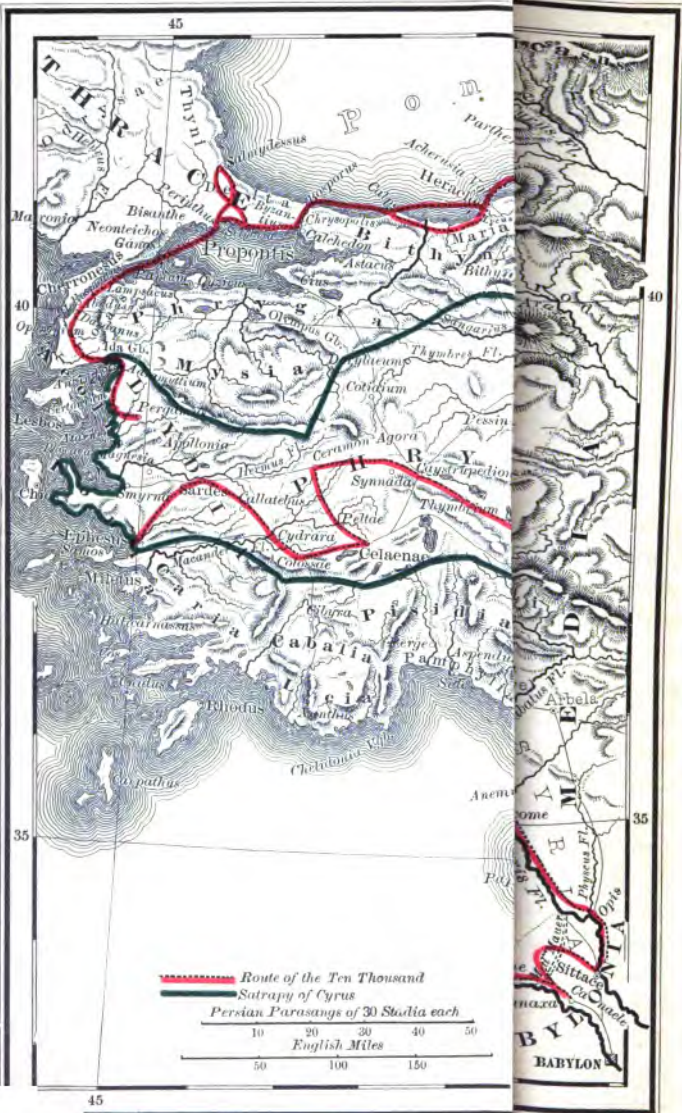
§ 8. The scene of the events described in the *Anabasis* is for the most part the Persian empire. Darius II, the ninth king since the founding of the empire by Cyrus, died in the year 404 B. C. He was succeeded by his eldest son Arsakes, under the name Artaxerxes (i. e. according to Herod, 6, 98, *μέγας ἀρῆιος, great warrior*). His younger brother Cyrus claimed however to be the rightful heir to the throne, because Arsakes was born while Darius was still in private life, and because he himself was the first-born after Darius became king. Cyrus and his mother Parysatis (i. e. child of a Peri, Fairy-child), by whom he was supported in his claims, were able to appeal to the example of Xerxes, who was preferred to his older brothers because they were born before their father Darius Hystaspis ascended the throne. Well might Cyrus with the consciousness of his right and of his own kingly qualities, cherish the thought of gaining the ascendancy. This thought first became a purpose, when Tissaphernes, satrap of Caria, although he had been treated in a friendly manner by Cyrus, accused him of plotting against the king, so that Cyrus was apprehended, and was rescued from death only by the entreaties of his mother. After this occurrence, immediately on his return to Asia Minor, he commenced the preparations for carrying his purpose into execution. He had been first sent to Asia Minor by his father in the year 407 B. C. having the rank of Karanos or commander in chief of all the royal forces which were stationed between the river Halys and the *Ægean* sea. While occupying this position, he had actively supported the Spartans against the Athenians, perhaps with

the idea of securing the support of Sparta at some future day in carrying out his own plans. Accordingly on his return to Asia Minor, he commenced negotiations with the Lacedaemonians (Hellen. 3, 1, 1.). With their customary prudence, however, they were unwilling to engage in open hostilities with Persia, and confined themselves to such secret assistance as they were able to afford to Cyrus, permitting him to enlist troops in Greece. He now took into his service various Greek adventurers, who enlisted toops under different pretences. The most important of these persons was Clearchus the Spartan, who, on account of open opposition to the government at home, had been condemned to death. It seems, however, that this reception of Clearchus was not an offence to Sparta, for Cyrus would have been extremely careful on this point; and that Clearchus even after his condemnation enjoyed in some degree the confidence of the Spartan magistrates. (Cf. Isoc. 8, 98, and 12, 104.). The number of Grecian mercenaries, when Cyrus commenced his march, amounted to 14,000, a small force compared with the myriads of soldiers under the Persian king, but in view of their bravery and military skill, a formidable enemy. The march commenced from Sardis in the spring of 401 B. C. If we assume with Koch (der Zug der Zehntausend S 140) the 9th of March to have been the day on which they set out, the battle of Cunaxa would fall on the 3d of Sept. 401 B. C., and the arrival of the army in Cotyora on the 3d of April, 400 B. C. It is probable that the army was in Thrace with Seuthes in December, 400, and January, 399 B. C., and that the union of the forces with those of Thibron at Pergamus took place in February, 399 B. C.









**ΞΕΝΟΦΩΝΤΟΣ**  
**ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ.**

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BOOK I

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, 1  
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος.  
ἐπεὶ δὲ ἠσθένει Δαρείος καὶ ὑπόπτει τελευτῆν τοῦ  
βίου, ἐβούλετο τῷ παιδὶ ἀμφοτέρω παρεῖναι. ὁ μὲν 2  
οὖν πρεσβύτερος παρῶν ἐτύγχανε· Κύρον δὲ μετα-  
πέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε,  
καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς  
Καστωλοῦ πεδίον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κύ-  
ρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλήνων  
δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν  
Ξενίαν Παρράσιον. ἐπεὶ δὲ ἐτελεύτησε Δαρείος, καὶ 3  
κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης  
διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβου-  
λεύει αὐτῷ. ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον  
ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀπο-  
πέμπει πάλιν ἐπὶ τὴν ἀρχήν. ὁ δ' ὡς ἀπήλθε κιν- 4  
δυνεύσας καὶ ἀτιμασθεὶς, βουλευέται, ὅπως μήποτε ἔτι  
ἴσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἦν δύνηται, βασιλεύσει  
ἢ ἐκεῖνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπήρχε τῷ  
Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρ-  
ταξέρξην. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως 5  
πρὸς αὐτὸν, πάντας οὔτω διατιθεὶς ἀπέπεμπετο, ὥστε

αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ'  
 ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμῶν τε ἱκανοὶ  
 εἴησαν καὶ εὐνοικῶς ἔχοιεν αὐτῷ. τὴν δὲ Ἑλληνικὴν  
 δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος,  
 ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. ὧδε οὖν  
 ἐποιεῖτο τὴν συλλογὴν. ὅποσας εἶχε φυλακὰς ἐν ταῖς  
 πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἑκάστοις λαμβά-  
 νειν ἄνδρας Πελοποννησίουσιν ὅτι πλείστους καὶ βελτί-  
 στούς, ὡς ἐπιβουλεύοντος Τισσαφέρουσιν ταῖς πόλεσι.  
 καὶ γὰρ ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφέρουσιν τὸ  
 ἀρχαῖον, ἐκ βασιλέωσιν δεδομένα, τότε δ' ἀφεστήκεσαν  
 πρὸς Κύρον πᾶσαι πληρὴν Μιλήτου, ἐν Μιλήτῳ δὲ  
 Τισσαφέρουσιν προαισθόμενοι τὰ αὐτὰ ταῦτα βουλευο-  
 μένοι, ἀποστήναι πρὸς Κύρον, τοὺς μὲν αὐτῶν ἀπέ-  
 κτεινε, τοὺς δ' ἐξέβαλεν. ὁ δὲ Κύρος ὑπολαβὼν τοὺς  
 φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον  
 καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατά-  
 γειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὐτῷ ἄλλη πρόφασις  
 ἦν αὐτῷ τοῦ ἀθροῖζειν στράτευμα. πρὸς δὲ βασιλέα  
 πέμπων ἠξίον ἀδελφὸς ὦν αὐτοῦ δοθῆναι οἱ ταύτας τὰς  
 πόλεις μᾶλλον ἢ Τισσαφέρουσιν ἄρχειν αὐτῶν, καὶ ἡ  
 μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς  
 μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἤσθάνετο, Τισσαφέρουσιν  
 δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα  
 δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμοῦντων. καὶ  
 γὰρ ὁ Κύρος ἀπέπεμπε τοὺς γιγνομένους δάσμους βασι-  
 λεῖ ἐκ τῶν πόλεων ὦν Τισσαφέρουσιν ἐτύγχανεν ἔχων.  
 ἄλλο δὲ στράτευμα αὐτῷ συνέλεγετο ἐν Χερρονήσῳ  
 τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος  
 Λακεδαιμόνιος φygὰς ἦν· τούτῳ συγγενόμενος ὁ Κύρος  
 ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικοῦς.  
 ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξε ἀπὸ τού-  
 των τῶν χρημάτων, καὶ ἐπολέμει ἐκ Χερρονήσου ὀρμώ-  
 μενος τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ

ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἕλλησποντιακαὶ πόλεις ἐκούσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα. Ἀρίστιππος δὲ 10 ὁ Θετταλὸς ξένος ὧν ἐτύγγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κύρου, καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγεγόμενος ἀν τῶν ἀντιστασιωτῶν. ὁ δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῆται. οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα, Πρόξενον δὲ τὸν Βοιώτιον 11 ξένου ὄντα αὐτῷ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρατεῦσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιοῖον, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. καὶ ἐποίουν οὕτως οὗτοι.

Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν 2 πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἕλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἦκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλιγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα, καὶ Ἐνία τῷ Ἀρκάδι, ὃς αὐτῷ προεστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ τοὺς 2 Μίλητον πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεῦσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς

καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἰκαδε. οἱ δὲ ἡδέως ἐπέιθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα  
 8 παρήσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους· Πρόξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον  
 4 στρατευομένων. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα, ἵππέας ἔχων ὡς  
 5 πεντακοσίους. καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνου τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κύρος δὲ ἔχων οὐδ' εἶρηκα ὠρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαϊάνδρον ποταμὸν. τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπῆν ἐξευρημένη  
 6 πλοίοις ἐπτὰ. τοῦτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἕνα, παρασάγγας ὀκτώ, εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἐπτὰ· καὶ ἦκε Μένων ὁ Θετταλός, ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας  
 7 καὶ Αἰνιᾶνας καὶ Ὀλυθίου. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσι, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅπότε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαϊάνδρος ποταμός·

αἱ δὲ πηγαὶ αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ  
 διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασι- 8  
 λέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς  
 τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ρεῖ δὲ καὶ  
 οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαϊάνδρον·  
 τοῦ δὲ Μαρσίου τὸ εὐρὸς ἔστιν εἴκοσι καὶ πέντε πο-  
 δῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσίαν,  
 νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμά-  
 σαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποτα-  
 μὸς καλεῖται Μαρσίας. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς 9  
 Ἑλλάδος ἠττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκο-  
 δομήσαι ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν  
 ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα·  
 καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος, φυγὰς, ἔχων  
 ὀπλίτας χιλίους καὶ πελταστὰς Θρᾶκας ὀκτακοσίους  
 καὶ τοξότας Κρήτας διακοσίους. ἅμα δὲ καὶ Σωσίας 10  
 παρῆν ὁ Συρακόσιος ἔχων ὀπλίτας τριακοσίους καὶ  
 Σοφαίνετος ὁ Ἄρκας ἔχων ὀπλίτας χιλίους. καὶ ἐν-  
 ταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων  
 ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες  
 ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ  
 τοὺς δισχιλίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, 10  
 παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην. ἐν-  
 ταῦθ' ἔμεινε ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἄρκας  
 τὰ Δύκαϊα ἔθυσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν  
 στλεγγίδες χρυσαί· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος.  
 ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα,  
 εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς  
 τῇ Μυσιάῳ χώρᾳ· ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, 11  
 παρασάγγας τριάκοντα, εἰς Καύστρου πεδίον, πόλιν  
 οἰκουμένην. ἐνταῦθ' ἔμεινε ἡμέρας πέντε· καὶ τοῖς  
 στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν,  
 καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλ-  
 πίδας λέγων διήγε καὶ δῆλος ἦν ἀνιῶμενος· οὐ γὰρ ἦν



- 12 πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλικῶν βασιλέως παρὰ Κύρου· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο
- 18 δὲ καὶ συγγενέσθαι Κύρου τῇ Κιλίσσῃ. ἐντεύθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην· ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεύσαι οἶνῳ κεράσας
- 14 αὐτὴν. ἐντεύθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυριαῖον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεθῆναι ἡ Κίλισσα Κύρου ἐπιδειῖναι τὸ στράτευμα αὐτῇ. βουλόμενος οὖν ἐπιδειῖναι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων
- 15 καὶ τῶν βαρβάρων. ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων. εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ
- 16 μέσον οἱ ἄλλοι στρατηγοί. ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλανον τεταγμένοι κατὰ ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμα μάξης. εἶχον δὲ πάντες κράνη χαλκᾷ καὶ χιτῶνας φοινικοῦς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμ
- 17 μένας. ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἑρμηνεὸς παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὄπλα καὶ ἐπιχωρήσαι ὄλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγγε, προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. ἐκ δὲ τούτου θάπτου προΐόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου

δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς.  
 τῶν δὲ βαρβάρων φόβος πολὺς καὶ ἄλλοις καὶ ἦ τε 18  
 Κίλισσα ἔφυγεν ἐκ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγο-  
 ρᾶς καταλιπόντες τὰ ὄνια ἔφυγον· οἱ δὲ Ἕλληνες  
 σὺν γέλῳ ἐπὶ τὰς σκηνάς ἦλθον. ἡ δὲ Κίλισσα  
 ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύ-  
 ματος ἐθαύμασε. Κύρος δὲ ἦσθη τὸν ἐκ τῶν Ἑλλήνων  
 εἰς τοὺς βαρβάρους φόβον ἰδών. ἐντεύθεν ἐξελαύνει 19  
 σταθμοὺς τρεῖς, παρασάγγας εἴκοσι, εἰς Ἰκόνιον, τῆς  
 Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας.  
 ἐντεύθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε,  
 παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε  
 διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὖσαν. ἐντε- 20  
 υθεν Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει  
 τὴν ταχίστην ὁδόν, καὶ συνέπεμψεν αὐτῇ στρατιώτας  
 οὓς Μένων εἶχε καὶ αὐτόν. Κύρος δὲ μετὰ τῶν ἄλλων  
 ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρα-  
 σάγγας εἴκοσι καὶ πέντε, πρὸς Δάναν, πόλιν οἰκουμένην,  
 μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·  
 ἐν ᾧ Κύρος ἀπέκτεινε ἀνδρα Πέρσην Μεγαφέρην,  
 φοινικιστὴν βασιλεῖον, καὶ ἕτερόν τινα τῶν ὑπάρχων  
 δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. ἐντεύθεν 21 R  
 ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ  
 ἦν ὁδοῦ ἀμαξιτὸς ὀρθλα ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν  
 στρατεύματι, εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Σύννεσις  
 εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· δι' ἃ  
 ἔμεινε ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὕστεραία ἦκεν ἄγ-  
 γελος λέγων, ὅτι λελοιπῶς εἶη Σύννεσις τὰ ἄκρα,  
 καὶ ἦσθητο, ὅτι τὸ Μένωνος στρατεύμα ἤδη ἐν Κιλι-  
 κίᾳ ἦν εἰσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἦκουε περι-  
 πλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς  
 Δακεδαιμονίων καὶ αὐτοῦ Κύρου. Κύρος δ' οὖν ἀνέβη 22  
 ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνάς,  
 οὓς οἱ Κίλικες ἐφύλαττον. ἐντεύθεν δὲ κατέβαινε εἰς

- πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντο-  
 दाπῶν σύμπλεων καὶ ἀμπέλων. πολὺ δὲ καὶ σήσαμον  
 καὶ μελίνην καὶ κέγχρον καὶ πυρούς καὶ κριθὰς φέρει.  
 ὄρος δ' αὐτὸ περιέχει ὄχυρον καὶ ὑψηλὸν πάντῃ ἐκ  
 23 θάλαττης εἰς θάλατταν. καταβάς δὲ διὰ τούτου τοῦ  
 πεδίου ἤλασε σταθμοὺς τέτταρας, παρασάγγας πέντε  
 καὶ εἴκοσιν, εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην  
 καὶ εὐδαίμονα. ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία  
 τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ρεῖ  
 24 ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. ταύτην  
 τὴν πόλιν ἐξέλιπον οἱ ἐνοικούντες μετὰ Συεννέσιος εἰς  
 χωρίον ὄχυρον ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχου-  
 τες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκούντες  
 25 ἐν Σόλοις καὶ ἐν Ἴσσοις. Ἐπύαξα δὲ ἡ Συεννέσιος  
 γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφί-  
 κητο. ἐν δὲ τῇ ὑπερβολῇ τῶν ὄρων τῶν εἰς τὸ πεδίον  
 δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ  
 μὲν ἔφασαν ἀρπάζοντάς τι κατακοπήναι ὑπὸ τῶν Κιλι-  
 κων, οἱ δὲ ὑπολειφθέντις, καὶ οὐ δυναμένους εὐρεῖν  
 τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους  
 26 ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. οἱ δ'  
 ἄλλοι ἐπεὶ ἤκου, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπα-  
 σαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι,  
 καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσή-  
 λασεν εἰς τὴν πόλιν μετεπέμπετο τὸν Σύννεσιν πρὸς  
 ἑαυτὸν· ὁ δ' οὔτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ  
 εἰς χεῖρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἰέναι ἠθέλε,  
 27 πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. μετὰ  
 δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Σύννεσις μὲν  
 ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος  
 δὲ ἐκεῖνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵπ-  
 που χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια  
 καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν  
 χώραν μηκέτι ἀρπάζεσθαι, τὰ δὲ ἠρπασμένα ἀνδρά-  
 ποδα, ἣν πού ἐντυγχάνωσιν, ἀπολαμβάνειν.

Ἐνταῦθα ἔμεινε Κύρος καὶ ἡ στρατιὰ ἡμέρας εἴκο- 3  
 σιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω·  
 ὑπώπτεον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ  
 οὐκ ἐπὶ τούτῳ ἔφασαν. Ἔπρωτον δὲ Κλέαρχος τοὺς  
 αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτὸν τε ἔβαλ-  
 λον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προΐεναι·  
 Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ κατα- 2  
 πετρωθῆναι· ὕστερον δ', ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται  
 βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιω-  
 τῶν· καὶ πρῶτον μὲν ἐδάκρυε πολλὸν χρόνον ἐστῶς·  
 οἱ δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα ἔλεξε  
 τοιάδε. Ἄνδρες στρατιῶται, μὴ θανμάζετε, ὅτι χαλε- 3  
 πῶς φέρω τοὺς παροῦσι πράγμασιν. ἐμοὶ γὰρ Κύρος  
 ξένος ἐγένετο, καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε  
 ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὗς ἐγὼ  
 λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδὲ καθη-  
 δυπάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων. καὶ πρῶτον μὲν 4  
 ἐπὶ τοὺς Θρᾷκας ἐπολέμησα καὶ ὑπὲρ τῆς Ἑλλάδος  
 ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς  
 ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας  
 Ἑλληνας τὴν γῆν. ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν  
 ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοῖν αὐτὸν 5  
 ἀνθ' ὧν εὖ ἔπραθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βού-  
 λεσθε συμπορευέσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα  
 τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευσάμενον  
 μεθ' ὑμῶν ἰέναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα,  
 αἰρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν ὅ,τι ἂν δέη πεί-  
 σομαι· καὶ οὔποτε ἐρεῖ οὐδεὶς, ὡς ἐγὼ Ἑλληνας ἀγα-  
 γὼν εἰς τοὺς βαρβάρους προδοὺς τοὺς Ἑλληνας τῆν  
 τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ 6  
 οὐ θέλετε πείθεσθαι οὐδὲ ἔπεισθαι, ἐγὼ σὺν ὑμῖν ἔγο-  
 μαι καὶ ὅ,τι ἂν δέη πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ  
 εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν  
 ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν ὦ, ὑμῶν δὲ

- ἔρημος ὧν οὐκ ἂν ἰκανὸς εἶναι οἶμαι οὔτ' ἂν φίλον  
 ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι, ὡς ἐμοῦ οὐκ  
 ἰόντος ὅποι ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.
- 7 ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου  
 καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ  
 βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ  
 Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὄπλα καὶ  
 τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ.
- 8 Κῦρος δὲ τούτοις ὑπορῶν τε καὶ λυπούμενος μεταπέμ-  
 πετο τὸν Κλεάρχον· ὁ δὲ ἵεναι μὲν οὐκ ἤθελε, λάθρα  
 δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε Δαρ-  
 ρεῖν, ὡς καταστησομένων τούτων εἰς τὸ δέον· μετα-  
 πέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἵεναι.
- 9 μετὰ δὲ ταῦτα συναγαγὼν τοὺς Δ' ἑαυτοῦ στρατιώτας  
 καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βου-  
 λόμενον ἔλεξε τοιάδε. Ἄνδρες στρατιῶται, τὰ μὲν δὴ  
 Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ  
 ἡμέτερα πρὸς ἐκείνου· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρα-  
 τιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος ἔτι
- 10 ἡμῖν μισθοδότης· ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ'  
 ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω  
 ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυρόμενος, ὅτι σύνοιδα
- 11 ἐμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς  
 μὴ λαβὼν με δίκην ἐπιθῆ ὧν νομίζει ὑπ' ἐμοῦ ἠδικῆ-  
 σθαι· ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεῦδειν
- οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὃ, τι χρῆ  
 ποιεῖν ἐκ τούτων· καὶ ἕως τε μένομεν αὐτοῦ, σκεπτέον  
 μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενούμεν, εἴ τε  
 ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἀπιμεν, καὶ  
 ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε
- 12 στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν· ὁ δ' ἀνὴρ  
 πολλοῦ μὲν ἄξιος φίλος φ' ἂν φίλος ἦ, χαλεπώτατος  
 δ' ἐχθρὸς φ' ἂν πολέμιος ἦ· ἔχει δὲ δύναμιν καὶ πεζὴν  
 καὶ ἵπτικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὀρώμεν τε

καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι· ὥστε ὥρα λέγειν ὅ,τι τις γιννώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο. ἐκ δὲ τούτου 13 ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέγοντες ἃ ἐγίνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες, οἷα εἶη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπίεναί. εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν 14 ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι· ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὡς ἀποπλέαιεν· ἐὰν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· ἐὰν δὲ μηδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφόμενους τὰ ἄκρα, ὅπως μὴ φθῶσιν μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτον Κλέαρχος εἶπε τοσοῦτον. Ὡς μὲν στρατηγήσουσα ἐμὲ ταύτην 15 τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ, δι' ἃ ἐμοὶ τούτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ δὴ ἂν ἔλθοιτε πείσομαι ἢ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. μετὰ τούτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν 16 τὴν εὐθήειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὡσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὡς εἴθετος εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος διδῶ, τί κωλυεὶ καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; ἐγὼ γὰρ ὀκνοῖν 17 μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ

- οἷόν τε ἔσται ἐξελθεῖν, βουλοίμην δ' ἂν ἄκουτος ἀπιὼν  
 Κύρου λαθεῖν αὐτὸν ἀπελθῶν· ὃ οὐ δυνατόν ἐστιν.
- 13 ἀλλ' ἐγὼ φημ· ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι  
 ἄνδρας ἐλθόντας πρὸς Κύρον οἷτινες ἐπιτήδειοι σὺν  
 Κλεάρχῳ ἐρωτῶν ἐκείνου, τί βούλεται ἡμῖν χρῆσθαι·  
 καὶ ἐὰν μὲν ἢ πρῆξις ἢ παραπλησία οἴαπερ καὶ πρό-  
 σθεν ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς, καὶ μὴ
- 14 κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· ἐὰν  
 δὲ μείζων ἢ πρῆξις τῆς πρόσθεν φαίνεται καὶ ἐπι-  
 πονωτέρα καὶ ἐπικινδυνωτέρα, ἀξιούν ἢ πείσαντα ἡμᾶς  
 ἄγειν ἢ πεισθέντα πρὸς φίλιαν ἀφιέναι· οὕτω γὰρ  
 καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα  
 καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπιώμεν· ὃ, τι δ' ἂν πρὸς  
 ταῦτα λέγη, ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας
- 20 πρὸς ταῦτα βουλευέσθαι. ἔδοξε ταῦτα, καὶ ἄνδρας  
 ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἱ ἡρώτων Κύρου  
 τὰ δόξαντα τῇ στρατιᾷ· ὃ δ' ἀπεκρίνατο, ὅτι ἀκούει  
 Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ  
 εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τούτον οὖν  
 ἔφη βούλεσθαι ἐλθεῖν· κὰν μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη  
 χρήζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς
- 21 ταῦτα βουλευσόμεθα. ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ  
 ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν  
 ἦν, ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι.  
 προσαιτοῦσι δὲ μισθόν· ὃ δὲ Κύρος ὑπισχνεῖται ἡμί-  
 λιον πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ  
 τρία ἡμιδαρειακά τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ  
 βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἔν γε τῇ  
 φανερῷ.
- 4 Ἐντεῦθεν ἐξελαύνει σταθμούς δύο, παρασάγγας  
 δέκα, ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία  
 πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας  
 πέντε, ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὖρος στάδιον.  
 ἐντεῦθεν ἐξελαύνει σταθμούς δύο, παρασάγγας πεντε-

καιδεκα, εἰς Ἴσσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν,  
 ἐπὶ τῇ θάλαττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα.  
 ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ 2  
 ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ'  
 αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. ἠγείτο δ'  
 αὐτῶν Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας  
 Κύροι πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτι  
 Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς  
 αὐτόν. παρῆν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ 3  
 τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων  
 ὀπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὤρ-  
 μουν παρὰ τὴν Κύρου σκηνὴν. ἐνταῦθα καὶ οἱ παρ'  
 Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον  
 παρὰ Κύρου, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο  
 ἐπὶ βασιλείᾳ. ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρα- 4  
 σώγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας.  
 ἦσαν δὲ ταῦτα δύο τείχη· καὶ τὸ μὲν ἔσωθεν τὸ πρὸ  
 τῆς Κιλικίας Σύννεσις εἶχε καὶ Κιλικῶν φυλακὴ· τὸ  
 δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ  
 φυλάττειν. διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κάρσος  
 ὄνομα, εὖρος πλέθρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν  
 ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βίβη· ἦν γὰρ  
 ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθή-  
 κοντα, ὑπερθεῖν δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς  
 τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. ταύτης 5  
 ἕνεκα τῆς παρόδου Κύρος τὰς ναῦς μετεπέμψατο, ὅπως  
 ὀπλίτας ἀποβιβάσειεν εἰσω καὶ ἔξω τῶν πυλῶν, καὶ  
 βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν  
 ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσειν ὁ Κύρος  
 τὸν Ἀβροκόμαν, ἔχοντα πολὺ στρατεύμα. Ἀβροκόμας  
 δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κύρον ἐν Κιλι-  
 κίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλείᾳ ἀπή-  
 λαινευ, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.  
 ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα, παρὰ σώγγας 6



πέντε, εἰς Μυριάδου, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμουν αὐτόθι ὀκάδες πολλαί. ἐνταῦθ' ἔμειναν 7 ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκάς, στρατηγός, καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπίοντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα, εἶα Κύρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διήλθε λόγος, ὅτι διώκει αὐτοὺς Κύρος τριήρεσι· καὶ οἱ μὲν εὐχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι, οἱ δ' 8 ὤκτειρον, εἰ ἀλώσονται. Κύρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὐ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς, ὡς ἐγώ, ἕως μὲν ἂν παρῇ τις, χρώμαι, ἐπειδὴν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων, εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήφονται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ 9 ἀρετῆς. καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνας, εἰ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπερέουσιν.

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυ-

σάτιδος ἦσαν, εἰς ζώνην δεδομένοι. ἐντεῦθεν ἐξελαύνει 10  
 σταθμούς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πη-  
 γὰς τοῦ Δαράδακος ποταμοῦ, οὗ τὸ εὐρὸς πλέθρου,  
 ἐνταῦθα ἦσαν τὰ Βελέσους βασιλεία τοῦ Συρίας  
 ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων  
 πάντα, ὅσα ὤραι φύουσι· Κύρος δ' αὐτὸν ἐξέκοψε  
 καὶ τὰ βασιλεία κατέκαυσεν. ἐντεῦθεν ἐξελαύνει στα- 11  
 θμούς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐ-  
 φράτιην ποταμόν, ὄντα τὸ εὐρὸς τεττάρων σταδίων·  
 καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαίμων Θάψα-  
 κος ὀνόματι. ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ  
 Κύρος μεταπεμφάμενος τοὺς στρατηγοὺς τῶν Ἑλλή-  
 νων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν  
 εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς  
 στρατιώταις καὶ ἀναπειθεῖν ἔπασθαι. οἱ δὲ ποιή- 12  
 σαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶ-  
 ται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς  
 πάσαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν λέναι,  
 ἐὰν μὴ τις αὐτοῖς χρήματα δίδῃ, ὥσπερ καὶ τοῖς προ-  
 τέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ  
 Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦν-  
 τος τοῦ πατρὸς Κύρου. ταῦτα οἱ στρατηγοὶ Κύρου 13  
 ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν  
 πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἤκωσι, καὶ  
 τὸν μισθὸν ἐντελεῖ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας  
 εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ  
 οὕτως ἐπέισθη. Μένων δὲ πρὶν δῆλον εἶναι, τί ποιή-  
 σουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔφρονται Κύρου  
 ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων  
 καὶ ἔλεξε τάδε. Ἄνδρες, ἐάν μοι πεισθῆτε, οὔτε κιν- 14  
 δυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλεον προτι-  
 μήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω  
 ποιῆσαι; νῦν δεῖται Κύρος ἔπασθαι τοὺς Ἕλληνας  
 ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν

- Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι, ὃ, τι οἱ ἄλλοι  
 5 Ἕλληρες ἀποκρινοῦνται Κύρῳ. ἦν μὲν γὰρ ψηφί-  
 σωνται ἐπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ  
 διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν  
 εἶσεται Κύρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ  
 ἄλλος· ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν  
 ἅπαντες τοῦμπαλι, ὑμῖν δὲ ὡς μόνοις πειθομένοις  
 πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχα-  
 γίας, καὶ ἄλλου οὐτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου  
 16 τεύξεσθε Κύρου. ἀκούσαντες ταῦτα ἐπείθοντο καὶ  
 διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ'  
 ἐπεὶ ἤσθητο διαβεβηκότας, ἤσθη τε καὶ τῷ στρατεύ-  
 ματι πέμψας Γλοῦν εἶπεν. Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη  
 ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ  
 17 μελήσει, ἢ μηκέτι με Κύρον νομίξετε. οἱ μὲν δὴ στρα-  
 τιῶται ἐν ἐλπίσι μεγάλας ὄντες εὐχοντο αὐτὸν εὐτυ-  
 χῆσαι· Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγα-  
 λοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ  
 καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαί-  
 νόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν  
 18 μαστῶν ὑπὸ τοῦ ποταμοῦ. οἱ δὲ Θαψακηνοὶ ἔλεγον,  
 ὅτι οὐπόποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο περὶ  
 εἰ μὴ τότε, ἀλλὰ πλοίοις· ἂ τότε Ἀβροκόμας προῖων  
 κατέκαυσεν, ἵνα μὴ Κύρος διαβῆ. ἐδόκει δὴ δεῖον  
 εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς  
 19 βασιλεύουσιν. ἐντεύθεν ἐξελαύνει διὰ τῆς Συρίας  
 σταθμοὺς ἐννέα, παρασάγγας πεντήκοντα, καὶ ἀφι-  
 κνοῦνται πρὸς τὸν Ἀράξην ποταμὸν. ἐνταῦθα ἦσαν  
 κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμει-  
 ναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.  
 5 Ἐντεύθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφρά-  
 την ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε,  
 παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ  
 τόπῳ ἦν μὲν ἡ γῆ πεδῖον ἅπαν ὁμαλόν, ὥσπερ

θάλαττα, ἄψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη, ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν. Θηρία δὲ παντοῖα, πλείστοι μὲν ὄνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι· ἐνήσαν δὲ καὶ ὠτίδες καὶ δορκάδες. ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνόησαν ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θάττον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτόν ἐποίουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν διαδεχόμενοι τοῖς ἵπποις. τὰ δὲ κρέα τῶν ἀλσκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἵππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξι, αἴρουσα, ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἂν τις ταχὺ ἀνιστῆ, ἔστι λαμβάνειν· πέτονται γὰρ βραχύ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἤδιστα ἦν. πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμὸν, τὸ εὖρος πλεθριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρέιτο δ' αὐτῇ ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, παρασάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικούντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιούντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σίτον ἕξαι. τὸ δὲ στράτευμα ὁ σίτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος δύναται ἑπτὰ ὀβολοὺς καὶ ἡμια-

- βόλιον Ἀττικοῦς· ἡ δὲ καπίθη δύο χοίρικας Ἀττικὰς ἐχώρει. κρέα οὖν ἐσθίωντες οἱ στρατιῶται διεγιγόντο.
- 7 ἦν δὲ τούτων τῶν σταθμῶν οὗς πᾶν μακροῦς ἦλανεν, ὁπότῃς ἢ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς χιλόν, καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦι καὶ Πίγηρτα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συν-
- 8 ἐκβιβάζειν τὰς ἀμάξας. ἐπεὶ δ' ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεύσαι τὰς ἀμάξας. ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ρίψαντες γὰρ τοὺς πορφυροῦς κἀνδύς ὅπου ἔτυχεν ἕκαστος ἐστήκως, ἔντο ὥσπερ ἂν δράμοι τις περὶ νίκης καὶ μάλα κατὰ πρηνοῦς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθύς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάπτον ἢ ὡς τις ἂν ᾤετο μετεώρους
- 9 ἐξεκόμισαν τὰς ἀμάξας. τὸ δὲ σύμπαν δηλὸς ἦν Κύρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἔνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν θάπτον ἔλθοι, τοσοῦτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιώτερον, τοσοῦτῳ πλέον συναγείρεσθαι βασιλεῖ στρατεύμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὔσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων
2. 10 τὸν πόλεμον ἐποιεῖτο. πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὠδε. διφθέρας, ἃς εἶχον σκεπάσματα, ἐπίμπλασαν

χόρτου κούφου, εἶτα συνήγον καὶ συνέσπων, ὡς μὴ  
 ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον  
 καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἰνόν τε ἐκ τῆς βαλάνου  
 πεποιημένοι τῆς ἀπὸ τοῦ φοίνικος καὶ σίτου μελίτης·  
 τούτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον. ἀμφιλεξάντων δέ 11  
 τε ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν  
 τοῦ Κλεάρχου ὁ Κλεάρχος κρίνας ἀδικεῖν τὸν τοῦ Μέ-  
 νωνος πληγὰς ἐνέβαλεν. ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ  
 στρατεύμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχα-  
 λέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δὲ 12  
 αὐτῇ ἡμέρᾳ Κλεάρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ πο-  
 ταμοῦ καὶ ἐκεῖ κατασκευάμενος τὴν ἀγορὰν ἀφιππεύει  
 ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος  
 σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὐπω ἦκεν, ἀλλ'  
 ἔτι προσῆλανε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα  
 σχίζων τις ὡς εἶδε τὸν Κλεάρχον διελαύνοντα, ἴησι τῇ  
 ἀξίῳ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λιθῶ 18  
 καὶ ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης. ὁ δὲ κατα-  
 φεύγει εἰς τὸ ἑαυτοῦ στρατεύμα, καὶ εὐθὺς παραγ-  
 γέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ  
 ἐκέλευσε μείναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας,  
 αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἵππεῖς, οἳ ἦσαν  
 αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα,  
 τούτων δὲ οἱ πλείστοι Θρᾶκες, ἤλυνεν ἐπὶ τοὺς Μέ-  
 νωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα,  
 καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἳ δὲ καὶ ἕστασαν ἀποροῦν-  
 τες τῷ πράγματι. ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος 14  
 προσιῶν καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς  
 οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ  
 ἔδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχάλε-  
 παινευ, ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι  
 πρῶτος λέγει τὸ αὐτοῦ πάθος, ἐκέλευέ τε αὐτὸν ἐκ τοῦ  
 μέσου ἐξίστασθαι. ἐν τούτῳ δὲ ἐπῆει καὶ Κύρος καὶ 15  
 ἐπύθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς

- τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν  
 16 ἐλαίνων εἰς τὸ μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ  
 Πρόξενε καὶ οἱ ἄλλοι οἱ παροντες Ἕλληες, οὐκ ἴστε  
 ὄ, τι ποιεῖτε. εἰ γὰρ τινα ἀλλήλοις μάχην συνάψετε,  
 νομίζετε ἐν τῆδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι  
 καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν  
 ἡμετέρων ἐχόντων πάντες οὗτοι οὐδ' ὄρατε βάρβαροι  
 πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων.
- 17 ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ  
 παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.
- 6 Ἐντεῦθεν προϊόντων ἐφαίνετο ἴχνια ἵππων καὶ  
 κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵπ-  
 πων. οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο  
 χρήσιμον ἦν. Ὀρόντης δε, Πέρσης ἀνὴρ, γένοι τε  
 προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς  
 ἀρίστοις Περσῶν ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν
- 2 πολεμήσας, καταλλαγείς δέ· οὗτος Κύρῳ εἶπεν, εἰ  
 αὐτῷ δοίῃ ἵππεας χιλίους, ὅτι τοὺς προκατακαίοντας  
 ἵππεας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς  
 αὐτῶν ἔλοι καὶ κωλύσειε τοῦ καλεῖν ἐπιόντας, καὶ  
 ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ  
 Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ  
 ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευσεν  
 αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.
- 3 ὁ δ' Ὀρόντης, νομίσας ἐτοιμοὺς εἶναι αὐτῷ τοὺς ἵπ-  
 πέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἤξοι ἔχων  
 ἵππεῖς ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς  
 ἑαυτοῦ ἵππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχε-  
 σθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φίλιας  
 ὑπομνήματα καὶ πίστεως· ταύτην τὴν ἐπιστολὴν δί-  
 δωσι πιστῷ ἀνδρὶ, ὡς ἔφετο. ὁ δὲ λαβὼν Κύρῳ δίδα-
- 4 σιν. ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόν-  
 την, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς  
 ἀρίστους τῶν περὶ αὐτὸν ἑπτά, καὶ τοὺς τῶν Ἑλλήνων

στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν, οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κύρον ἀρχεῖν τοῦ λόγου ὧδε. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος ὃ, τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουί. τουτόν γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθεῖς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι ταύτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὃ, τι σε ἠδίκησα; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κύρος ἠρώτα, Οὐκοῦν ὑστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀποστάς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν ὃ, τι ἐδύνω; ἔφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κύρος, ὅπότ' αὐ ἔγνωσ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; καὶ ταῦθ' ὁμολόγει ὁ Ὀρόντης. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεῖς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύω μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδικηθεῖς ἠρώτησεν ὁ Κύρος αὐτόν, Ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικος γεγενηῖσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κύρος, Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κύρε, σοὶ γ' ἂν ποτε ἔτι δόξαιμι. πρὸς ταῦτα Κύρος εἶπε τοῖς παροῦσιν, Ὁ μὲν ἀνήρ τοιαῦτα



μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος,  
 ὦ Κλέαρχε, ἀπόφηναι γνώμην ὃ, τι σοι δοκεῖ. Κλέαρ-  
 χος δὲ εἶπε τάδε. Συμβουλευῶ ἐγὼ τὸν ἄνδρα τοῦτου  
 ἐκποδῶν ποιέισθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτου  
 φυλάττεσθαι, ἀλλὰ σχολῆ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι  
 0 τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. ταύτη δὲ  
 τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. μετὰ  
 ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόν-  
 την ἐπὶ θανάτῳ ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς·  
 εἶτα δὲ ἐξήγγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον  
 αὐτὸν οἷπερ πρόσθεν προσεκύουν, καὶ τότε προσεκύ-  
 11 νησαν, καίπερ εἰδότες, ὅτι ἐπὶ θάνατον ἄγοιτο. ἐπεὶ  
 δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσήχθη τοῦ πιστοτά-  
 του τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα  
 Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδὲ ὅπως  
 ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἶκαζον δὲ ἄλλοι ἄλλως·  
 τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

7 Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς  
 τρεῖς, παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ  
 Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρ-  
 βάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς  
 τὴν ἐπιούσαν ἔω ἦξει βασιλέα σὺν τῷ στρατεύματι  
 μαχομένον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ  
 κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύ-  
 2 μου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέ-  
 τασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι παρὰ  
 μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασι-  
 λέως στρατιᾶς. Κύρος δὲ συγκαλέσας τοὺς στρατη-  
 γοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλευέτο τε  
 πῶς ἂν τὴν μάχην ποιοίτο, καὶ αὐτὸς παρήνει θαρρύ-  
 3 νων τοιαύδε. Ὡ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων  
 ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομί-  
 ζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς  
 εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες

ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ  
 εὐδαιμονίζω. εὐ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην  
 ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίον.  
 ὅπως δὲ καὶ εἰδήτε εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς 4 **R**  
 εἰδὼς διδάξω. τὸ μὲν γὰρ πλήθος πολὺ καὶ κραυγῇ  
 πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ  
 αἰσχύνεσθαι μοι δοκῶ, οἷους ἡμῖν γνώσεσθε τοὺς ἐν τῇ  
 χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ  
 εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλό-  
 μενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν,  
 πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ  
 τῶν οἴκοι. ἐνταῦθα Γαυλίτης παρών, φυγὰς Σάμιος, 5  
 πιστὸς δὲ Κύρῳ, εἶπε, Καὶ μὴν, ὦ Κύρε, λέγουσί τινες,  
 ὅτι πολλὰ ὑπισχνῆ νῦν διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ  
 κινδύνου προσκίοντος· ἂν δὲ εὐ γένηται τι, οὐ μεμνησθαι  
 σέ φασιν· ἔνιοι δὲ οὐδ', εἰ μεμνηθῶ τε καὶ βούλοιο,  
 δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῆ. ἀκούσας ταῦτα 6  
 ἔλεξεν ὁ Κύρος, Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ  
 ἢ πατρώα πρὸς μὲν μεσημβρίαν μέχρι οὐ διὰ καῦμα οὐ  
 δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὐ διὰ  
 χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπέουσιν  
 οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. ἦν δ' ἡμεῖς νικήσωμεν, 7  
 ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιή-  
 σαι. ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ, τι δῶ  
 ἐκάστῳ τῶν φίλων, ἂν εὐ γένηται, ἀλλὰ μὴ οὐκ ἔχω  
 ἰκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον  
 ἐκάστῳ χρυσοῦν δώσω. οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ 8  
 τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελ-  
 λον. εἰσήεσαν δὲ παρ' αὐτὸν οἳ τε στρατηγοὶ καὶ τῶν  
 ἄλλων Ἑλλήνων τινὲς ἀξιούντες εἰδέναι, τί σφισιν  
 ἔσται, ἐὰν κρατήσωσιν. ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν  
 γνώμην ἀπέπεμπε. παρεκελεύοντο δὲ αὐτῷ πάντες, 9  
 ἕσοιπερ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν  
 τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὠδὲ πως

ἤρετο τὸν Κύρον· Οἶε γὰρ σοι μαχεῖσθαι, ὦ Κύρε,  
 τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κύρος, εἴπερ γε Δαρείου  
 καὶ Παρυσάτιδος ἐστὶ παῖς, ἐμὸς δὲ ἀδελφός, οὐκ  
 10 ἄμαχεϊ ταῦτ' ἐγὼ λήψομαι. ἐνταῦθα δὴ ἐν τῇ ἐξο-  
 πλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυ-  
 ρία καὶ τετρακοσία, πέλτασται δὲ δισχίλιοι καὶ πεν-  
 τακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες  
 11 καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. τῶν δὲ  
 πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες  
 καὶ ἄρματα δρεπανηφόρα διακόσια. ἄλλοι δὲ ἦσαν  
 ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δὲ  
 12 πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. τοῦ δὲ βασι-  
 λέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ  
 ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβρο-  
 κόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων  
 δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ  
 ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβρο-  
 κόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινί-  
 13 κης ἐλαύνων. ταῦτα δὲ ἠγγέλλον πρὸς Κύρον οἱ αὐτό-  
 μολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως  
 πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὑστερον ἐλή-  
 14 φθησαν τῶν πολεμίων ταῦτα ἠγγέλλον. ἐντεύθεν δὲ  
 Κύρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς,  
 συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλλη-  
 νικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ  
 μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν  
 τούτου τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυαίαι  
 15 πέντε, τὸ δὲ βάθος ὀργυαίαι τρεῖς. παρετέτατο δὲ ἡ  
 τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας  
 μέχρι τοῦ Μηδίας τείχους. [ἔνθα δὴ εἰσὶν αἱ διώ-  
 ρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι· εἰσὶ δὲ  
 τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυ-  
 ρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι  
 δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρα-

σάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ τὸν Εὐ- 16  
 φράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς  
 τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν  
 τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ  
 πυνθάνεται Κύρον προσελαύνοντα. ταύτην δὴ τὴν 17 R  
 πάροδον Κύρος τε καὶ ἡ στρατιὰ παρήλθε καὶ ἐγέν-  
 οντο εἰσω τῆς τάφρου. ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ  
 ἔμαχεσάτο βασιλεὺς, ἀλλ' ὑποχωροῦντων φανερὰ ἦσαν  
 καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά. ἐνταῦθα Κύρος 18  
 Σιλανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν  
 αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκεί-  
 νης τῆς ἡμέρας πρότερον θνύμενος εἶπεν αὐτῷ, ὅτι  
 βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κύρος δ' εἶπεν,  
 Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς  
 ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα  
 τάλαντα. τοῦτο τὸ χρυσιον τότε ἀπέδωκεν, ἐπεὶ  
 παρήλθον αἱ δέκα ἡμέραι· ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ 19  
 ἐκόλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν,  
 ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μά-  
 χεσθαι· ὥστε τῇ ὑστεραίᾳ Κύρος ἐπορεύετο ἡμελη-  
 μένως μᾶλλον. τῇ δὲ τρίτῃ, ἐπὶ τε τοῦ ἄρματος καθή- 20  
 μένος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων  
 πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπο-  
 ρεύετο καὶ τῶν ὄπλων τοῖς στρατιώταις πολλὰ ἐπὶ  
 ἀμαξῶν ἦγοντο καὶ ὑποζυγίων.

Καὶ ἦδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ πλη- 8  
 σίων ἦν ὁ σταθμὸς ἐνθα ἔμελλε καταλύειν, ἠνίκα  
 Πατηγγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κύρον πιστῶν,  
 ῥοοφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρύνει τῷ ἵππῳ,  
 καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς  
 καὶ ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ  
 προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. ἐνθα 2  
 δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουσιν οἱ Ἕλ-  
 ληνες καὶ πάντες δὲ ἀτάκτοις σφίσι ἐπιπεσεῖσθαι.

3 Καὶ Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδου καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν

4 ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίστατο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τούτου, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμοι

5 κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγῶνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐώνυμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο

6 βαρβαρικόν. Κύρος δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἑξακόσιοι ὠπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κύρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν

7 τῷ πολέμῳ διακινδυνεύειν. οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον

8 δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικὰς. καὶ ἦδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμοι· ἦν δὲ δειλὴ ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ σιγῶν ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγχοι καὶ

9 αἱ τάξεις καταφανεῖς ἐγίγνοντο. καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐώνυμου τῶν πολεμίων· Τισσαφέρηνς ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γερροφόροι, ἐχόμενοι δὲ ὀπλίται σὺν ποδήρεσι ξυλῖναις ἀσπίσιν, Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται· πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο·

10 πρὸ δὲ αὐτῶν ἄρματα διαλείποντα σιγῶν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλουμένα εἶχον δὲ τὰ δρέπανα

ἐκ τῶν ἀξίωνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δι-  
 φροῖς εἰς γῆν βλέποντα, ὡς διακόπτειν ὄτρῳ ἐντυγχάνουεν.  
 ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα  
 καὶ διακόψοντα. ὁ μέντοι Κύρος εἶπεν, ὅτε καλέσας 11  
 παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων  
 ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγὴ ἀλλὰ  
 σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσ-  
 ῆσαν. καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς σὺν 12 +  
 Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ  
 Κλέαρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν  
 πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· κἂν τοῦτ', εἶφη, νικῶ-  
 μεν, πάνθ' ἡμῖν πεποιήται. ὁρῶν δὲ ὁ Κλέαρχος τὸ 18  
 μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ [Ἑλλη-  
 νικοῦ] εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν  
 βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου  
 εὐωνύμου ἔξω ἦν· ἀλλ' ὁμως ὁ Κλέαρχος οὐκ ἤθελεν  
 ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβού-  
 μενος μὴ κυκλωθεῖη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο  
 ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι. καὶ ἐν τούτῳ τῷ 14  
 καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆει,  
 τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο  
 ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κύρος παρελαύνων οὐ  
 πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε  
 ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους.  
 ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, 15  
 ὑπελάσας ὡς συναντήσαι ἤρετο, εἴ τι παραγγέλλοι·  
 ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ  
 τὰ ἱερὰ καλὰ καὶ τὰ σφύγια καλὰ. ταῦτα δὲ λέγων 16  
 Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο,  
 τίς ὁ Θόρυβος εἶη. ὁ δὲ Κλέαρχος εἶπεν, ὅτι τὸ σύν-  
 θημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε, τίς  
 παραγγέλλει, καὶ ἤρετο, ὅ, τι εἶη τὸ σύνθημα. ὁ δ'  
 ἀπεκρίνατο ὅτι Ζεὺς σωτὴρ καὶ νίκη. ὁ δὲ Κύρος 17  
 ἀκούσας, Ἄλλα δέχομαι τε, εἶφη, καὶ τοῦτο ἔστω.

ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυσε· καὶ  
 οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγε  
 ἀπ' ἀλλήλων, ἡμῖκα ἐπαιάνιζόν τε οἱ "Ἕλληνες καὶ  
 18 προήρχοντο ἀντίοι ἵεναὶ τοῖς πολεμίοις. ὡς δὲ πορευ-  
 ομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον  
 ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες, οἷον  
 περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθειοι.  
 λέγουσι δὲ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα  
 19 ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. πρὶν δὲ  
 τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύ-  
 γουσι. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ  
 "Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν  
 20 τάξει ἔπασθαι. τὰ δ' ἄρματα ἐφέροντο τὰ μὲν δὲ  
 αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων  
 κενὰ ἡμιόχων. οἱ δ' ἐπεὶ προΐδοιεν, δίσταντο· ἔστι  
 δ' ὅστις καὶ κατελήφθη [ὥσπερ ἐν ἵπποδρόμῳ] ἐκπλα-  
 γεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν,  
 οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν  
 οὐδεὶς οὐδέν, πλην ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις  
 21 ἐλέγετο. Κύρος δ' ὄρων τοὺς Ἕλληνας νικῶντας τὸ  
 καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκυνού-  
 μενος ἦδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς  
 ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν  
 σὺν ἑαυτῷ ἑξακοσίων ἵππέων τάξιν ἐπεμελεῖτο, ὃ, τι  
 ποιήσει βασιλεὺς. καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχει  
 22 τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν  
 βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἠγούνται,  
 νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἦν ἢ ἡ  
 ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρή-  
 ζοιεν, ἐν ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα.  
 23 καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς  
 ὁμῶς ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ  
 δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ  
 τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν

ἔνθα δὴ Κύρος δείσας μὴ ὀπισθεν γενόμενος κατακόψῃ 24  
 τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς  
 ἑξακόσιοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ  
 εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτείναι  
 λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσῃ τὸν ἄρ-  
 χοντα αὐτῶν. ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται 25  
 καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες,  
 πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν  
 οἱ ὁμοτράπεζοι καλούμενοι. σὺν τούτοις δὲ ὧν καθορᾷ 26  
 βασιλέα καὶ τὸ ἀμφ' ἐκείνου στίφος· καὶ εὐθὺς οὐκ  
 ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὄρω, ἵετο ἐπ' αὐτὸν  
 καὶ παλεῖ κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ  
 θώρακος, ὡς φησι Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς  
 τὸ τραῦμά φησι. παίοντα δ' αὐτὸν ἀκοντίζει τις παλ- 27  
 τῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι  
 καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκα-  
 τέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθησκον  
 Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κύρος δὲ αὐτὸς  
 τε ἀπέθανε καὶ ὀκτῶ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο  
 ἐπ' αὐτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν 28  
 σκηπτούχων θερᾶπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε  
 Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.  
 καὶ οἱ μὲν φασὶ βασιλέα κελεύσαι τινα ἐπισφάξαι 29  
 αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον  
 τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ  
 ἐφόρει καὶ ψέλια καὶ τᾶλλα ὡσπερ οἱ ἄριστοι Περ-  
 σῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ  
 πιστότητα.

Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὧν Περ- 9  
 σῶν τῶν μετὰ Κύρον τὸν ἀρχαῖον γενομένου βασιλι-  
 κώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων  
 ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.  
 πρῶτον μὲν γὰρ ἔτι παῖς ὢν, ὅτ' ἐπαιδεύετο καὶ σὺν 2  
 τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα



3 **κράτιστος ἐνομιζέτο.** πάντες γὰρ οἱ τῶν ἀρίστων Περ-  
 σῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα  
 πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ'  
 4 οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες  
 καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ  
 ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες ὄντες μαν-  
 5 θάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. ἔνθα Κύρος αἰδη-  
 μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι,  
 τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων  
 μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς  
 ἵπποις ἄριστα χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς  
 τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλο-  
 6 μαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ  
 ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θη-  
 ρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπι-  
 φερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπᾶσθη  
 ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς  
 φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέν-  
 7 τοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. ἐπεὶ  
 δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε  
 καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς  
 δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ  
 πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι  
 περὶ πλείστου ποιοῖτο, εἴ τῃ σπείσαιτο καὶ εἴ τῃ συν-  
 8 θοῖτο καὶ εἴ τῃ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. καὶ  
 γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι,  
 ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπει-  
 σαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς  
 9 παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι  
 αἱ πόλεις ἐκούσαι Κύρον εἶλοντο ἀντὶ Τισσαφέρνου  
 πλην Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἤθελε τοὺς φεύ-  
 10 γοντας προσέσθαι, ἐφοβούντο αὐτόν. καὶ γὰρ ἔργῳ  
 ἐπεδείκνυτο καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προῖτο, ἐπεὶ  
 ἀπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείουα

γένοιτο, ἔτι δὲ κάκιον πράξειαν. φανερός δ' ἦν καὶ 11  
 εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώ-  
 μενος· καὶ εὐχὴν δέ τινας αὐτοῦ ἐξέφερον, ὡς εὐχοίτο  
 τοσοῦτον χρόνον ζῆν, ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς  
 κακῶς ποιῶντας ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι 12  
 δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ  
 χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προσέθαι.  
 οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακούργους 13  
 καὶ ἀδίκους εἶα καταγελάω, ἀλλ' ἀφειδέστατα πάντων  
 ἐτιμωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβο-  
 μένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στε-  
 ρομένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο  
 καὶ Ἕλλησι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πο-  
 ρεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ, τι προχωροῖν.  
 τοὺς γέ μόντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο δια- 14  
 φερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος  
 πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ  
 αὐτὸς εἰς ταύτας τὰς χώρας οὐς ἑώρα ἐθέλοντας κινδυ-  
 νεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφετο  
 χώρας, ἔπειτα δὲ καὶ ἄλλη δώροις ἐτίμα· ὥστε φαί- 15  
 νεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ  
 κακοὺς δούλους τούτων ἀξιοῦν εἶναι. τοιγαροῦν πολλὴ  
 ἦν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις  
 οἶμοτο Κύρον αἰσθήσεσθαι. εἰς γε μὴν δικαιοσύνην εἶ 16  
 τις αὐτῷ φανερός γένοιτο ἐπιδείκνυσθαι βουλόμενος,  
 περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν  
 τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν ἄλλα 17  
 τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι  
 ἠληθινῶ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ  
 οὐ χρημάτων ἕνεκα πρὸς ἐκείνους ἔπλευσαν, ἀλλ' ἐπεὶ  
 ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν  
 ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ 18  
 προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχά-  
 ριστον εἶασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ

ἵππῆται πάντος ἔργου Κύρῳ ἐλέχθησαν γενέσθαι  
 19 εἰ δέ τινα ὀρήν δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου  
 καὶ κατασκευάζοντα τε ἧς ἄρχοι χώρας καὶ προσόδους  
 ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω  
 προσεδίδου· ὥστε καὶ ἠδέως ἐπόνουν καὶ θαρραλέως  
 ἐκτῶντο καὶ ὃ ἐπέπατο αὐτὸς ἡκιστα Κύρον ἔκρυπτεν·  
 οὐ γὰρ φθονῶν τοῖς φανερώς πλουτούσιν ἐφαίνετο,  
 ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων  
 20 χρήμασι. φίλους γε μὴν ὄσους ποιήσαιο καὶ εἵνους  
 γνωθῆ ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ, τι  
 τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς  
 21 πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ  
 αὐτὸ τοῦτο, οὐπερ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι,  
 ὡς συνεργοὺς ἔχει, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς  
 φίλοις κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθᾶ-  
 22 νοιτο ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς  
 γε ὧν ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων  
 δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους  
 ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρήν ἕκαστον δεό-  
 23 μενον. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις  
 ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ  
 τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα  
 οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ  
 καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.  
 24 καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὐ ποιοῦντα  
 οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ  
 τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμείσθαι  
 χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι.  
 25 Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὅπῃτε  
 πάνυ ἠδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου  
 τούτου ἠδίου οἴνῳ ἐπιτύχοι· τούτου οὖν σοὶ ἔπεμψε  
 καὶ δεῖται σου τήμερον τούτου ἐκπιεῖν σὺν οἷς μάλιστα  
 26 φιλεῖς. πολλάκις δὲ χήνας ἡμιβρώτους ἔπεμπε καὶ  
 ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων

τὸν φέροντα· Τούτοις ἦσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. ὅπου δὲ χιλὸς σπάνιος πάνυ 27 εἶη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. εἰ δὲ δὴ ποτε 28 πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοῖη οὐς τιμᾶ· ὥστε ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων πεφιλησθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. τεκμήριον 29 δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆει πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχειρήσε· καὶ οὗτος δὴ ὄν φέτο πιστόν οἱ εἶναι ταχὺ αὐτὸν εἶρε. Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπήλθον, ἐπειδὴ πολέμοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιώτερας ἀν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. | μέγα δὲ τεκμήριον 30 καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὐνοὺς καὶ βεβαίους. ἀποθνήσκοντος 31 γὰρ αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππικου ἄρχων· ὡς δ' ἦσθετο Κύρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν, οὐ ἠγγέιτο.

Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ 10 ἡ δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμόν, ἔνθεν ὠρμητο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ 2

διαρπάζουσι καὶ τὴν Φωκαίδα τὴν Κύρου παλλικίδα  
 3 τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. ἡ δὲ  
 Μιλησία ἡ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα  
 ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς  
 σκευοφόροις ὄπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς  
 μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν  
 ἀπέθανον· οὐ μὴν ἐφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν  
 4 καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἀνθρω-  
 ποι ἐγένοντο πάντα ἔσωσαν. ἐνταῦθα διέσχον ἀλλή-  
 λων βασιλεὺς τε καὶ οἱ Ἕλληες ὡς τριάκοντα στάδια,  
 οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες,  
 5 οἱ δ' ἀρπάζοντες ὡς ἤδη πάντες νικῶντες. ἐπεὶ δ'  
 ἦσθοντο οἱ μὲν Ἕλληες, ὅτι βασιλεὺς σὺν τῷ στρα-  
 τεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὐτὸς ἤκουσε  
 Τισσαφέρνους, ὅτι οἱ Ἕλληες νικῶεν τὸ καθ' αὐτοὺς  
 καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὴ  
 βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται,  
 ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας πλησιαί-  
 τatos γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ  
 6 στρατόπεδον ἀρήξοντες. ἐν τούτῳ καὶ βασιλεὺς δῆλος  
 ἦν προσιῶν πάλιν, ὡς ἐδόκει, ὀπισθεν. καὶ οἱ μὲν Ἕλ-  
 ληες στραφέντες παρεσκευάζοντο ὡς ταύτην προσιόντος  
 καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτη μὲν οὐκ ἦγεν, ἦ δὲ  
 παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτη καὶ ἀπήγα-  
 γεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας  
 αὐτομολήσαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ.  
 7 ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἐφυγεν,  
 ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας  
 πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, δια-  
 στάντες δ' οἱ Ἕλληες ἔπαιον καὶ ἠκόντιζον αὐτούς·  
 Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ  
 8 ἐλέγετο φρόνιμος γενέσθαι. ὁ δ' οὖν Τισσαφέρνης ὡς  
 μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς  
 δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ

συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι  
 ἔπορευοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλ- 9  
 λήνων κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς  
 τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατα-  
 κόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ  
 ποιήσασθαι ὀπισθεν τὸν ποταμόν. ἐν ᾧ δὲ ταῦτα 10  
 ἐβουλευόντο καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ  
 αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὥσπερ  
 τὸ πρῶτον μαχοῦμενος συνῆει. ὡς δὲ εἶδον οἱ Ἕλ-  
 ληνες ἐγγύς τε ὄντας καὶ παρατεταγμένους, αὐθις  
 παιανίσαντες ἐπήεσαν πολὺ ἔτι προθυμότερον ἢ τὸ  
 πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ 11  
 πλέονος ἢ τὸ πρόσθεν ἐφευγον· οἱ δ' ἐπέδιᾶσκον μέχρι  
 κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ 12  
 γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνестράφησαν οἱ  
 ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἵππέων ὁ  
 λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν.  
 καὶ τὸ βασιλῆιον σημεῖον ὄρᾶν ἔφασαν, αἰετὸν τινα  
 χρυσοῦν ἐπὶ πέλτης [ἐπὶ ξύλου] ἀνατεταμένον. ἐπεὶ 13  
 δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ  
 τὸν λόφον οἱ ἵππεῖς· οὐ μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι  
 ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἵππέων· τέλος δὲ  
 καὶ πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος οὐκ ἀνεβί- 14  
 βαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ  
 στράτευμα πέμπει Δύκιον τὸν Συρακόσιον καὶ ἄλλον  
 ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ ταῦ  
 λόφου τί ἐστὶν ἀπαγγεῖλαι. καὶ ὁ Δύκιος ἤλασέ τε 15  
 καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. σχε-  
 δὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. ἐνταῦθα δ' 16  
 ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο·  
 καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κύρος φαίνοιτο  
 οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾗδεσαν  
 αὐτὸν τεθνηκότα, ἀλλ' εἴκαζον ἢ διώκοντα οἴχεσθαι ἢ  
 καταληψόμενον τι προεληλακέναι· καὶ αὐτοὶ ἐβου- 17

λεύοντο, εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγουντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνούνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρπασμένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας, μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κύρος, ἵνα, εἰ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοίη τοῖς Ἕλλησιν· ἦσαν δ' αὐταὶ τετρακόσιαι, ὡς ἐλέγοντο, ἄμαξαι· καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. ὥστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγέγοντο.

## BOOK II.

- 1 Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἴομενοι τὰ πάντα νικᾶν καὶ
- 2 Κύρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγὸι ἐθαύμαζον, ὅτι Κύρος οὔτε ἄλλον πέμπει σημανοῦντα, ὅ, τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προῖέναι εἰς τὸ
- 3 πρόσθεν, ἕως Κύρῳ συμμίξειαν. ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἠλίφ' ἀνίσχοντι ἦλθε Προκλῆς ὁ Τευθρανίας ἀρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμῷ. οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρ-

βάρων ὄθεν τῇ προτεραίᾳ ὄρμητο, καὶ λέγοι ὅτι ταύ-  
 την μὲν τὴν ἡμέραν περιμενεῖεν ἂν αὐτούς, εἰ μέλλοιεν  
 ἦκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὄθεν περ  
 ἦλθε. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι 4  
 Ἕλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ  
 τάδε εἶπεν. Ἄλλ' ὄφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετε-  
 λεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς νικῶμέν τε  
 βασιλέα, καί, ὡς ὄρατε, οὐδεὶς ἐτι ἡμῖν μάχεται, καὶ εἰ  
 μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. ἐπαγ-  
 γελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον  
 τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικῶντων 5  
 καὶ τὸ ἄρχειν ἐστὶ. ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέ-  
 λους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μέ-  
 νωνα τὸν Θετταλόν. καὶ γὰρ αὐτὸς Μένων ἐβούλετο·  
 ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. οἱ μὲν ἔρχοντο, 6  
 Κλέαρχος δὲ περιέμενε. τὸ δὲ στράτευμα ἐπορίζετο  
 σῆτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς  
 βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες  
 ἀπὸ τῆς φάλαγγος οὐ ἢ μάχῃ ἐγένετο, τοῖς τε οἰστοῖς  
 πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν  
 τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέροισι  
 καὶ ταῖς ἀσπίσι ταῖς ξυλίταις ταῖς Αἰγυπτίαις· πολλὰ  
 δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἱς  
 πᾶσι χρώμενοι κρέα ἔψοντες ἦσθιον ἐκείνην τὴν ἡμέ- 7  
 ραν. καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρ-  
 χονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ  
 μὲν ἄλλοι βάρβαροι· ἦν δ' αὐτῶν Φαλίνοσ εἰς Ἕλληνα,  
 ὃς ἐτύγγανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων·  
 καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ  
 τάξεις τε καὶ ὄπλομαχίαν. οὗτοι δὲ προσελθόντες καὶ 8  
 καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν,  
 ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχά-  
 νει καὶ Κύρον ἀπέκτονε, παραδόντας τὰ ὄπλα ἰόντας  
 ἐπὶ τὰς βασιλέως θύρας εὐρίσκεισθαι ἂν τι δύνωνται



- 9 ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὁμῶς δὲ Κλέαρχος τσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἶη τὰ ὄπλα παραδίδουαι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὃ, τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα·
- 10 ἔτυχε γὰρ θνόμενος. ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγώ, ἔφη, ὦ Φαλίνε, θαναμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα
- 11 χαρίσωνται. πρὸς ταῦτα Φαλίνος εἶπε, Βασιλεὺς νικῶν ἡγείται, ἐπεὶ Κύρον ἀπέκτονε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πληθὸς ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ', εἰ παρέχοι ὑμῖν, δύναισθε ἂν
- 12 ἀποκτεῖναι. μετὰ τούτου Θεόπομπος Ἀθηναῖος εἶπεν, ὦ Φαλίνε, νῦν, ὡς σὺ ὀρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή. ὄπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἶον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα.
- 13 ἀκούσας δὲ ταῦτα ὁ Φαλίμος ἐγέλασε καὶ εἶπεν, Ἄλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε τὴν ὑμετέραν
- 14 ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακιζομένους, ὡς καὶ Κύρω πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι

γένοιτο, εἰ βούλοιο φίλος γενέσθαι· καὶ εἴτε ἄλλο  
 τι θέλοι χρήσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγ-  
 καταστρέψαι τ' ἂν αὐτῷ. ἐν τούτῳ Κλέαρχος ἦκε, 15  
 καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ  
 ἵπολαβὼν εἶπεν, Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα  
 λέγει· σὺ δ' ἡμῖν εἰπέ τί λέγεις. ὁ δ' εἶπεν, Ἐγὼ σε, 16  
 ὦ Φαλίνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάν-  
 τες· σύ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες,  
 ὄσους σὺ ὄρας. ἐν τοιούτοις δὲ ὄντες πραγμασι συμ-  
 βουλευμέθ' ἄ σοι, τί χρὴ ποιεῖν περὶ ὧν λέγεις. σὺ 17  
 οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὃ, τι σοι δοκεῖ κάλ-  
 λιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν  
 ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμ-  
 φθεῖς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ  
 ὄπλα παραδοῦναι ξυμβουλευομένοις ξυμβούλευσεν αὐ-  
 τοῖς τάδε. οἶσθα δέ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλ-  
 λάδι ἢ ἂν συμβουλεύσης. ὁ δὲ Κλέαρχος ταῦτα 18  
 ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως  
 πρεσβεύοντα ξυμβουλεύσαι μὴ παραδοῦναι τὰ ὄπλα,  
 ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ  
 ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, Ἐγὼ, εἰ μὲν 19  
 τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολε-  
 μούντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ  
 ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος  
 βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπη δυνατόν.  
 Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν δὴ 20  
 σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς  
 οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος  
 ἂν ἀξιοὶ εἶναι φίλος ἔχοντες τὰ ὄπλα ἢ παραδόντες  
 Ἰλλῶ, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες  
 τὰ ὄπλα ἢ ἄλλῳ παραδόντες. ὁ δὲ Φαλῖνος εἶπε, 21  
 Ταῦτα μὲν δὴ ἀπαγγελοῦμεν. ἀλλὰ καὶ τάδε ὑμῖν  
 εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν αὐτοῦ σπον-  
 δαὶ εἴησιν, προῖοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. εἶπατε

οὖν καὶ περὶ τούτου, πότερα μενεΐτε καὶ σπονδαὶ εἰσιν  
 22 ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. Κλέαρχος  
 δ' ἔλεξεν, Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ  
 ἡμῖν ταῦτά δοκεῖ, ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτά  
 ἐστίν; ἔφη ὁ Φαλίνοσ. ἀπεκρίνατο Κλέαρχος, Ἦν  
 μὲν μένωμεν, σπονδαί, ἀπιούσι δὲ καὶ προιούσι πόλε-  
 23 μος. ὁ δὲ πάλιν ἠρώτησε, Σπονδὰς ἢ πόλεμον ἀπαγ-  
 γελῶ; Κλέαρχος δὲ ταῦτά πάλιν ἀπεκρίνατο, Σπονδαὶ  
 μὲν μένουσιν, ἀπιούσι δὲ ἢ προιούσι πόλεμος. ὅ, τι  
 δὲ ποιήσοι οὐ διεσήμηγε.

2 Φαλίνοσ μὲν δὴ ὄχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ  
 παρὰ Ἀριαίου ἦκον, Προκλήσ καὶ Χειρίσοφοσ. Μένων  
 δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ. οὗτοι δὲ ἔλεγον, ὅτι  
 πολλοὺσ φαίη Ἀριαίῳ εἶναι Πέρσασ ἑαυτοῦ βελτίουσ,  
 οὐσ οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντοσ· ἀλλ' εἰ  
 βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆσ νυκτόσ·  
 2 εἰ δὲ μή, αὐτόσ πρῶτ ἀπιέναι φησίν. ὁ δὲ Κλέαρχοσ  
 εἶπεν, Ἀλλ' οὕτω χρὴ ποιεῖν· ἔαν μὲν ἤκωμεν, ὡσπερ  
 λέγετε· εἰ δὲ μή, πράττετε ὁποῖον ἂν τι ὑμῖν οἴησθε  
 μάλιστα συμφέρειν. ὅ, τι δὲ ποιήσοι οὐδὲ τούτοισ  
 3 εἶπε. μετὰ δὲ ταῦτα ἤδη ἡλίου δύνοντοσ συγκαλέσασ  
 τοὺσ στρατηγοὺσ καὶ λοχαγοὺσ ἔλεξε τοιάδε. Ἐμοί,  
 ὦ ἄνδρεσ, θυομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ  
 ἱερά. καὶ εἰκότωσ ἄρα οὐκ ἐγίγνετο· ὡσ γὰρ ἐγὼ νῦν  
 πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέωσ ὁ Τύγησ  
 ποταμόσ ἐστί ναυσίποροσ, ἐν οὐκ ἂν δυναίμεθα ἄνευ  
 πλοίων διαβῆναι· πλοία δὲ ἡμεῖσ οὐκ ἔχομεν. οὐ μὲν  
 δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν  
 ἔχειν· ἵεναι δὲ παρὰ τοὺσ Κύρου φίλουσ πάννυ καλὰ  
 4 ἡμῖν τὰ ἱερά ἦν. ὠδε οὖν χρὴ ποιεῖν· ἀπιόντασ δε-  
 τνεῖν ὅ, τι τισ ἔχει· ἐπειδὰν δὲ σημήνη τῷ κέρατι ὡσ  
 ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον,  
 ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε  
 τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντεσ πρὸσ τοῦ

ποταμοῦ, τὰ δὲ ὄπλα ἔξω. ταῦτα ἀκούσαντες οἱ στρα- 5  
 τηγοὶ καὶ λοχαγοὶ ἀπήλθον καὶ ἐποίουν οὕτω. καὶ τὸ  
 λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπέιθοντο, οὐχ ἐλόμενοι,  
 ἀλλὰ ὀρώντες, ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα,  
 οἱ δ' ἄλλοι ἄπειροί ἦσαν. ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν 6  
 ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, στα-  
 θμοὶ τρεῖς καὶ ἐνεήκοντα, παρασάγγαι πέντε καὶ τριά-  
 κοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξα-  
 κισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι  
 εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι. ἐν 7  
 τεῦθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θραῶξ  
 ἔχων τοὺς τε ἵππεας τοὺς μεθ' ἑαυτοῦ εἰς τετταρά-  
 κοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἤτο-  
 μόλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις 8  
 ἤγειτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο. καὶ  
 ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαίων  
 καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν  
 τάξει θέμενοι τὰ ὄπλα ξυνήλθον οἱ στρατηγοὶ καὶ λο-  
 χαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαίων· καὶ ὤμοσαν οἱ  
 τε Ἕλληνες καὶ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτι-  
 στοὶ μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσσεσθαι·  
 οἱ δὲ βάρβαροὶ προσώμοσαν καὶ ἠγήσεσθαι ἀδόλως.  
 ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ 9  
 κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτου-  
 τες ξίφος, οἱ δὲ βάρβαροὶ λόγχην. ἐπεὶ δὲ τὰ πιστὰ 10  
 ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε δὴ, ὦ Ἀριαῖε, ἐπείπερ  
 ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ, τίνα γνώμην  
 ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἢνπερ ἦλθο-  
 μεν ἢ ἄλλην τιὰ ἐννενοηκέναί δοκεῖς ὁδὸν κρείττω.  
 ὁ δ' εἶπεν, Ἦν μὲν ἦλθομεν ἀπίοντες παντελῶς ἀν 11  
 ὑπὸ λιμοῦ ἀπολοιμέθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν  
 τῶν ἐπιτηδείων. ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυ-  
 γάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἴχομεν  
 λαμβάνειν· ἔνθα δὲ τι ἦν, ἡμεῖς διαπορευόμενοι κατε-

- λαπαυησαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακρο-  
 19 τέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευ-  
 τέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα  
 μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ  
 βασιλικοῦ στρατεύματος· ἦν γὰρ ἄπαξ δύο ἢ τριῶν  
 ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασι-  
 λεὺς ἡμᾶς καταλαβεῖν. ὀλίγη μὲν γὰρ στρατεύματι  
 οὐ τολμήσει ἐφέπεσθαι· πολλὴν δ' ἔχων στόλον οὐ  
 δύνησεται ταχέως πορεύεσθαι. ἴσως δὲ καὶ τῶν  
 ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη, τὴν γνώμην ἔχω  
 ἔγωγε.
- 13 Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ  
 ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλ-  
 λιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ  
 ἔχοντες τὸν ἥλιον, λογιζόμενοι ἤξειν ἅμα ἠλίφ δύνουσι  
 εἰς κόμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ  
 14 ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δέιλῃν ἔδοξαν πολεμίους  
 ὄρᾶν ἰππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν  
 ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος,  
 ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος, διότι ἐτέτρωτο,  
 15 καταβὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. ἐν ᾧ δὲ ὠπλί-  
 ζοντο ἤκον λέγοντες οἱ προπεμφθέντες σκοποὶ, ὅτι οὐχ  
 ἰππεῖς εἰσιν ἀλλ' ὑποζύγια νέμονται. καὶ εὐθύς ἔγνω-  
 σαν πάντες, ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεὺς·  
 καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κόμασι οὐ πρόσω.
- 16 Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἦδει  
 γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους  
 ὄντας· ἦδη δὲ καὶ ὄψε ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε,  
 φυλαττόμενος μὴ δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων  
 ἅμα τῷ ἠλίφ δυομένῳ εἰς τὰς ἐγγυτάτω κόμας τοὺς  
 πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ  
 τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν  
 17 οἰκιῶν ξύλα. οἱ μὲν οὖν πρότεροι ὁμῶς τρόπῳ τιμὴ  
 ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιώντες

ὡς ἐτύγχανον ἕκαστοι ἠυλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἐφυγον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ ὑστεραία 18 ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραία ἔπραττε. προϊούσης 19 μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δούπος ἦν, οἶον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. Κλέαρχος δὲ Τολμίδην Ἡλείου, 20 ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε συγὴν κατακηρύξαντα, ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ 21 στρατιῶται, ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχοντες σώοι. ἅμα δὲ ὄρθρω παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, 3 τῆδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἠλίφ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. οἱ δ' ἐπεὶ ἦλθον 2 πρὸς τοὺς προφύλακας, ἐζήτησαν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχῶν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν, ἄχρι ἂν σχολάσῃ. ἐπεὶ δὲ 3 κατέστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὀράσθαι πάντῃ φύλαγγα πυκνήν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, 4

τί βούλουτο. οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκειον,  
 ἄνδρες, οἷτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως  
 τοῖς Ἑλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων  
 5 βασιλεῖ. ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοῖνυν αὐτῷ,  
 ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ  
 τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλησι μὴ πορί  
 6 σας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαν  
 νον, καὶ ἤκου ταχύ· ὧ καὶ δῆλον ἦν, ὅτι ἐγγύς ποῦ  
 βασιλεὺς ἦν ἢ ἄλλος τις, ὃ ἐπετέτακτο ταῦτα πράτ  
 τειν· ἔλεγον δέ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ  
 ἤκειον ἡγεμόνας ἔχοντες, οἱ αὐτούς, ἐὰν σπονδαὶ γένω  
 7 νται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. ὁ δὲ ἡρώτα,  
 εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰοῦσι καὶ ἀπιού  
 σιν, ἢ καὶ τοῖς ἄλλοις ἔσοιτο σπονδαί. οἱ δέ, Ἀπα  
 8 σιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγ  
 γελθῇ. ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοῦς  
 ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖ  
 9 καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ μὲν καμοὶ  
 ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελώ, ἀλλὰ διατρίψω,  
 ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς  
 σπονδὰς ποιήσασθαι· οἷμαί γε μέντοι, ἔφη, καὶ τοῖς  
 ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι.  
 ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο,  
 10 καὶ εὐθὺς ἡγείσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια. καὶ οἱ  
 μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπον  
 δὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ  
 αὐτὸς ὠπισθοφυλάκει· καὶ ἐνετύγχανον τάφροις καὶ  
 αὐλώσιν ὕδατος πλήρεσιν, ὡς μὴ δύνασθαι διαβαίνειν  
 ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοι  
 νίκων, οἱ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον.  
 11 καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάται,  
 ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ  
 βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο

γεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον  
 ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν  
 πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ  
 συσπoudάξειν. καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ 12  
 τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων  
 σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι.  
 πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ 18  
 ἀεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν  
 ὦρα οἷα τὸ πεδίον ἄρδειν· ἀλλ' ἵνα ἤδη πολλὰ προ-  
 φαίνοιτο τοῖς Ἑλλησι δεινὰ εἰς τὴν πορείαν, τούτου  
 ἕνεκα βασιλέα ὑπώπτευσεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφει-  
 κέναι. πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέ- 14  
 δειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ  
 σίτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ  
 τῶν αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας 15  
 μὲν ἐν τοῖς Ἑλλησι ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέ-  
 κειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπό-  
 λεκτοί, θανμάσαι τὸ κάλλος καὶ τὸ μέγεθος, ἣ δὲ ὄψις  
 ἠλέκτρον οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τρα-  
 γήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν,  
 κεφαλαλγὲς δέ. ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοί- 18  
 νικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ  
 ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς.  
 ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. ὁ δὲ φοῖνιξ,  
 ὅθεν ἐξαιρεθεῖν ὁ ἐγκέφαλος, ὄλος ἀναίνετο.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου 17  
 βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλείως γυναι-  
 κὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ  
 εἶποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων  
 στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως  
 τοιάδε. Ἐγὼ, ὦ ἄνδρες Ἑλληνες, γείτων οἰκῶ τῇ 18  
 Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμή-  
 χανα ἐμπεπτωκότας, εὕρημα ἐποίησάμην, εἴ πως δυναί-  
 μην παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσώσαι



ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως  
 μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλ-  
 19 λᾶδος. ταῦτα δὲ γνοὺς ἠτούμην βασιλέα, λέγων αὐτῷ,  
 ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπι-  
 στρατεύοντα πρῶτος ἤγγειλα καὶ βοήθειαν ἔχων ἅμα  
 τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἑλ-  
 ληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ  
 συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα  
 βασιλεὺς ἀφίκετο, ἐπεὶ Κύρον ἀπέκτεινε, καὶ τοὺς ξὺν  
 Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παρούσι νῦν  
 20 μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν  
 τούτων ὑπέσχετό μοι βουλεύσασθαι· ἐρέσθαι δὲ με  
 ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκεν ἐστρατεύσατε ἐπ'  
 αὐτόν. καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι,  
 ἵνα μοι εὐπρακτότερον ᾖ, ἂν τι δύναμαι ἀγαθὸν ὑμῖν  
 21 παρ' αὐτοῦ διαπράξασθαι. πρὸς ταῦτα μεταστάντες  
 οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, Κλέαρχος  
 δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολε-  
 μήσοντες οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς  
 προφάσεις Κύρος εὔρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα  
 ὑμᾶς τε ἀπαρασκευάστους λάβοι καὶ ἡμᾶς ἐνθάδε  
 22 ἀναγάγοι. ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ  
 ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι  
 αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς  
 23 εὖ ποιεῖν. ἐπεὶ δὲ Κύρος τέθνηκεν, οὔτε βασιλεῖ ἀντι-  
 ποιούμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ'  
 ἂν τὴν βασιλείῳ χῶραν κακῶς ποιεῖν, οὐδ' αὐτὸν  
 ἀποκτεῖναι ἂν ἐθέλομεν, πορευόμεθα δ' ἂν οἴκαδε, ε'  
 τις ἡμᾶς μὴ λυποῖ· ἀδικοῦντα μέντοι πειρασόμεθα  
 σὺν τοῖς θεοῖς ἀμύνασθαι· ἂν μέντοι τις ἡμᾶς καὶ εὖ  
 ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησώ-  
 24 μεθα εὖ ποιοῦντες· ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ  
 Τισσαφέρης ἔφη, Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ  
 ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκα αἱ

σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. καὶ 25  
 εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνας  
 ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκον ἔλεγεν, ὅτι διαπεπραγ-  
 μένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώξειν τοὺς  
 Ἕλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων, ὡς οὐκ  
 ἄξιον εἶη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσα-  
 μένους. τέλος δὲ εἶπε, καὶ νῦν ἔξεστιν ὑμῖν πιστὰ 26  
 λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν  
 χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν  
 παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν  
 ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. ὑμᾶς δ' 27  
 αὐτὴν ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὡς διὰ φιλίας  
 ἀσινῶς σῖτα καὶ ποτὰ λαμβάνοντας, ὅπότεν μὴ ἀγορὰν  
 παρέχωμεν, ἣν δὲ παρέχωμεν ἀγορὰν, ὠνούμενους ἔξειν  
 τὰ ἐπιτήδεια. ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς 28  
 ἔδωσαν Τισσαφέρηνς καὶ ὁ τῆς βασιλέως γυναικὸς  
 ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς  
 καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. μετὰ δὲ ταῦτα Τισ- 29  
 σαφέρηνς εἶπε, Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπει-  
 δὴν δὲ διαπράξωμαι ἢ δέομαι, ἤξω συσκευασάμενος ὡς  
 ἀπάξω ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ  
 τὴν ἑμαυτοῦ ἀρχήν.

Μετὰ ταῦτα περιέμενον Τισσαφέρην οἱ τε Ἕλ- 4  
 ληνας καὶ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι  
 ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνούνται  
 πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι  
 καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν  
 τε καὶ δεξιὰς ἔνιοι παρὰ βασιλέως ἔφερον μὴ μνησικα-  
 κῆσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας  
 μηδὲ ἄλλου μηδενὸς τῶν παρωχημένων. τούτων δὲ 2  
 γιγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ Ἀριαῖον ἦττον προσ-  
 ἔχοντες τοῖς Ἕλλησι τὸν νοῦν. ὥστε καὶ διὰ τοῦτο  
 τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ  
 προσιώντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρα-

- 3 τηγοῖς, Τί μένομεν ; ἡ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος ἦ ἐπὶ βασιλέα μέγαν στρατεύειν ; καὶ νῦν μὲν ἡμᾶς ὑπαγεται μένειν διὰ τὸ διασπάρθαι αὐτῷ τὸ στράτευμα· ἐπὶ δὲ πάλιν ἀλισθῆ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν.
- 4 ἴσως δέ που ἡ ἀποσκάπτει τι ἡ ἀποτεριχίζει, ὡς ἄπορος ἦ ἡ ὁδός. οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὡς ἡμεῖς τοσοῖδε ὄντες ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ
- 5 καταγελάσαντες ἀπήλθομεν. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὄθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθύς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελεῖφεται, ἀλλὰ καὶ οἱ προ-
- 6 σθεν ὄντες πολέμιοι ἡμῖν ἔσονται. ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἶδαμεν ὅτι ἀδύνατον διαβῆναι κωλύοντων πολεμίων. οὐ μὲν δὴ, ἂν μάχεσθαι γε δέη, ἵππεῖς εἰσιν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἵππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν ; ἡττωμένων δὲ οὐδένα οἶόν
- 7 τε σωθῆναι. ἐγὼ μὲν οὖν βασιλέα, φ' οὕτω πολλά ἔστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ, τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἐαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησί τε καὶ βαρβάρους. τοιαῦτα πολλά ἔλεγεν·
- 8 Ἐν δὲ τούτῳ ἦκε Τισσαφέρης ἔχων τὴν ἐαυτοῦ δύναμιν ὡς εἰς οἶκον ἀπιῶν καὶ Ὀρόντας τὴν ἐαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ

γάμφ. ἐντεύθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου καὶ 9  
 ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ  
 Ἄριαϊος τὸ Κύρου βαρβαρικὸν ἔχων στρατεύμα ἅμα  
 Τισσαφέρνει καὶ Ὀρόντα καὶ ξυνεστρατοπεδεύετο σὺν  
 ἐκείνοις. οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' 10  
 ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο  
 δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ  
 μείον· ἐφυλάττοντο δὲ ἀμφοτέροι ὥσπερ πολεμίους  
 ἀλλήλους, καὶ εὐθύς τοῦτο ὑποψίαν παρείχεν. ἐνίστε 11  
 δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα  
 τοιαῦτα ξυλλέγοντες πληγὰς ἐπέτεινον ἀλλήλοις· ὥστε  
 καὶ τοῦτο ἔχθραν παρείχε. διελθόντες δὲ τρεῖς στα- 12  
 θμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος,  
 καὶ παρήλθον εἰσω αὐτοῦ. ἦν δὲ ὠκοδομημένον πλίν-  
 θοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν,  
 ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρα-  
 σαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ. ἐντεύθεν 13  
 δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας ὀκτώ·  
 καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας,  
 τὴν δ' ἐξευγμένην πλοίοις ἑπτὰ· αὐται δ' ἦσαν ἀπὸ  
 τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν  
 καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγά-  
 λαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὄχετοί,  
 ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνουῦ-  
 νται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν με-  
 γάλῃ καὶ πολυάνθρωπος, ἣ ὄνομα Σιττάκη, ἀπέχουσα 14  
 τοῦ ποταμοῦ σταδίων πεντεκαίδεκα. οἱ μὲν οὖν Ἕλ-  
 ληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου  
 καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρ-  
 βαροι διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι καταφα-  
 νεῖς ἦσαν. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ 15  
 ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ  
 προσελθὼν ἀνθρωπὸς τις ἠρώτησε τοὺς προφύλακας,  
 ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ

ἐξήτει, καὶ ταῦτα παρ' Ἀριαίου ὄν τοῦ Μενωνος ξένου.  
 16 ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν  
 ὁ ἄνθρωπος τάδε. Ἐπεμψέ με Ἀριαίος καὶ Ἀρτάω-  
 ζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὐνοί, καὶ κελεύουσι  
 φυλάττεσθαι, μὴ ὑμῖν ἐπίθωνται τῆς νυκτὸς οἱ βάρ-  
 17 δαίσι. καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ  
 πέμψαι κελεύουσι φυλακὴν, ὡς διανοεῖται αὐτὴν λύσαι  
 Τισσαφέρης τῆς νυκτὸς, ἐὰν δύνηται, ὡς μὴ διαβῆτε,  
 ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς δια-  
 18 ρυχος. ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν  
 Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος  
 19 ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. νεανίσκος  
 δὲ τις τῶν παρόντων ἐννοήσας εἶπεν, ὡς οὐκ ἀκόλουθα  
 εἶη τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον  
 γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι,  
 ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν;  
 οὐδὲ γάρ, ἂν πολλαὶ γέφυραι ᾧσιν, ἔχοιμεν ἂν ὅποι  
 20 φυγόντες ἡμεῖς σωθῶμεν. ἐὰν δὲ ἡμεῖς νικῶμεν, λελυ-  
 μένης τῆς γεφύρας οὐχ ἔξουσιν ἐκείνοι ὅποι φύγωσιν.  
 οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς  
 21 δυνήσεται λελυμένης τῆς γεφύρας. ἀκούσας δὲ ὁ  
 Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον, πόση τις εἶη  
 χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ  
 εἶπεν, ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ  
 22 καὶ μεγάλαι. τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι  
 τὸν ἄνθρωπον ὑποπέμψαιεν, ὀκνοῦντες μὴ οἱ Ἕλληνας  
 διελόντες τὴν γέφυραν μένοιεν ἐν τῇ νήσῳ ἐρύματα  
 ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα,  
 τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς  
 καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐόντων, εἶτα  
 δὲ καὶ ἀποστροφή γένοιτο, εἴ τις βούλοιτο βασιλέα  
 23 κακῶς ποιεῖν. μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι  
 τὴν γέφυραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο

οὐδείς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδείς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. ἐπειδὴ 24 δ' ἔως ἐγένετο, διέβαινον τὴν γέφυραν ἕξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἶόν τε μάλιστα πεφυλλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρους Ἑλλήνων, ὡς διαβαινόντων μέλλοιεν ἐπιθῆσθαι. ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν, εἰ διαβαλοῖεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ὄχητο ἀπελαύνων.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτ- 25 ταρας, παρασάγγας εἴκοσι, ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα ὤκειτο πόλις μεγάλη, ἣ ὄνομα Ὠπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιᾶν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στρατεύμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. ὁ δὲ 26 Κλέαρχος ἠγείτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. ὅσον δὲ [ἀν] χρόνον τὸ ἠγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στρατεύμα καὶ αὐτοῖς τοῖς Ἑλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσην ἐκπεπλήχθαι θεωροῦντα. ἐντεῦθεν δὲ ἐπορεύθησαν διὰ 27 τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κόμας τῆς Κύρου καὶ βασιλέως μητρός. ταύτας Τισσαφέρης Κύρῳ ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. ἐπὴν δὲ σίτος πολλὸς καὶ πρόβατα καὶ ἄλλα 28 χρήματα. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ὤκειτο μεγάλη καὶ εὐδαίμων ὄνομα

Καιναί, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.

- 5 Μετὰ ταῦτα ἀφικνούνται ἐπὶ τὸν Ζαπάταν ποταμόν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά
- 2 δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. ἔδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει καὶ εἰ πως δύναιτο παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐροῦντα, ὅτι ξυγγενέσθαι αὐτῷ χρήξει.
- 3 ὁ δὲ ἐτοίμως ἐκέλευεν ἤκειν. ἐπειδὴ δὲ ξυνήλθον, λέγει ὁ Κλεάρχος τάδε. Ἐγώ, ὦ Τισσαφέρην, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὄρῳ ὡς πολέμιους
- 4 ἡμᾶς καὶ ἡμεῖς ὄρωντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σέ αἰσθεσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγώ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλκοιμεν ἀλλήλων τὴν
- 5 ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους ἤδη τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας οὐ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὐ βουλομένους
- 6 τοιοῦτον οὐδέν. τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἤκω καὶ διδάσκειν σε βούλομαι, ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.
- 7 πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὄρκοι καλύουσι πολέμιους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκῶς, τούτῳ ἐγὼ οὔποτ' ἀπ' εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμόν οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. πάντῃ γὰρ πάντα τοῖς θεοῖς ὑποχα
- 8 καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γιγνώσκω, παρ

οἷς ἡμεῖς τὴν φίλῳ συνθέμενοι κατεθέμεθα· τῶν δ' ἰσθμίωνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. ἴσυν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς 9 εὐπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν τε ἐπιτηδίων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδὸς· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μα- 10 νέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνίζοιμεθα ; ὅσων δὲ δὴ καὶ οἷων ἂν ἐλπίδων ἐμαυτὸν στερήσῃμεν, εἰ σέ τι κακὸν ἐπιχειρήσῃμεν ποιεῖν, ταῦτα λέξω. ἐγὼ γὰρ Κύρου ἐπεθύμησά μοι φίλον 11 γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἶναι εὐ ποιεῖν ἂν βούλοιο· σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κύρος πολεμίᾳ ἐχρήτο, σοὶ ταύτην ξύμμαχον οὖσαν· τούτων δὲ τοιούτων 12 ὄντων τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι ; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι· οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς 13 νομίζω ἂν σὺν τῇ παρουσίᾳ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν, οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παύσαι ἐσθλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ ποῖα δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὐσης. ἀλλὰ μὴν ἔν γε 14 τοῖς πέριξ οἰκοῦσι σὺ εἰ μὲν βούλοιο τῷ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποῖ, ὡς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἷ σοὶ οὐκ ἂν τοῦ μισθοῦ ἔνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος ἧς σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως· ἐμοὶ μὲν 15



δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θανμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι λέγων, ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὠδε ἀπημείφθη.

- 16 Ἄλλ' ἤδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γινώσκων εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σταντῶ κακόνους εἶναι. ὡς δ' ἂν μάθης, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασι-
- 17 λεί οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἰππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ἧ ὑμᾶς μὲν βλάβπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίν-
- 18 δυνος ; ἀλλὰ χωρίων ἐπιτηδεῖων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν ; οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὄρατε ὄντα πορευτέα, ἃ ἡμῖν ἕξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἕξεστιν ἡμῖν ταμιεύεσθαι ὁπόσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι ; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαλήτε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν.
- 19 εἰ δ' ἐν πᾶσι τούτοις ἠττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναίμεθ'· ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, φ' ὑμεῖς οὐδ',
- 20 εἰ πάνν ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε. πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτον ἂν τὸν τρόπον ἐξελοίμεθα δε μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων
- 21 αἰσχρός ; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκη ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε,

οὔτε ἀλόγιστοι οὔτε ἠλίθιοι ἔσμεν. ἄλλα τί δὴ ὑμᾶς 22  
 ἔξου ἀπολέσαι οὐκ ἐπὶ τοῦτο ἤλθομεν ; εὖ ἴσθι ὅτι ὁ  
 ἔμὸς ἔρωσ τούτου αἴτιος τοῦ τοῖς Ἑλλησιν ἐμὲ πιστὸν  
 γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῶ δια μισθοδοσίας  
 πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυ-  
 ρόν. ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε τὰ μὲν καὶ 23  
 σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ  
 τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν,  
 τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ  
 ἕτερος εὐπετῶς ἔχοι.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἰληθῆ λέγειν· 24  
 καὶ εἶπεν, Οὐκοῦν, ἔφη, οὔτινες τοιούτων ἡμῖν εἰς φι-  
 λίαν ὑπαρχόντων πειράνται διαβάλλοντες ποιῆσαι  
 πολεμίους ἡμᾶς ἀξιοὶ εἰσι τὰ ἔσχατα παθεῖν ; Καὶ 25  
 ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἷ τε  
 στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν, ἐν τῷ ἐμφανεῖ λέξω  
 τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ  
 τῇ σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλεάρχος, ἄξω 26  
 πάντας, καὶ σοὶ αὐτὸ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω.  
 ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονού- 27  
 μενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδει-  
 πνον ἐποίησατο. τῇ δὲ ὑστέραιά ὁ Κλεάρχος ἐλθὼν  
 ἐπὶ τὸ στρατόπεδον δηλὸς τ' ἦν πάνυ φιλικῶς οἴο-  
 μενος διακεῖσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν ἐκεῖνος  
 ἀπήγγελλεν, ἔφη τε χρῆναι ἵεναι παρὰ Τισσαφέρνην  
 οὐδ' ἐκέλευσε, καὶ οἱ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν  
 Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλ-  
 λῆσιν ὄντας τιμωρηθῆναι. ὑπόπτει δὲ εἶναι τὸν δια- 28  
 βάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον  
 Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ  
 ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν  
 λαβὼν φίλος ἦ Τισσαφέρνει. ἐβούλετο δὲ καὶ ὁ 29  
 Κλεάρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν  
 γνώμην καὶ τοὺς παραλυπούοντας ἐκποδῶν εἶναι. τῶν  
 6

δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντα τοὺς λοχαγούς καὶ στρατηγούς μηδὲ πιστεύειν Τισσαφέρνηι. ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινε, ἔστε διεπράξατο πέντε μὲν στρατηγούς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

81 Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς Δύραις ταῖς Τισσαφέρνηους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιωτίας, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοός· οἱ δὲ λοχαγοὶ ἐπὶ Δύραις  
82 ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τ' ἔνδον ξυνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες ᾤτινι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ  
33 ἢ ἐλευθέρῳ πάντας ἔκτεινον. οἱ δὲ Ἑλληνες τὴν τε ἰππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὄρωντες καὶ ὃ, τι ἐποίουν ἡμφεγνύουσι, πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενη  
34 μένα. ἐκ τούτου δὴ οἱ Ἑλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἤξειν  
35 αὐτοὺς ἐπὶ τὸ στρατόπεδον. οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοχος καὶ Μιθριδάτης, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεύς ἔφη καὶ τὸν Τισσαφέρνηον ἀδελφὸν σὺν αὐτοῖς ὄραν καὶ γιγνώσκειν· ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν  
36 τεθωρακισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἰ τις εἶη τῶν Ἑλλήνων ἢ στρατηγός ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασι  
37 λέως. μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτίγχανεν ἀπὸν ἐν κώμῃ τιλὶ ξὺν ἄλλοις ἐπισιτιζόμενος.

ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε. 38  
 Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιορκῶν τε  
 ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέ-  
 θνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ  
 τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ [ὁ]  
 βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἰναί φησιν,  
 ἐπεὶ περ Κύρου ἦσαν τοῦ ἐκείνου δούλου. πρὸς ταῦτα 39  
 ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχο-  
 μένιος· ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι,  
 ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ'  
 ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους  
 καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει  
 τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας  
 αὐτοὺς οἷς ὤμνυτε [ὡς] ἀπολωλέκατε καὶ τοὺς ἄλλους  
 ἡμᾶς προδεδωκότες ξὺν τοῖς πολεμοῖσι ἐφ' ἡμᾶς ἔρχε-  
 σθε. ὁ δὲ Ἀριαῖος εἶπε, Κλέαρχος γὰρ πρόσθεν ἐπι- 40  
 βουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντῃ,  
 καὶ πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. ἐπὶ τούτοις Ξενο- 41  
 φῶν τάδε εἶπε. Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς  
 ὄρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ  
 ἀπόλλυσθαι τοὺς ἐπιορκοῦντας· Πρόξενος δὲ καὶ Μέ-  
 νων ἐπεὶ περ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι  
 δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι  
 φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ  
 ἡμῖν τὰ βέλτιστα συμβουλεύειν. πρὸς ταῦτα οἱ βάρ- 42  
 βαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπήλθον  
 οὐδὲν ἀποκρινάμενοι.

Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνῆχθησαν ἕως βασιλεία καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρων αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. καὶ 2  
 γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμενε, ἐπεὶ δὲ εἰρήνη ἐγένετο,

πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θραῖκες ἀδικοῦσι τοὺς  
 Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν  
 ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου  
 3 καὶ Περίλυθου Θραξίν. ἐπεὶ δὲ μεταγρόντες πῶς οἱ  
 ἔφοροι ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπει-  
 ρῶντο ἐξ Ἴσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχρητο  
 4 πλέων εἰς Ἑλλάσποντον. ἐκ τούτου καὶ ἐθανατώθη  
 ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ  
 φυγὰς ὧν ἔρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις  
 ἐπεισε Κύρον ἄλλη γέγραπται, δίδωσι δὲ αὐτῷ Κύρος  
 5 μυρίους δαρεικοὺς· ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυμίαν ἐτρά-  
 πετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρα-  
 τευμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ  
 ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν  
 διεγένετο μέχρι Κύρος ἐδεήθη τοῦ στρατεύματος· τότε  
 6 δὲ ἀπῆλθεν ὡς ξὺν ἐκείνῳ αὐ πολεμήσων. ταῦτα οὖν  
 φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἐξὸν  
 μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνῃς καὶ βλάβῃς αἰρεῖται  
 πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε  
 πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται  
 πολεμῶν μείονα ταῦτα ποιεῖν· ἐκείνος δὲ ὥσπερ εἰς  
 παιδικὰ ἢ εἰς ἄλλην τινα ἡδονὴν ἤθελε δαπανᾶν εἰς  
 7 πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν· πολεμικὸς δὲ  
 αὐ ταύτῃ ἐδόκει εἶναι, ὅτι φιλοκίνδυνός τε ἦν καὶ  
 ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν  
 τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες  
 8 ὡμολόγουν. καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν  
 ἐκ τοῦ τοιοῦτου τρόπου, οἷον κάκεινος εἶχεν. ἱκανὸς  
 μὲν γὰρ ὡς τις καὶ ἄλλος φροντίζειν ἦν, ὅπως ἔχοι ἢ  
 στρατιὰ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα,  
 ἱκανὸς δὲ καὶ ἐμποιεῖσαι τοῖς παροῦσιν, ὡς πειστέον  
 9 εἶη Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι·  
 καὶ γὰρ ὄραν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκο-  
 λαξέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνόητε, ὡς καὶ αὐτῷ

μεταμέλειν ἔσθ' ὅτε. καὶ γνώμη δ' ἐκόλαζεν· ἀκολά-  
 στου γὰρ στρατεύματος οὐδὲν ἠγεῖτο ὄφελος εἶναι,  
 ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς δέοι τὸν στρατιώ- 10  
 την φοβείσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους,  
 εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ  
 ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους. ἐν μὲν 11  
 ἔν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ  
 ἄλλον ἠροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγρὸν  
 τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνε-  
 σθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους  
 ἐδόκει εἶναι, ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαί-  
 νετο· ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξέλῃ πρὸς 12  
 ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον·  
 τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ  
 ὤμος· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ  
 παῖδες πρὸς διδάσκαλον. καὶ γὰρ οὖν φιλία μὲν καὶ 13  
 εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἷτινες δὲ ἢ ὑπὸ  
 πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλη τινὶ  
 ἀνάγκῃ κατεχόμενοι παρεῖσαν αὐτῷ, σφόδρα πειθο-  
 μένοις ἐχρήτο. ἐπεὶ δὲ ἤρξαντο νικᾶν ξὺν αὐτῷ τοὺς 14  
 πολεμίους, ἤδη μεγάλα ἦν τὰ χρήσιμους ποιοῦντα εἶ-  
 ναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς  
 πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ'  
 ἐκείνου τιμωρίαν φοβείσθαι αὐτοὺς εὐτάκτους ἐποίει.  
 τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ 15  
 μάλᾳ ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ  
 πεντήκοντα ἔτη.

Πρόξενος δὲ ὁ Βοιωτίος εὐθύς μὲν μειράκιον ὢν 16  
 ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανός·  
 καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον  
 τῷ Δεοντίῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἰκανὸς νομί- 17  
 σαις ἤδη εἶναι καὶ ἄρχειν κατ' φίλος ὢν τοῖς πρώτοις  
 μὴ ἠττάσθαι εὐεργειῶν, ἦλθεν εἰς ταύτας τὰς σὺν  
 Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα

μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά  
 18 τοσοῦτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὐτῷ καὶ τοῦτο  
 εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδι-  
 κίας, ἀλλὰ σὺν τῷ δίκαιῳ καὶ καλῷ ᾤετο δεῖν τούτων  
 19 τυγχάνειν, ἄνευ δὲ τούτων μὴ. ἄρχειν δὲ καλῶν μὲν  
 καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὔτ' αἰδῶ τοῖς  
 στρατιώταις ἑαυτοῦ οὔτε φόβον ἰκανὸς ἐμποιῆσαι,  
 ἀλλὰ καὶ ἠσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ  
 ἀρχόμενοι ἐκείνους, καὶ φοβούμενος μᾶλλον ἦν φανερὸς  
 τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται  
 20 τὸ ἀπιστεῖν ἐκείνῳ. ᾤετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν  
 εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιῶντα ἐπαινεῖν, τὸν  
 δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν  
 καλοὶ τε κάγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδι-  
 κοι ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. ὅτε δὲ ἀπέ-  
 θνησκεν ἦν ἐτῶν ὡς τριάκοντα.

21 Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν  
 πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω  
 λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαῖνοι·  
 φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα  
 22 ἀδικῶν μὴ διδοίη δίκην. ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν  
 ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπι-  
 ορκεῖν τε καὶ ψεύδεσθαι καὶ ἔξαπατᾶν, τὸ δ' ἀπλοῦν  
 23 καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. στέρ-  
 γων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος  
 εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. καὶ πο-  
 λεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων  
 24 ὡς καταγελῶν αἰεὶ διελέγετο. καὶ τοῖς μὲν τῶν πολε-  
 μίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο  
 εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φί-  
 λων μόνος ᾤετο εἰδέναι ῥᾶστον ὃν ἀφύλακτα λαμβά-  
 25 νειν. καὶ ὅσους μὲν αἰσθάνοιτο ἐπιωρκοὺς καὶ ἀδίκους  
 ὡς εὖ ὠπλισμένους ἐφοβεῖτο, τοῖς δ' ὁσίοις καὶ ἀλή-  
 θειαν ἀσκούσιν ὡς ἀνάνδρους ἐπειράτο χρῆσθαι.

ὅσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ 26  
καὶ δικαιοσύνῃ, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν  
δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελάειν·  
τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν ἀεὶ ἐνόμιζεν εἶ-  
ναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ,  
διαβάλλων τοὺς πρώτους τούτους ᾤετο δεῖν κτήσα-  
σθαι. τὸ δὲ πειθόμενος τοὺς στρατιώτας παρέχεσθαι 27  
ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο. τιμᾶσθαι δὲ  
καὶ θεραπεύεσθαι ἠξίου ἐπιδεικνύμενος, ὅτι πλείστα  
δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργεσίαν δὲ κατέ-  
λεγε, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ  
οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι 28  
περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τὰδ' ἐστὶ  
παρὰ Ἀριστοτέλει μὲν ἔτι ὠραῖος ὢν στρατηγεῖν διε-  
πράξατο τῶν ξένων, Ἀρμυρῶν δὲ βαρβάρῳ ὄντι, ὅτι  
μειρακίοις καλοῖς ἤδετο, οἰκειότατος ἔτι ὠραῖος ὢν  
ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν ἀγένειος ὢν  
γενεῶντα. ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι 29  
ἐστράτευσαν ἐπὶ βασιλέα ξὺν Κύρῳ, ταῦτα πεποιοη-  
κῶς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον  
στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ  
ὡσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέν-  
τες τὰς κεφαλὰς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι,  
ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς  
τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἄρκας καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ 30  
τούτω ἀπεθανέτην. τούτων δὲ οὐθ' ὡς ἐν πολέμῳ  
κακῶν οὐδεὶς κατεγέλα οὐτ' εἰς φίλιαν αὐτοὺς ἐμέμ-  
φετο. ἦσθη δὲ ἄμφω ἄμφι τὰ πέντε καὶ τριάκοντα  
ἔτη ἀπὸ γενεᾶς.



## BOOK III.

- 1 "Όσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κύρος ἐτελεύτησεν, ἐγένετο ἀπίοντων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν
- 2 λόγῳ δεδήλωται. ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληες, ἐννοούμενοι μὲν, ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλω δὲ αὐτοῖς πάντη πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διείργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, πρὸς δεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνου δὲ καταλελειμμένοι ἦσαν οὐδὲ ἰππέα οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδηλον ἦν, ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν
- 3 οὐδεὶς ἂν λειφθείη. ταῦτα ἐννοούμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πύρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἤλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεῦδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδῶν, οὐδ' οὔποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακειμένοι πάντες ἀνεπαύοντο.
- 4 Ἦν δὲ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὦν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν ξένος ὦν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη κρείττα

ἑαυτῷ νομίζῃ τῆς πατρίδος. ὁ μέντοι Ξενοφῶν ἀνα- 5  
 γνούς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθη-  
 ναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας  
 μὴ τι πρὸς τῆς πόλεως ἐπαίτιον εἶη Κύρῳ φίλον γενέ-  
 σθαι, ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις  
 ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ξενο-  
 φῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ  
 τῆς πορείας. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρητο τὸν Ἀπόλ- 6  
 λω, τίμῳ ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστ' ἂν καὶ  
 ἄριστα ἐλθοι τὴν ὁδόν, ἣν ἐπινοεῖ, καὶ καλῶς πράξας  
 σωθεῖη. καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει  
 θύειν. ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ 7  
 Σωκράτει. ὁ δ' ἀκούσας ἠτιᾶτο αὐτόν, ὅτι οὐ τοῦτο  
 πρῶτον ἠρώτα, πότερον λῶσι εἶη αὐτῷ πορευέσθαι ἢ  
 μείνειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυρῆνετο,  
 ὅπως ἂν κάλλιστα πορευθεῖη. ἐπεὶ μέντοι οὕτως ἦρου,  
 ταῦτ' ἔφη, χρῆ ποιεῖν, ὅσα ὁ θεὸς ἐκέλευσεν. ὁ μὲν 8  
 δὲ Ξενοφῶν οὕτω, θυσάμενος οἷς ἀνεῖλεν ὁ θεός, ἐξέ-  
 πλει καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κύ-  
 ρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν, καὶ συνεστάθη  
 Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κύρος 9  
 συμπροϋθυμεῖτο μείναι αὐτόν· εἶπε δὲ ὅτι, ἐπειδὴν  
 τάχιστα ἢ στρατεία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν.  
 ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. ἐστρατεύετο 10  
 μὲν δὴ οὕτως ἐξαπατηθεὶς, οὐχ ὑπὸ Προξένου· οὐ γὰρ  
 ᾔδει τὴν ἐπὶ βασιλείᾳ ὁρμὴν οὐδὲ ἄλλος οὐδεὶς τῶν  
 Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν  
 ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἶη  
 ἐπὶ βασιλείᾳ. φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκουτες  
 δυῶς οἱ πολλοὶ δι' αἰσχύνῃν καὶ ἀλλήλων καὶ Κύρου  
 συνηκολούθησαν· ὧν εἷς καὶ Ξενοφῶν ἦν. ἐπεὶ δὲ 11  
 ὑπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύ-  
 νατο καθεῦδειν· μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ.  
 ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς

- τὴν πατρῶαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν.
- 12 περιφοβὸς δ' εὐθύς ἀνηγέρθη, καὶ τὸ ὄναρ πῆ μὲν ἔκριεν ἀγαθόν, ὅτι ἐν πόνοις ὦν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῆ δὲ καὶ ἐφοβείτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἔδόκει αὐτῷ εἶναι, κύκλω δὲ ἔδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάνταθει
- 13 ὑπὸ τιῶν ἀποριῶν. ὁποῖόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γίγνεται γὰρ τάδε. εὐθύς ἐπειδὴ ἀνηγέρθη πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει, τί κατακείμεαι; ἡ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἦξειν. εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότατα παθόντας ὑβριζόμενους ἀπο-
- 14 θανεῖν; ὅπως δ' ἀμυνόμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἔμαντῶ ἔλθειν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσο-
- 15 μαι, ἐὰν τήμερον προδῶ ἑμαυτὸν τοῖς πολεμίοις. ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. ἐπεὶ δὲ συνήλθον, ἔλεξεν, Ἐγὼ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ, οἶμαι, οὐδ'
- 16 ὑμεῖς, οὔτε κατακείσθαι ἔτι, ὁρῶν, ἐν οἷσι ἐσμέν. οἱ μὲν γὰρ πολεμιοὶ δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἑαυτῶν παρεσκευάσθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμε-
- 17 λείτῃ, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομητρίου καὶ τοῦ ὁμοπατρῖου ἀδελφοῦ καὶ τεθηγκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς

δοῦλον ἀντὶ βασιλείῳ ποιήσοντες καὶ ἀποκτενοῦντες, εἰ δυναίμεθα, τί ἂν οἴομεθα παθεῖν ; ἀρ' οὐκ ἂν ἐπὶ 18 πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύσαι ποτε ἐπ' αὐτόν ; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα ποιητέον. ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, 19 οὔποτε ἐπανόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσῃ μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ, ἐσθήτα δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμολίμην, ὅτι 20 τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου δ' ὠνησόμεθα ἦδειν ἔτι ὀλίγους ἔχοντας, ἀλλως δὲ πῶς πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνομενους ὄρκους ἤδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος ἐνόησε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπον- 21 δάς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. ἐν μέσῳ γὰρ ἤδη κείται ταῦτα τὰ ἀγαθὰ ἄθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν, ἀγνωσθέναι δ' οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν, ὡς τὸ εἰκός, ἔσονται, οὔτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς 22 δὲ πολλὰ ὀρώμεντες ἀγαθὰ στεορῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους. ὥστε ἐξείναι μοι δοκεῖ ἰέναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις. ἔτι δ' ἔχομεν σώματα ἰκανώτερα τούτων 23 καὶ ψύχη καὶ θάληπυ καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρατοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἦν οἱ θεοί, ὥσπερ τὸ πρόσθεν, νίκην ἡμῖν διδώσιν. ἀλλ' ἴσως γὰρ καὶ 24 ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμησῆαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετήν. φάνητε τῶν λοχα-

γῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι.  
 25 καὶ γὰρ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἐπε-  
 σθαι ὑμῖν βούλομαι, εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι,  
 οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν  
 ἡγούμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.  
 26 Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ λοχαγοὶ ἀκούσαντες  
 ταῦτα ἡγεῖσθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης  
 τις ἦν βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν, ὅτι φλυα-  
 ροίη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ  
 βασιλέα πείσας, εἰ δύναιτο, καὶ ἅμα ἤρχετο λέγειν  
 27 τὰς ἀπορίας. ὁ μὲντοι Ξενοφῶν μεταξύ ὑπολαβὼν  
 ἔλεξεν ὧδε. Ὡς θανμασιώτατε ἄνθρωπε, σύ γε οὐδὲ  
 ὄρων γιγνώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταῦτῳ γε  
 μὲντοι ἦσθα τούτοις, ὅτε βασιλεύς, ἐπεὶ Κῦρος ἀπέ-  
 θανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παρα-  
 28 δίδουσι τὰ ὄπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ'  
 ἐξωπλισμένοι ἐλθόντες παρεσκευήσαμεν αὐτῷ, τί οὐκ  
 ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ  
 29 παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; ἐπεὶ  
 δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺ κελεύεις,  
 εἰς λόγους αὐτοῖς ἄνευ ὄπλων ἦλθον πιστεύσαντες ταῖς  
 σπονδαῖς, οὐ νῦν ἐκείνοι παιόμενοι, κεντούμενοι, ὑβρι-  
 ζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ',  
 οἶμαι, ἐρῶντες τούτου; ἢ σὺ πάντα εἰδὼς τοὺς μὲν  
 ἀμύνεσθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν  
 30 κελεύεις ἰόντας; ἐμοὶ δέ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρω-  
 πον τοῦτον μῆτε προσίεσθαι εἰς ταῦτ' ἡμῖν αὐτοῖς  
 ἀφελομένους τε τὴν λοχαγίαν σκευὴ ἀναθέντας ὡς  
 τοιοῦτ' χρησθῆναι. οὗτος γὰρ καὶ τὴν πατρίδα κατα-  
 σχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἑλληνας ὧν τοι-  
 31 οὔτως ἐστίν. ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος  
 εἶπεν, Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει  
 οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν  
 εἶδον ὥσπερ Λυδὸν ἀμφότερα τὰ ὄτα τετραπτημένον.

καὶ εἶχεν οὕτως. τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ 32  
 ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς  
 σώος εἶη, τὸν στρατηγὸν παρεκάλουν, ὅθεν δὲ οὐ-  
 χοίτο, τὸν ὑποστρατηγόν, ὅπου δ' αὐτὸν λοχαγὸς σώος  
 εἶη, τὸν λοχαγόν. ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ 33  
 πρόσθεν τῶν ὄπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συν-  
 ελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν.  
 ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες. ἐνταῦθα 34  
 Ἰερώνυμος Ἡλείος πρεσβύτατος ὢν τῶν Προξένου  
 λοχαγῶν ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρα-  
 τηγοὶ καὶ λοχαγοί, ὀρώσει τὰ παρόντα ἔδοξε καὶ αὐτοῖς  
 συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα  
 εἴ τι δυναίμεθα ἀγαθόν. λέξον δ', ἔφη, καὶ σύ, ὦ  
 Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς. ἐκ τούτου λέγει τάδε  
 Ξενοφῶν. Ἄλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, 35  
 ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν  
 συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβου-  
 λεύουσιν, ὡς, ἦν δύνωνται, ἀπολέσωσιν. ἡμῖν δέ γε,  
 οἶμαι, πάντα ποιητέα ὡς μήποτ' ἐπὶ τοῖς βαρβάρους  
 γενώμεθα, ἀλλὰ μᾶλλον, ἦν δυνώμεθα, ἐκείνοι ἐφ'  
 ἡμῖν. εὐ τοίνυν ἐπίστασθε, ὅτι ὑμεῖς τοσοῦτοι ὄντες, 36  
 ὅσοι νῦν συνελήθητε, μέγιστον ἔχετε καιρὸν. οἱ γὰρ  
 στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κἂν  
 μὲν ὑμᾶς ὀρώσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἦν  
 δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ  
 τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλήητε, εὐ ἴσθε  
 ὅτι ἔψονται ὑμῖν καὶ πειράσονται μιμεῖσθαι. ἴσως 37  
 δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων.  
 ὑμεῖς γὰρ ἔστε στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχα-  
 γοί, καὶ ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς  
 τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός  
 ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλή-  
 θους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν,  
 ἦν που δέη. καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς 38

μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως  
 ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ  
 λοχαγοὶ ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐ  
 δὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συν-  
 ελούντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντά-  
 πασιν. ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία  
 39 πολλοὺς ἤδη ἀπολώλεκεν. ἐπειδὴν δὲ καταστήσησθε  
 τοὺς ἄρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρα-  
 τιώτας συλλέγητε καὶ παραβαρύνητε, οἶμαι ἂν ὑμᾶς  
 40 πᾶν ἐν καιρῷ ποιῆσαι. νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς  
 αἰσθάνεσθε, ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀθύ-  
 μως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γ' ἐχόντων οὐκ  
 οἶδα ὅ, τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι  
 41 εἴτε καὶ ἡμέρας. ἦν δὲ τις αὐτῶν τρέψη τὰς γνώμας,  
 ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ  
 42 τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε  
 γὰρ δὴ, ὅτι οὔτε πλήθός ἐστιν οὔτε ἰσχὺς ἢ ἐν τῷ  
 πολέμῳ τὰς νίκας ποιούσα, ἀλλ' ὀπότεροι ἂν σὺν τοῖς  
 θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πο-  
 λεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οὐ δέχον-  
 43 ται. ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι,  
 ὀπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς  
 πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχροῦς ὡς ἐπὶ  
 τὸ πολὺ ἀποθνήσκουσιν, ὀπόσοι δὲ τὸν μὲν θάνατον  
 ἐγνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις,  
 περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους  
 44 ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἂ καὶ ἡμᾶς δεῖ  
 νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἔσμεν, ἀν-  
 τούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρα-  
 45 καλεῖν. ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτον  
 εἶπε Χειρίσοφος, Ἄλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, το-  
 σοῦτον μόνον σε ἐγίγνωσκον, ὅσον ἤκουον Ἀθηναίων  
 εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ

πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιού-  
 τους· κοινὸν γὰρ ἂν εἶη τὸ ἀγαθόν. καὶ νῦν, ἔφη, μὴ 46  
 μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἦδη αἰρείσθε οἱ  
 δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ  
 στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ' ἐκεῖ  
 συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ'  
 ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κήρυξ. καὶ ἅμα ταῦτ' εἰ- 47  
 πὼν ἀνέστη, ὡς μὴ μέλλοιτο, ἀλλὰ περαίνοιτο τὰ  
 δέοντα. ἐκ τούτου ἠρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρ-  
 χου Τιμασιῶν Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθι-  
 κλῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ  
 δὲ Μένωνος Φιλῆσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξε-  
 νοφῶν Ἀθηναῖος.

Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέβαινε καὶ εἰς 2  
 τὸ μέσον ἦκον οἱ ἄρχοντες. καὶ ἔδοξεν αὐτοῖς προ-  
 φύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας.  
 ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη  
 πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν  
 ὡδε. Ὡ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, 2  
 ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ  
 λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ  
 Ἀρῖαῖον, οἱ πρόσθεν σύμμαχοι ὄντες, προδεδώκασιν  
 ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοῦς 3  
 τε ἐλθεῖν καὶ μὴ ὑφίσσθαι, ἀλλὰ πειρᾶσθαι, ὅπως,  
 ἦν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ,  
 ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε  
 γενώμεθα ζῶντες τοῖς πολεμίοις. ὅμοιαι γὰρ ἂν ἡμᾶς  
 τοιαῦτα παθεῖν, οἶα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.  
 ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὡδε. 4  
 Ἄλλ' ὁρᾶτε μὲν, ὦ ἄνδρες τὴν βασιλείως ἐπιτορκίαν  
 καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν Τισσαφέρνου ἀπιστίαν,  
 ὅστις λέγων ὡς γέλτων τε εἶη τῆς Ἑλλάδος καὶ περὶ  
 πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις  
 αὐτὸς οὐόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἔξαπα-



τήσας συνέλαβε τοὺς στρατηγούς, καὶ ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὀμοτράπεζός τῳ αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν.  
 5 Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναί, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὐτε τοὺς θεοὺς δείσας οὔτε Κύρου τὸν ζῶντος, νῦν πρὸς τοὺς θεοὺς ἐχθίστους ἀποστὰς 6 ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν ἠμᾶς δὲ δεῖ ταῦτα τούτους μὲν οἱ θεοὶ ἀποτίσαιτο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο, ὅ, τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν.

7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ τοῖς οἱ θεοὶ, τὸν κάλλιστον ἀνίσταται ἐσταλμένος ἐπὶ τοῖς τελευταῖαν θεοῖ, ὀρθῶς ἔχει τῶν καλλίστων ἐαυτὸν ἀξιόσαντα ἐν τούτοις τῆς τελευταίας τυγχάνειν· τοῦ λόγου 8 δὲ ἤρχετο ὧδε. Τῆν μὲν τῶν βαρβάρων ἐπιπορευομένην καὶ ἀπιστίαν λέγει μὲν Κλεάρχῳ, ἐπίστασθε δὲ καὶ ἡμεῖς, οἶμαι. εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διαφιλίας ἵεναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγούς, οἳ μὲντοι διανοοῦμεθα ἐνεχείρισαν, οἳα πεπόνθασιν· εἰ μὲντοι ἐπιθεῖναι σὺν τοῖς ὅπλοις ὧν τε πεποιθήκασι δίκεν ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἵεναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλά ἐλπιδες εἰσὶ σωτηρίας. τοῦτο δὲ λέγοντος πάντες μὴ ὀρμή τις ἀκούσαντες δ' οἱ στρατιῶται πάντες μὴ ὀρμή τις κίνησαν τὸν θεόν, καὶ Ξενοφῶν λέγοντων, οἰανὸς τοῦ θεοῦ Διὸς τοῦ σωτήρος ἐφάνη, εὐχασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φίλιαν χώραν ἀφικώμεθα, συνεπέυξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς

θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνα-  
 τεινάτω τὴν χεῖρα. καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου  
 εὐξάντο καὶ ἐπαιώνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς  
 εἶχεν, ἤρχετο πάλιν ᾧδε. Ἐτύγγανον λέγων, ὅτι πολ- 10  
 λαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἰεν σωτηρίας. πρῶτον  
 μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους,  
 οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδάς καὶ  
 τοὺς ὄρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς  
 μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμ-  
 μάχους, οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ  
 μικροὺς ποιεῖν καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὦσι,  
 σώξουσιν εὐπετῶς, ὅταν βούλωνται. ἔπειτα δέ, ἀναμνή- 11  
 σω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων  
 κινδύνους, ἵνα εἰδῆτε, ὡς ἀγαθοῖς τε ὑμῖν προσήκει  
 εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν  
 οἱ ἀγαθοί· ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν  
 αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων αὐθις τὰς  
 Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες  
 ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὀπό- 12  
 σους ἂν κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαίρας  
 καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδο-  
 ξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι  
 καὶ νῦν ἀποθύουσιν. ἔπειτα ὅτε Ξέρξης ὑστερον ἀγεί- 13  
 ρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα,  
 καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων  
 προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι  
 μὲν τεκμήρια ὄραν τὰ τρόπαια, μέγιστον δὲ μαρτύριον  
 ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ  
 ἐτράφητε· οὐδένα γὰρ ἀνθρώπον δεσπότην, ἀλλὰ τοὺς  
 θεοὺς προσκυνεῖτε. τοιούτων μὲν ἔστε προγόνων. οὐ 14  
 μὲν δὴ τοῦτό γε ἐρῶ, ὡς ὑμεῖς καταισχύνετε αὐτούς·  
 ἀλλ' οὕτω πολλὰὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τού-  
 τοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν  
 ἐνικᾶτε σὺν τοῖς θεοῖς. καὶ τότε μὲν δὴ περὶ τῆς 15

Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε  
 περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ, πολλὴ δῆπου  
 ὑμᾶς προσήκει καὶ ἀμείνους καὶ προθυμότερους εἶναι.  
 16 ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς  
 τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν  
 τό τε πλῆθος ἄμετρον ὀρώντες· ὁμῶς ἐτολμήσατε σὺν  
 τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὅποτε  
 καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλα-  
 πλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει  
 17 τούτους φοβεῖσθαι; μηδὲ μέντοι τοῦτο μεῖον δόξητε  
 ἔχειν, εἰ οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν  
 ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ'  
 ἡμῶν ἠττημένων· ἔφενγον γοῦν πρὸς ἐκείνους κατα-  
 λιπόντες ἡμᾶς. τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολλὴ  
 18 τέρα τάξει ὄραν. εἰ δὲ τις αὐτῶν ἀθυμεῖ, ὅτι ἡμῖν  
 μὲν οὐκ εἰσὶν ἰππεῖς, τοῖς δὲ πολεμίσι πολλοὶ πάρε-  
 σιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἰππεῖς οὐδὲν ἄλλο ἢ  
 μύριοι εἰσὶν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ  
 οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν,  
 οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ, τι ἂν ἐν ταῖς μάχαις  
 19 γίγνηται. οὐκοῦν τῶν γε ἰππέων πολλὴ ἡμεῖς ἐπ' ἀσφα-  
 λεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέ-  
 μανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ  
 καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολλὴ μὲν  
 ἰσχυρότερον παίσομεν, ἢ τις προσίῃ, πολλὴ δὲ μᾶλλον  
 ὄτου ἂν βουλώμεθα τευξόμεθα. ἐνὶ μόνῳ προέχουσιν  
 οἱ ἰππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν  
 20 ἢ ἡμῖν. εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκ-  
 ἐτι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν  
 παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον  
 Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλευῶν ἡμῖν φα-  
 νερός ἐστιν, ἢ ὃς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγήσῃται  
 κελεύωμεν, οἳ εἰσονται, ὅτι, ἢν τι περὶ ἡμᾶς ἀμαρτία

νωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἁμαρτάνουσι. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον 21  
 ἐκ τῆς ἀγορᾶς ἢ οὗτοι παρείχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢ ἵνα κρατῶμεν, μέτρῳ χρωμένους, ὅπως ἂν ἕκαστος βούληται. εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, 22  
 τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἠγγείσθε ἔξαπατηθῆναι διαβάντες, σκέψασθε, εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες μὲν γὰρ οἱ ποταμοί, ἢ καὶ πρόσω τῶν πηγῶν ἄποροι ὄντι, προιούσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν, 23  
 ἠγεμῶν τε μηδεὶς ἡμῖν φανέται, οὐδ' ὡς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσοῦς, οὗς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλείῳ χώρᾳ πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισιδᾶς ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαμβάνοντες τὴν τούτων χώραν καρποῦνται. καὶ ἡμᾶς 24  
 δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροῦς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἠγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρεῖς ἄσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. ἀλλὰ γὰρ δέδοικα, μή, 25  
 ἂν ἄπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλας γυναιξὶ καὶ παρθένοις ὀμιλεῖν, μή, ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ 26  
 δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκέλους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι τοῖς Ἕλλησιν, ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν

οἰκοὶ ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὄραν. ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ  
 27 δῆλον ὅτι τῶν κρατούντων ἐστί. τοῦτο δὴ δεῖ λέγειν, πῶς ἂν πορευοίμεθ' ὡς ἀσφαλέστατα καὶ, εἰ μάχασθαι δέοι, ὡς κράτιστα μαχοίμεθα. πρῶτον μὲν τοῖνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα ὅπη ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνας συγκατακαῦσαι. αὗται γὰρ αὐτῷ ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελούσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ'  
 28 εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου ἔνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ  
 29 σκευοφόρους ἡμετέρους νομίζειν. λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁράτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθόμενων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ, λαβόντες δὲ τοὺς ἄρχοντας ἀναρχία ἂν καὶ ἀταξία  
 30 ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πει-  
 31 θομένους μᾶλλον τοῖς ἀρχουσι νῦν ἢ πρόσθεν. ἦν δὲ τις ἀπειθῆ, ἦν ψηφίσθησθε τὸν αἰεὶ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἀρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλείστον ἐψευσμένοι ἔσονται· τῆδε γὰρ τῇ ἡμέρᾳ μυρρίου ὄψυνται ἀνθ' ἐνὸς Κλεάρχου τοὺς οὐδ' ἐνὶ ἐπιτρέψοντα  
 32 κακῷ εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὄρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ

περαίνηται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρίσοφος εἶπεν, Ἄλλ' εἰ μὲν τινος 33  
 ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα  
 ἐξέσται ποιεῖν· ἃ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα  
 ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνα-  
 τεινάτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. ἀναστὰς δὲ 34  
 πάλιν εἶπε Ξενοφῶν, ὦ ἄνδρες, ἀκούσατε ὧν προσδεῖν  
 δοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἐξο-  
 μεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ  
 πλείον εἴκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὖν θαν- 35  
 μάξοιμι, εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς  
 μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν, ἣν δύνωνται,  
 τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιού-  
 σιν ἐπακολουθοῦεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πο- 36  
 ρεύεσθαι πλαισίον ποιησαμένους τῶν ὅπλων, ἵνα τὰ  
 σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾖ. εἰ  
 οὖν νῦν ἀποδειχθεῖη, τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου  
 καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν  
 ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε  
 οἱ πολέμιοι ἔλθοιεν, βουλευέσθαι ἡμᾶς δεοί, ἀλλὰ χρώ-  
 μεθ' ἂν εὐθύς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλος τις 37  
 βέλτιον ὄρᾳ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν  
 ἡγεῖσθω, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευ-  
 ρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμε-  
 λείσθω· ὀπισθοφυλακῶμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγώ  
 τε καὶ Τιμασίω, τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώμενοι 38  
 ταύτης τῆς τάξεως, βουλευσόμεθα ὃ, τι ἂν αἰεὶ κράτιστον  
 δοκῇ εἶναι. εἰ δέ τις ἄλλο ὄρᾳ βέλτιον, λεξάτω. ἐπεὶ  
 δὲ οὐδεὶς ἀντέλεγεν, εἶπεν, Ὅτῳ δοκεῖ ταῦτα, ἀνατει-  
 νάτω τὴν χεῖρα. ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, 39  
 ἀπίοντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν  
 τοὺς οἰκείους ἐπιθυμῆι ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθός

εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἠττωμένων τὸ ἀποθνήσκειν ἐστί· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστί καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἠττωμένων λαμβάνειν.

- 3 Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περιπτῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἡριστοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἰππεύσιν ὡς τριάκοντα, καὶ καλεσάμενος
- 2 τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὔνοος· καὶ ἐνθάδε εἰμι σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὀρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὔνοον καὶ βουλόμενον κοιῆ σὺν ὑμῖν
- 3 τὸν στόλον ποιείσθαι. βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μὲν τις ἐᾷ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύη, διαπολεμεῖν τούτῳ
- 4 ὡς ἂν δυνώμεθα κράτιστα. ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδάσκειν, ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. ἐνθα δὲ ἐγινώσκετο, ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει
- 5 πίστεως ἕνεκα. καὶ ἐκ τούτου ἔδοκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι, ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα, καὶ ἄχγετο ἀπιῶν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζα- 6  
 πάταν ποταμὸν ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια  
 καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προελη-  
 λυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθριδάτης ἰπ-  
 πέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδοητάς  
 ὡς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ 7  
 προσήει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας, ἐπεὶ  
 δ' ἐγγὺς ἐγένοντο, ἔξαπλῆς οἱ μὲν αὐτῶν ἐτόξευον καὶ  
 ἰππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. οἱ  
 δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς,  
 ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ Κρήτες βραχύτερα τῶν  
 Περσῶν ἐτόξευον καὶ ἅμα ψίλοι ὄντες εἴσω τῶν ὄπλων  
 κατεκέλευτο, οἳ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον  
 ἢ ὡς ἐξικνεῖσθαι τῶν σφενδοητῶν. ἐκ τούτου Ξενο- 8  
 φῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλι-  
 τῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθο-  
 φυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν  
 πολεμίων. οὔτε γὰρ ἰππεῖς ἦσαν τοῖς Ἕλλησιν οὔτε 9  
 οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύνατο  
 καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἷόν  
 τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. οἱ δὲ 10  
 βάρβαροι ἰππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς  
 τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων, ὅποσον δὲ προ-  
 διώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν  
 μαχομένους ἔδει. ὥστε τῆς ἡμέρας ὅλης διήλθον οὐ 11  
 πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δειλῆς ἀφίκοντο  
 εἰς τὰς κόμας. ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρί-  
 σοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα  
 ᾔτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε  
 ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο  
 θλάπτειν. ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς 12  
 ᾔτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη. ἀλλ'  
 ἐγώ, ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἐάρων ἡμᾶς ἐν  
 τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ



13 δυναμένους. ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς  
 λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα  
 14 τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. τοῖς  
 οὖν θεοῖς χάρις, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν  
 ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα, δηλώσαι  
 15 δὲ ὧν δεόμεθα. νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι  
 καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες ἀντιτοξέειν  
 δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι.  
 ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἷον τε χωρίου  
 ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ  
 ταχὺς εἴη πεζὸς πεζὸν ἢ διώκων καταλάβοι ἐκ τόξου  
 16 ῥύματος. ἡμεῖς οὖν εἰ μέλλομεν τούτους εἰργεῖν ὥστε  
 μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονη-  
 τῶν τε τὴν ταχίστην δεῖ καὶ ἰππέων. ἀκούω δ' εἶναι  
 ἐν τῷ στρατεύματι ἡμῶν Ῥοδίουσ, ὧν τοὺς πολλοὺς  
 φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ  
 17 διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖ-  
 ναι γὰρ διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν  
 ἐπὶ βραχὺ ἐξικνοῦνται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυ-  
 18 βδίσι ἐπίστανται χρῆσθαι. ἦν οὖν αὐτῶν ἐπισκε-  
 ψόμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν  
 δώμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι  
 ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντετα-  
 γμένῳ ἐθέλοντι ἄλλην τινα ἀτέλειαν εὐρίσκωμεν, ἴσως  
 19 τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. ὁρῶ δὲ καὶ  
 ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ'  
 ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους, πολλοὺς  
 δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν  
 τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδώμεν,  
 τοὺς δὲ ἵππους εἰς ἰππέας κατασκευάσωμεν, ἴσως καὶ  
 20 οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε ταῦτα.  
 καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους  
 ἐγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἐδοκιμάσθησαν τῇ ὑστε-  
 ρείᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς

ἐπερίσθησαν, καὶ Ἰππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύ- 4  
οντο πρωιαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς  
ἔδει διαβῆναι, ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθούντο αὐτοῖς  
διαβαίνουσιν οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς 2  
πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἰππέας χιλίους,  
τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· το-  
σούτους γὰρ ἤτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχό-  
μενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἑλ-  
ληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ  
ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε  
ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον 3  
τῆς χαράδρας ὅσον ὀκτῶ σταδίου, διέβαινε καὶ ὁ  
Μιθριδάτης ἔχων τὴν δύναμιν. παρήγγελο δὲ τῶν  
τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ  
τοῖς ἰππεύσιν εἶρητο Ἰαρροῦσι διώκειν ὡς ἐφευγομένης  
ικανῆς δυνάμεως. ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει 4  
καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνούντο, ἐσήμνη  
τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθύς ἔθεον ὁμόσε οἱς  
εἶρητο καὶ οἱ ἰππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ'  
ἔφειγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς 5  
βαρβάρους τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἰπ-  
πέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα.  
τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκί-  
σαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄραν.  
καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ 6  
Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας  
ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. ἐνταῦθα πόλις 7  
ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ᾠκουν  
δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους ἦν αὐτῆς  
τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ  
δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ᾠκοδόμητο δὲ  
πλίνθοις κεραμίαις· κρηπὶς δ' ὑπὲρ λιθίνῃ τὸ ὕψος

τήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν.

- 5 Ἄριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κύρου τὸν τεθηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστάς
- 6 ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαινο· ἡμᾶς δὲ δεῖ ταῦτα ὀρώντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο, ὅ, τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν.

- 7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευτᾶν δεοί, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιόσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου
- 8 δὲ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων ἐπιτορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρώντας καὶ τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ σωτηρίας. τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὀρμῇ προσεκίνησαν τὸν θεόν, καὶ Ξενοφῶν εἶπε, Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων, οἰωνὸς τοῦ Διὸς τοῦ σωτήρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς

θύσειν κατὰ δύναμιν. καὶ ὄψω δοκεῖ ταῦτ', ἔφη, ἀνα-  
 τεινάτω τὴν χεῖρα. καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου  
 εὐξάντο καὶ ἐπαιώνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς  
 εἶχεν, ἤρχετο πάλιν ᾧδε. Ἐτύγγανον λέγων, ὅτι πολ- 10  
 λαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἰεν σωτηρίας. πρῶτον  
 μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους,  
 οἱ δὲ πολέμιοι ἐπιωρκήκασι τε καὶ τὰς σπονδὰς καὶ  
 τοὺς ὄρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς  
 μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμ-  
 μάχους, οὔτε ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ  
 μικροὺς ποιεῖν καὶ τοὺς μικροὺς, κὰν ἐν δεινοῖς ᾧσι,  
 σώξουσιν εὐπετῶς, ὅταν βούλωνται. ἔπειτα δέ, ἀναμνή- 11  
 σω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων  
 κινδύνους, ἵνα εἰδῆτε, ὡς ἀγαθοῖς τε ὑμῖν προσήκει  
 εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν  
 οἱ ἀγαθοί· ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν  
 αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων αὐθις τὰς  
 Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες  
 ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὀπό- 12  
 σους ἂν κατακάνοιεν τῶν πολεμίων τσοαύτας χιμαῖρας  
 καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδο-  
 ξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι  
 καὶ νῦν ἀποθύουσιν. ἔπειτα ὅτε Ξέρξης ὕστερον ἀγεί- 13  
 ρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα,  
 καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων  
 προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι  
 μὲν τεκμήρια ὄραν τὰ τρόπαια, μέγιστον δὲ μαρτύριον  
 ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ  
 ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς  
 θεοὺς προσκυνεῖτε. τοιούτων μὲν ἔστε προγόνων. οὐ 14  
 μὲν δὴ τούτῳ γε ἐρῶ, ὡς ὑμεῖς καταισχύνετε αὐτούς·  
 ἀλλ' οὕτω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τού-  
 τοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν  
 ἐνικάτε σὺν τοῖς θεοῖς. καὶ τότε μὲν δὴ περὶ τῆς 15

Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε  
περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ, πολλὴ δῆπου  
ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμότερους εἶναι.  
16 Ἄλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς  
τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν  
τό τε πλῆθος ἄμετρον ὀρώντες ὁμῶς ἐτολμήσατε σὺν  
τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὅποτε  
καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλα-  
πλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει  
17 τούτους φοβεῖσθαι; μὴδὲ μέντοι τοῦτο μείον δόξητε  
ἔχειν, εἰ οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν  
ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ'  
ἡμῶν ἠττημένων· ἔφευγον γοῦν πρὸς ἐκείνους κατα-  
λιπόντες ἡμᾶς. τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολλὴ  
κρεῖττον σὺν τοῖς πολεμίσι ταττομένους ἢ ἐν τῇ ἡμέ-  
18 τέρᾳ τάξει ὄραν. εἰ δὲ τις αὐτῶν ἀθυμεῖ, ὅτι ἡμῖν  
μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίσι πολλοὶ πάρει-  
σιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ  
μύριοι εἰσὶν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ  
οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν,  
οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ, τι ἂν ἐν ταῖς μάχαις  
19 γίγνηται. οὐκοῦν τῶν γε ἵππέων πολλὴ ἡμεῖς ἐπ' ἀσφα-  
λεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέ-  
μανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ  
καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολλὴ μὲν  
ἰσχυρότερον παίσομεν, ἢ τις προσίη, πολλὴ δὲ μᾶλλον  
δοῦναι ἂν βουλώμεθα τευξόμεθα. ἐνὶ μόνῳ προέχουσιν  
οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν  
20 ἢ ἡμῖν. εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκ  
ἐτι ἡμῖν Τισσαφέρνης ἠγγήσεται οὐδὲ βασιλεὺς ἀγορὰν  
παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον  
Τισσαφέρνην ἠγεμόνα ἔχειν, ὃς ἐπιβουλευὼν ἡμῖν φα-  
νερὸς ἐστίν, ἢ οὗτος ἂν ἡμεῖς ἄνδρας λαβόντες ἠγγεῖσθαι  
κελεύωμεν, οἱ εἰσονται, ὅτι, ἦν τι περὶ ἡμᾶς ἀμαρτία

νωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἀμαρτάνουσι. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρείττον 21  
 ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρῆχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἤνπερ κρατῶμεν, μέτρῳ χρωμένους, ὅπόσῳ ἂν ἕκαστος βούληται. εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρείττονα, 22  
 τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἠγείσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε, εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασι οἱ βάρβαροι. πάντες μὲν γὰρ οἱ ποταμοί, ἦν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προῖοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν, 23  
 ἠγεμῶν τε μηδεὶς ἡμῖν φανείται, οὐδ' ὥς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσοῦς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρα πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαμβάνοντες τὴν τούτων χώραν καρποῦνται. καὶ ἡμᾶς 24  
 δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἠγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσῃ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρὶς ἄσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. ἀλλὰ γὰρ δέδοικα, μή 25  
 ἂν ἄπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλας γυνιξί καὶ παρθένους ὀμιλεῖν, μή, ὡσπερ οἱ λωτοφάγοι, ἐπιλαθῶμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ 26  
 δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκέλους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδειξάι τοῖς Ἕλλησιν, ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν

οἰκοὶ ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὄραν. ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ  
 — 27 δῆλον ὅτι τῶν κρατούντων ἐστί. τοῦτο δὴ δεῖ λέγειν, πῶς ἂν πορευοίμεθά τε ὡς ἀσφαλέστατα καί, εἰ μάχασθαι δέοι, ὡς κράτιστα μαχοίμεθα. πρῶτον μὲν τοῖνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευόμεθα ὅπῃ ἂν τῆ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηναῖς συγκατακαῦσαι. αὐταὶ γὰρ αὐτὸν ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχασθαι οὔτ'  
 28 εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου ἔνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ  
 29 σκευοφόρους ἡμετέρους νομίζειν. λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξευεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθόμενων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ, λαβόντες δὲ τοὺς ἄρχοντας ἀναρχίᾳ ἂν καὶ ἀταξίᾳ  
 30 ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρας γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πει  
 31 θομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. ἦν δὲ τις ἀπειθῆ, ἦν ψηφίσθησθε τὸν αἰὲ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλείστοι ἐψενσμένοι ἔσονται· τῆδε γὰρ τῆ ἡμέρα μυρίους ὄψονται ἀνθ' ἐνὸς Κλεάρχους τοὺς οὐδ' ἐνὶ ἐπιτρέψοντα  
 32 κακῷ εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ

περαίνηται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρίσοφος εἶπεν, ἼΑλλ' εἰ μὲν τινος 33  
 ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα  
 ἐξέσται ποιεῖν· ἃ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα  
 ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνα-  
 τεινάτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. ἀναστὰς δὲ 34  
 πάλιν εἶπε Ξενοφῶν, Ὡ ἄνδρες, ἀκούσατε ὧν προσδεῖν  
 δοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἐξο-  
 μεν τὰ ἐπιτήδεια· ἀκούω δὲ κόμας εἶναι καλὰς οὐ  
 πλείον εἴκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὖν θαν- 35  
 μάξοιμι, εἰ οἱ πολέμοι, ὥσπερ οἱ δεῖλοι κύνες τοὺς  
 μὲν παρίοντας διώκουσιν τε καὶ δάκνουσιν, ἣν δύνωνται,  
 τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιού-  
 σιν ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πο- 36  
 ρεύεσθαι πλαισίον ποιησαμένους τῶν ὄπλων, ἵνα τὰ  
 σκευοφόρα καὶ ὁ πολλὸς ὄχλος ἐν ἀσφαλεστέρω ᾖ. εἰ  
 οὖν νῦν ἀποδειχθῆ, τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου  
 καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν  
 ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε  
 οἱ πολέμοι ἔλθοιεν, βουλευέσθαι ἡμᾶς δεοί, ἀλλὰ χρώ-  
 μεθ' ἂν εὐθύς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλος τις 37  
 βέλτιον ὄρῳ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν  
 ἡγεῖσθω, ἐπειδὴ καὶ Λακεδαιμονίος ἐστι· τῶν δὲ πλευ-  
 ρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμε-  
 λείσθω· ὀπισθοφυλακῶμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγώ  
 τε καὶ Τιμασίω, τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώμενοι 38  
 ταύτης τῆς τάξεως, βουλευσόμεθα ὅ, τι ἂν αἰεὶ κράτιστον  
 δοκῆ εἶναι. εἰ δὲ τις ἄλλο ὄρῳ βέλτιον, λεξάτω. ἐπεὶ  
 δὲ οὐδεὶς ἀντέλεγεν, εἶπεν, Ὅτῳ δοκεῖ ταῦτα, ἀνατε-  
 νάτω τὴν χεῖρα. ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, 39  
 ἀπόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν  
 τοὺς οἰκείους ἐπιθυμῆ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς



εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἠττωμένων τὸ ἀποθνήσκειν ἐστί· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστί καὶ τὰ ἐαυτῶν σώζειν καὶ τὰ τῶν ἠττωμένων λαμβάνειν.

- 3 Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περιπτῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἠριστοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἰππεύσιν ὡς τριάκοντα, καὶ καλεσάμενος
- 2 τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὀρφήν ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς Δεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὖνον καὶ βουλόμενον κοινῇ σὺν ὑμῖν
- 3 τὸν στόλον ποιεῖσθαι. βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μὲν τις ἐὰν ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσυνέστατα· ἢ δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμῆν ταύτῃ
- 4 ὡς ἂν δυνώμεθα κράτιστα. ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδάσκειν, ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. ἐνθα δὴ ἐγγινώσκето, ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρους τις οἰκείων παρηκολούθη
- 5 πίστεως ἔνεκα. καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι, ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιώντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα, καὶ ὄψατο ἀπίων νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζα- 6  
 πάταν ποταμὸν ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια  
 καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προελ-  
 λυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθριδάτης ἵπ-  
 πέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδοήτας  
 ὡς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ 7  
 προσῆει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας, ἐπεὶ  
 δ' ἐγγὺς ἐγένοντο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ  
 ἵππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. οἱ  
 δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς,  
 ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ Κρήτες βραχύτερα τῶν  
 Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὄπλων  
 κατεκέκλειντο, οἳ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον  
 ἢ ὡς ἐξικνεῖσθαι τῶν σφενδοητῶν. ἐκ τούτου Ξενο- 8  
 φῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὄπλι-  
 τῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθο-  
 φυλακοῦντες· διώκοντες δὲ οὐδένα καταλάμβανον τῶν  
 πολεμίων. οὔτε γὰρ ἵππεῖς ἦσαν τοῖς Ἕλλησιν οὔτε 9  
 αἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύνατο  
 καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν  
 τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. οἱ δὲ 10  
 βάρβαροι ἵππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς  
 τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων, ὅπόσον δὲ προ-  
 διώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν  
 μαχομένους ἔδει. ὥστε τῆς ἡμέρας ὅλης διήλθον οὐ 11  
 πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δειλῆς ἀφίκοντο  
 εἰς τὰς κόμας. ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρί-  
 σοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα  
 ᾗτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε  
 ἰκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο  
 θλάπτειν. ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς 12  
 ᾗτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη. ἀλλ'  
 ἐγὼ, ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν  
 τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ

- 13 δυναμένους. ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς  
 λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα  
 14 τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. τοῖς  
 οὖν θεοῖς χάρις, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν  
 ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα, δηλώσαι  
 15 δὲ ὧν δεόμεθα. νῦν γὰρ οἱ μὲν πολέμοιοι τοξεύουσι  
 καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν  
 δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι.  
 ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον  
 ὑπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ  
 ταχὺς εἴη πεζὸς πεζὸν ἢ διώκων καταλάβοι ἐκ τόξου  
 16 ῥύματος. ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε  
 μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονη-  
 τῶν τε τὴν ταχίστην δεῖ καὶ ἵππέων. ἀκούω δ' εἶναι  
 ἐν τῷ στρατεύματι ἡμῶν Ῥοδίου, ὧν τοὺς πολλοὺς  
 φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ  
 17 διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖ-  
 ναι γὰρ διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν  
 ἐπὶ βραχὺ ἐξικνούνται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυ-  
 18 βδίσι ἐπίστανται χρῆσθαι. ἦν οὖν αὐτῶν ἐπισκε-  
 ψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν  
 δώμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι  
 ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντετα-  
 γμένῳ ἐθέλοντι ἄλλην τινα ἀτέλειαν εὐρίσκωμεν, ἴσως  
 19 τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. ὄρω δὲ καὶ  
 ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ'  
 ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους, πολλοὺς  
 δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν  
 τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδώμεν,  
 τοὺς δὲ ἵππους εἰς ἵππέας κατασκευάσωμεν, ἴσως καὶ  
 20 οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε ταῦτα.  
 καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους  
 ἐγένοντο, ἵπποι δὲ καὶ ἵππεῖς ἐδοκιμάσθησαν τῇ ὑστε-  
 ραίᾳ εἰς πενήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς

ἐπερίσθησαν, καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύ- 4  
οντο πρωιαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς  
ἔδει διαβῆναι, ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς  
διαβαίνουσιν οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς 2  
πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἰππέας χιλίους,  
τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· το-  
σούτους γὰρ ἤτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχό-  
μενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἑλ-  
ληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ  
ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε  
ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπέιχον 3  
τῆς χαράδρας ὅσον ὀκτῶ σταδίου, διέβαινε καὶ ὁ  
Μιθριδάτης ἔχων τὴν δύναμιν. παρήγγελλτο δὲ τῶν  
τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ  
τοῖς ἰππεύσιν εἴρητο θαρροῦσι διώκειν ὡς ἐφεσφομένης  
ικανῆς δυνάμεως. ἐπεὶ δὲ ὁ Μιθριδάτης κατεῖλθε 4  
καὶ ἤδη σφενδόναί καὶ τοξεύματα ἐξικνούντο, ἐσήμηνε  
τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε οἱς  
εἴρητο καὶ οἱ ἰππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ'  
ἔφειγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς 5  
βαρβάρους τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἰπ-  
πέων ἐν τῇ χαράδρᾳ ζωὴ ἐλήφθησαν εἰς ὀκτωκαίδεκα.  
τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκί-  
σαντο, ὡς ὅτι φοβερῶτατον τοῖς πολεμίοις εἶη ὄραν.  
καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπήλθον, οἱ δὲ 6  
Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας  
ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμὸν. ἐνταῦθα πόλις 7  
ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ὄκουν  
δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους ἦν αὐτῆς  
τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ  
δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὠκοδόμητο δὲ  
πλίνθοις κεραμίνας· κρηπὶς δ' ὑπὲρ λιθίνῃ τὸ ὕψος

- 8 εἴκοσι ποδῶν. ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδεὶν τρόπον ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλην προκαλύψασα ἠφάνισε μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως
- 9 ἐάλω. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη τὸ μὲν εὖρος ἑνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλη-
- 10 σίων κωμῶν ἀποπεφευγότες. ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἓνα, παρασάγγας ἕξ, πρὸς τείχος ἔρημον μέγα πρὸς [τῇ] πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. ἦν δὲ ἡ μὲν κρηπίς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντή-
- 11 κοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. ἐπὶ δὲ ταύτῃ ἐπφοδόμητο πλίνθινον τείχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἕξ παρασάγγαι. ἐνταῦθα ἐλέγετο Μῆδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν
- 12 ὑπὸ Περσῶν Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω.
- 13 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα, παρασάγγας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρηνς ἐπεφάνη, οὗς τε αὐτὸς ἰππέας ἤλθεν ἔχων καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὗς Κύρος ἔχων ἀνέβη βαρβάρους καὶ οὗς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τοῦτους ὄσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμ-
- 14 πολυ ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν.
- 15 ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ [Σκίθαι] τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀν-

δρός, οὐδὲ γὰρ εἰ πάνυ προϋθυμείτο ῥάδιον ἦν, καὶ ὁ  
 Τισσαφέρνης μάλα ταχέως ἔξω βαλὼν ἀπεχώρει καὶ αἱ  
 ἄλλαι τάξεις ἀπεχώρησαν. καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ 18  
 μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ  
 Βάρβαροι [τῇ τότε ἀκροβολίσει]· μακρότερον γὰρ οἱ  
 Ρόδιοι τῶν τε Περσῶν ἐσφενδόνων καὶ τῶν πλείστων  
 τοξοτῶν. μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικὰ ἐστίν· 17  
 ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξευμάτων  
 τοῖς Κρησί, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων  
 τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν.  
 εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μό-  
 λυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας. καὶ ταύτη 18 X  
 μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες  
 κώμαις ἐπιτυχόντες, ἀπήλθον οἱ Βάρβαροι μείον ἔχον-  
 τες ἐν τῇ τότε ἀκροβολίσει· τὴν δ' ἐπιούσαν ἡμέραν  
 ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς  
 σίτος ἐν ταῖς κώμαις. τῇ δ' ὕστερα αἶμα ἐπορεύοντο διὰ  
 τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.  
 ἔνθα δὴ οἱ Ἕλληνες ἔγνωσαν, ὅτι πλαίσιον ἰσόπλευρον 19  
 ποιητὰ τάξις εἶη πολεμίων ἐπομένων. ἀνάγκη γὰρ  
 ἐστίν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ  
 ὁδοῦ στενωτέρας οὔσης ἢ ὁρέων ἀναγκαζόντων ἢ γεφύ-  
 ρας, ἐκθλίβεσθαι τοὺς ὀπίστας καὶ πορεύεσθαι ποιή-  
 ρως ἅμα μὲν πιεζομένους ἅμα δὲ καὶ ταραττομένους·  
 ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας. ὅταν 20  
 δ' αὐτὴ διασχῆ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε  
 ἐκθλιβομένους καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κερά-  
 των, καὶ ἀθυμεῖν τοὺς ταῦτα πᾶσχοντας τῶν πολεμίων  
 ἐπομένων. καὶ ὅποτε δέοι γέφυραν διαβαίνειν ἢ ἄλλην  
 τιὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι  
 πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις.  
 ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποιήσαντο ἕξ 21  
 λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν  
 καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας.

οὕτω δὲ πορευόμενοι οἱ λοχαγοί, ὁπότε μὲν συγκύπτοι  
 τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς  
 22 κέρασι, τότε δὲ παρήγον ἔξωθεν τῶν κεράτων. ὁπότε  
 δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν  
 ἐξεπίμπλασαν, εἰ μὲν στενότερον εἴη τὸ διέχον, κατὰ  
 λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστῦς, εἰ δὲ  
 πάνυ πλατύ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἐκπλεων εἶναι  
 23 τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινα δέοι διάβασιν ἢ  
 γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ  
 διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρή-  
 σαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοῦς  
 24 τέτταρας. ἤνικα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον  
 βασιλείον τι καὶ περὶ αὐτὸ κώμας πολλὰς, τὴν δὲ ὁδὸν  
 πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομέ-  
 νην, οἱ καθήκον ἀπὸ τοῦ ὄρους, ὑφ' ἧς ἦν κώμη. καὶ  
 εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκόσ,  
 25 τῶν πολεμίων ὄντων ἰππέων· ἐπεὶ δὲ πορευόμενοι ἐκ  
 τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ  
 κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπι-  
 γήγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρα-  
 26 νὸς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων, καὶ  
 πολλοὺς κατετίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων  
 γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὄπλων·  
 ὥστε παντάπασι ταύτην τὴν ἡμέραν ἀχρηστοὶ ἦσαν  
 ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται.  
 27 ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν,  
 σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὀπλίται ὄντες,  
 28 οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. πάλιν δὲ ὁπότε ἀπὸ  
 οἰεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἐπάσχον, καὶ  
 ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγήγετο, ὥστε ἀπὸ  
 τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρα-  
 τιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου  
 29 ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. ἐπεὶ δ' οὗτοι  
 ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετι-

θεντο οί πολέμιοι τοῖς καταβαίνουσι, δεδοκότες, μὴ ἀποτμηθείησαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ 30 μὲν ἐν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κόμας καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι. ἐνταῦθα 31 ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ ἄμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλὰς. ταῦτα δὲ συνειρηγεμένα ἦν τῷ σατραπεύοντι τῆς χώρας. τετάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδῖον. ἐπεὶ δὲ κατέλαβεν αὐτὸν 32 τοὺς Τισσαφέρους σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηῆσαι οὐ πρῶτον εἶδον κόμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα δεξάμενοι. ἐπεὶ δὲ κατεσκήθησαν 33 καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολῆσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὀρμωμένους ἀλέξασθαι ἢ πορευομένους ἐπιούσι τοῖς πολεμίοις μάχεσθαι. ἤνικα δ' ἦν ἤδη δειλὴ, ὥρα ἦν ἀπιέναι τοῖς 34 πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι, μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικόν. οἱ τε 35 γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἕνεκα, εἰ λυθείησαν, ἂν τέ τις θόρυβος γίγνηται, δεῖ ἐπιστάξαι τὸν ἵππον Πέρση ἀνδρὶ καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων. ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες 36 βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκούοντων τῶν πολεμίων.



καὶ χρόνου μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι ἐπειδὴ δὲ ὄψε ἐγένετο, ἀπήσαν· οὐ γὰρ ἐδόκει λυσitteλειν αὐτοῖς νυκτὸς πορεύεσθαι καὶ καταγεσθαι ἐπὶ  
 37 τὸ στρατόπεδον. ἐπειδὴ δὲ σαφῶς ἀπίοντες ἦδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διήλθον ὅσον ἐξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραῖα οὐκ ἐφάνησαν οἱ πολέμοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πε-  
 38 διον. ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγεῖσθαι εἰς τὸ  
 39 πρόσθεν. ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στρατεύμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα, Τί καλεῖς ; ὁ δὲ λέγει αὐτῷ, Ἐξέστιν ὄραν· προκατελήπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι  
 40 παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς ; ὁ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινομένων. Ἄλλὰ μὴν ὦρα γ', ἔφη, βουλευέσθαι, πῶς τις  
 41 τοὺς ἄνδρας ἀπελᾶ ἀπὸ τοῦ λόφου. ἐνταῦθα Ξενοφῶν ὄρᾳ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὐσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον, ἐνθα ἦσαν οἱ πολέμοι, καὶ λέγει, Κράτιστον, ὦ Χειρίσοφε ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήσεις, πορεύου ἐπὶ  
 42 τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἄλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὅπότερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν, ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι,

κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας·  
μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρὶ 43  
σοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς·  
ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι  
δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε  
τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. ἐντεῦ- 44  
θεν ἐπορεύοντο ὡς ἐδύνατο τάχιστα. οἱ δ' ἐπὶ τοῦ  
λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ  
ἄκρον, εὐθὺς καὶ αὐτοὶ ὄρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ  
ἄκρον. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλλη- 45  
νικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ  
δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακε-  
λευομένων. Ξενοφῶν δὲ παρελαίνων ἐπὶ τοῦ ἵππου 46  
παρεκελεύετο, Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε  
ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας,  
νῦν ὀλίγον πουήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσό-  
μεθα. Σωτηρίδης δὲ ὁ Σικυώνιος εἶπεν, Οὐκ ἐξ ἴσου, 47  
ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῆ, ἐγὼ  
δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ ὃς ἀκού- 48  
σας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται αὐ-  
τὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς  
ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ  
θώρακα ἔχων τὸν ἵππικόν· ὥστε ἐπιέζετο. καὶ τοῖς  
μεν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν  
παριέναι μόλις ἐπομένοις. οἱ δ' ἄλλοι στρατιῶται 49  
παίουσι καὶ βάλλουσι καὶ λαιδοροῦσι τὸν Σωτηρίδην,  
ἕστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ  
δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν ἐπὶ τοῦ ἵππου ἤγεν,  
ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε  
πεῖθῃ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς  
πολεμίους.

Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ 5  
ἕκαστος ἐδύνατο, οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ  
ἀμφὶ Τισσαφέρην καὶ Ἀριαίου ἀποτραπόμενοι ἄλλην

- ὁδὸν ὄχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες εἰς  
 τὸ πεδίον ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν  
 ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις  
 πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τύγγρητα  
 2 ποταμόν. ἥνικα δ' ἦν δείλη, ἐξαπλῆς οἱ πολέμιοι  
 ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέ-  
 κοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ'  
 ἀρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβι-  
 βαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν.  
 3 ἐνταῦθα Τισσαφέρης καὶ οἱ σὺν αὐτῷ καλεῖν ἐπεχεί-  
 ρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν  
 τινες, ἐννοούμενοι, μὴ τὰ ἐπιτήδεια, εἰ καλοῖεν, οὐκ  
 4 ἔχοιεν ὁπόθεν λαμβάνοιεν. καὶ οἱ μὲν ἀμφὶ Χειρί-  
 σοφον ἀπήεσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ  
 κατέβη, παρελαύνων τὰς τάξεις, ἥνικα ἀπὸ τῆς βο-  
 5 θείας ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν, Ὅρατε, ὦ ἄνδρες  
 Ἕλληνες, ὑφίεντας τὴν χώραν ἤδη ἡμετέραν εἶναι ;  
 ἂ γάρ, ὅτε ἐσπένδοντο, διεπράττοντο, μὴ καλεῖν τὴν  
 βασιλέως χώραν, νῦν αὐτοὶ καίουσιν ὡς ἄλλοτριαν.  
 ἀλλ' ἐάν που καταλίπωσιν γε αὐτοῖς τὰ ἐπιτήδεια,  
 6 ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ', ὦ  
 Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας  
 ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν, Οὐκ οὐκ  
 ἔμουγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω  
 θάπτον παύσονται.  
 7 Ἐπεὶ δὲ ἐπὶ τὰς σκηναὺς ἀπῆλθον, οἱ μὲν ἄλλοι  
 περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ  
 συνῆλθον. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἐνθεν μὲν  
 γὰρ ὄρη ἦν ὑπερύψηλα, ἐνθεν δὲ ὁ ποταμὸς τοσοῦτος  
 τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις  
 8 τοῦ βάθους. ἀπορουμένοις δ' αὐτοῖς προσελθὼν τις  
 ἀνὴρ Ῥόδιος εἶπεν, Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι  
 ὑμᾶς κατὰ τετρακισχιλίους ὀπίστας, ἂν ἐμοὶ ὦν δέο-  
 μαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε.

ἐρωτώμενος δὲ ὅτου δέοιτο, Ἄσκῶν, ἔφη, δισχιλίῳν 9  
 δεήσομαι· πολλὰ δ' ὀρώ ταῦτα πρόβατα καὶ αἰγας  
 καὶ βούς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥα-  
 δίως ἂν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν 10  
 δεσμῶν οἷς χρήθῃ περὶ τὰ ὑποζύγια· τούτοις ζεύξας  
 τοὺς ἄσκους πρὸς ἀλλήλους, ὀρμίσας ἕκαστον ἄσκον  
 λίθους ἀρτήσας καὶ ἀφείδω ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ,  
 διαγαγῶν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλῶ ὕλην καὶ  
 γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα 11  
 μάλα εἴσεσθε· πᾶς γὰρ ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ  
 καταδύναι· ὥστε δὲ μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ  
 σχήσει. ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐν- 12  
 θύμημα χάριεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον·  
 ἦσαν γὰρ οἱ κωλύσοντες πέραι πολλοὶ ἰππεῖς, οἱ εὐθύς  
 τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. ἐν- 13  
 ταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρου εἰς τοῦμπαλιν  
 [ἦ] πρὸς Βαβυλῶνα εἰς τὰς ἀκαύστους κόμας, κατα-  
 καύσαντες ἔνθεν ἐξήεσαν· ὥστε οἱ πολέμοι οὐ προσή-  
 λαινον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θανμάζειν, ὅσοι  
 ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν.  
 ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια 14  
 ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνήλθον,  
 καὶ συναγαγόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλω  
 πᾶσαν χώραν τίς ἐκάστη εἶη. οἱ δ' ἔλεγον, ὅτι τὰ 15  
 μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μη-  
 δίαν, δι' ἧσπερ ἦκοιεν, ἢ δὲ πρὸς ἕω ἐπὶ Σούσά τε καὶ  
 Ἐκβάτανα φέροι, ἔνθα θερίζειν καὶ ἐαρίζειν λέγεται  
 βασιλεὺς, ἢ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν  
 ἐπὶ Αὐδίαν καὶ Ἰωνίαν φέροι, ἢ δὲ διὰ τῶν ὀρέων καὶ  
 πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι.  
 τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς 18  
 εἶναι, καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν  
 ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας·  
 τούτων δὲ οὐδένα ὑπονοστήσαι διὰ τὴν δυσχωρίαν.

ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ  
 σπείσαιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους  
 17 καὶ ἐκείνων πρὸς ἑαυτούς. ἀκούσαντες ταῦτα οἱ στρα-  
 τηγοὶ ἐκάθισαν χωρὶς τοὺς ἑκασταχόσε φάσκοντας  
 εἰδέναι, οὐδὲν δῆλον ποιήσαντες, ὅποι πορεύεσθαι  
 ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι  
 διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβαλεῖν· τούτους γὰρ  
 διελθόντας ἔφασαν εἰς Ἀρμενίαν ἤξειν, ἧς Ὀρόντας  
 ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὐπορον  
 18 ἔφασαν εἶναι, ὅποι τις ἐθέλοι πορευεσθαι. ἐπὶ τού-  
 τοις ἐθύσαντο, ὅπως, ὀπηνίκα καὶ δοκοίη τῆς ὥρας, τὴν  
 πορείαν ποιοῦντο· τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδε-  
 δοίκεσαν μὴ προκαταληφθεῖη· καὶ παρήγγειλαν, ἐπειδὴ  
 δειπνήσαιεν, συνεσκευασμένους πάντας ἀναπαύεσθαι,  
 καὶ ἔπεσθαι, ἥνικ' ἂν τις παραγγέλλῃ.

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 BOOK IV.

1 "Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς  
 μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἀς  
 βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνας ἐσπεί-  
 σαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ  
 Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακο-  
 λουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρό-  
 2 σθεν λόγῳ δεδήλωται. ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν  
 Τύγρης ποταμὸς παντάπασις ἄπορος ἦν διὰ τὸ βάθος  
 καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια  
 ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματα, ἐδόκει  
 δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι.  
 3 ἤκουον γὰρ τῶν ἀλισκομένων, ὅτι, εἰ διέλθοιεν τὰ Καρ-  
 δούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τύγρητος  
 ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται, ἦν δὲ μὴ

βούλωνται, περιίασι. καὶ τοῦ Εὐφράτου δὲ τὰς πη-  
 γὰς ἐλέγετο οὐ πρόσω τοῦ Τύγρητος εἶναι, καὶ ἔστιν  
 οὕτως ἔχον. τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὡδε 4  
 ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι  
 πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. ἐπειδὴ ἦν 5  
 ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς  
 ὅσον σκοταίους διελθεῖν τὸ πεδίον, τηρικαῦτα ἀναστάν-  
 τες ἀπὸ παραγγέλλσεως πορευόμενοι ἀφικνοῦνται ἅμα  
 τῇ ἡμέρᾳ πρὸς τὸ ὄρος. ἔνθα δὴ Χειρίσοφος μὲν ἠγείτο 6  
 τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυ-  
 μνήτας πάντας, Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν  
 ὀπίσταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίν-  
 δυνος ἐδόκει εἶναι, μὴ τις ἄνω πορευομένων ἐκ τοῦ  
 ὀπισθεν ἐπίσποιτο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει 7  
 Χειρίσοφος πρὶν τινα αἰσθέσθαι τῶν πολεμίων· ἔπειτα  
 δ' ὑφῆγγετο· ἐφέλιπετο δὲ αἰὲ τὸ ὑπερβάλλον τοῦ στρα-  
 τεύματος εἰς τὰς κόμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυ-  
 χοῖς τῶν ὀρέων. ἔνθα δὴ οἱ μὲν Καρδούχοι ἐκλιπόντες 8  
 τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον  
 ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν,  
 ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένα  
 αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀν-  
 θρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν  
 οἱ Καρδούχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας,  
 ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν· τὰ μέντοι ἐπιτήδεια, 9  
 ὅτῳ τις ἐπιτυγχάνοι, ἐλάμβανον· ἀνάγκη γὰρ ἦν. οἱ  
 δὲ Καρδούχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο  
 φιλικὸν οὐδὲν ἐποίουν. ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλ- 10  
 λήνων κατέβαινον εἰς τὰς κόμας ἀπὸ τοῦ ἄκρου ἤδη  
 σκοταῖοι, διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν  
 ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς  
 τὰς κόμας, τότε δὴ συλλεγόντες τινὲς τῶν Καρδούχων  
 τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας καὶ  
 λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες·

- δε ἀπροσδοκίητου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν.  
 11 εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν  
 διαφθαρῆναι πολλὸν τοῦ στρατεύματος. καὶ ταύτην μὲν  
 τὴν νύκτα οὕτως ἐν ταῖς κώμαις ἠύλισθησαν· οἱ δὲ  
 Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων  
 12 καὶ συνεώρων ἀλλήλους. ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι  
 τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν  
 τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι  
 ἔχοντας, καταλιπόντας τἄλλα, καὶ ὅποσα ἦν νεωστὶ  
 αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφείναι.  
 13 σχολαίαν γὰρ ἐποιοῦν τὴν πορείαν πολλὰ ὄντα τὰ  
 ὑποζύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις  
 ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε τὰ ἐπιτήδεια ἔδει  
 πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων.  
 δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.  
 14 Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ἐπιστάντες ἐν  
 στενῷ οἱ στρατηγοί, εἴ τι εὐρίσκουσιν τῶν εἰρημένων μὴ  
 ἀφειμένον, ἀφηροῦντο, οἱ δ' ἐπειθοντο, πλὴν εἴ τις τι  
 ἔκλεψεν, οἶον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν  
 εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύ-  
 θησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι.  
 15 εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμῶν πολὺς, ἀναγκαῖον  
 δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. καὶ  
 ἡγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν.  
 16 καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενῶν ὄντων  
 τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδό-  
 νων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ  
 πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ Ἰαμινὰ  
 παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι  
 17 ἰσχυρῶς ἐπικέοιντο. ἔνθα ὁ Χειρίσοφος ἄλλοτε μὲν,  
 ὅτε παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ'  
 ἤγε ταχέως καὶ παρηγγυᾶ ἐπεσθαι, ὥστε δῆλον ἦν,  
 ὅτι πρῶμά τι εἶη· σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι  
 τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ

ἐγγύγετο τοῖς ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει 18  
 ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξευθεὶς διὰ τῆς  
 ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίλας  
 Ἄρκας διαμπερὲς εἰς τὴν κεφαλὴν. ἐπεὶ δὲ ἀφίκοντο 19  
 ἐπὶ σταθμῶν, εὐθύς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς  
 τὸν Χειρίσοφον ἠτιάτο αὐτόν, ὅτι οὐχ ὑπέμεινε, ἀλλ'  
 ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο  
 καλῶ τε κἀγαθῶ ἄνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι  
 οὔτε θάψαι ἐδυνάμεθα. ἀποκρίνεται ὁ Χειρίσοφος, 20  
 Βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ἰδέ, ὡς ἄβαρα πάντα  
 ἐστί· μία δὲ αὕτη ὁδὸς ἦν ὄρας ὀρθία, καὶ ἐπὶ ταύτῃ  
 ἀνθρώπων ὄραν ἔξεστί σοι ὄχλον τοσοῦτον, οἱ κατει-  
 ληφότες φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπευ- 21 —  
 δον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην  
 φθάσαι πρὶν κατειληφθαι τὴν ὑπερβολήν· οἱ δ' ἠγε-  
 μόνες οὐκ ἔχομεν οὐ φασιν εἶναι ἄλληνη ὁδόν. ὁ δὲ 22  
 Ξενοφῶν λέγει, Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ γὰρ  
 ἡμῖν πράγματα παρείχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς  
 καὶ ἀναπνεύσαι ἐποίησε, καὶ ἀπεκτείνωμέν τινες αὐ-  
 τῶν, καὶ ζώντας προὔθυμήθημεν λαβεῖν αὐτοῦ τούτου  
 ἔνεκεν, ὅπως ἠγεμόσιν εἰδόσι τὴν χώραν χρῆσαιμεθα.

Καὶ εὐθύς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον δια- 23  
 λαβόντες, εἴ τινα εἶδειεν ἄλληνη ὁδὸν ἢ τὴν φανεράν.  
 ὁ μὲν οὖν ἕτερος οὐκ ἔφη καὶ μάλα πολλῶν φόβων  
 προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρών-  
 τος τοῦ ἐτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν, ὅτι 24  
 οὗτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι, ὅτι αὐτῷ ἐτύγχανε  
 θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη  
 ἠγγίσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν.  
 ἐρωτώμενος δ', εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, 25·  
 ἔφη εἶναι ἄκρον, ὃ εἰ μὴ τις προκαταλήψοιτο, ἀδύνατοι  
 ἔσεσθαι παρελθεῖν. ἐνταῦθα ἐδόκει συγκαλέσαντας 26  
 λοχαγούς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε  
 τὰ παρόντα καὶ ἐρωτᾶν, εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ



ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθελοντῆς πο-  
 ο 27 ρεύεσθαι. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστώνυμος  
 Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς,  
 ἀντιστασιάων δὲ αὐτοῖς Καλλιμαχος Παρράσιος Ἀρ-  
 κὰς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθε-  
 λοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη,  
 οἶδα, ὅτι ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου.  
 28 ἐκ τούτου ἐρωτῶσιν, εἴ τις καὶ τῶν γυμνήτων ταξιάρ-  
 χων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστεάς Χίος,  
 ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα  
 ἐγένετο.

2 Καὶ ἦν μὲν δειλὴ ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφα-  
 γόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες παρα-  
 διδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἦν  
 λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ  
 ἡμέρᾳ τῇ σάλπυγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄν-  
 τας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἔκβασιν,  
 αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται  
 2 τάχιστα. ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πληθὸς  
 ὡς δισχιλίω· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν  
 δὲ ἔχων τοὺς ὀπισθοφύλακας ἡγήετο πρὸς τὴν φανεράν  
 ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν  
 3 τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν οἱ περιμόντες. ἐπεὶ  
 δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες, ἦν ἔδει δια-  
 βάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίν-  
 δουν οἱ βάρβαροι ὀλοιτρόχους ἀμαξιαλοὺς καὶ μείζους  
 καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας πταίοντες  
 διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἷον  
 4 τ' ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ  
 δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι  
 σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπίοντες,  
 τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνύρι-  
 στοὶ ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι  
 πολέμιοι, [φοβούμενοι δῆλον ὅτι,] οὐδὲν ἐπαύσαντο δι'

δλης τῆς νυκτὸς κυλινοῦντες τοὺς λίθους· τεκμαίρε-  
 σθαι δ' ἦν τῷ ψόφῳ. οἱ δ' ἔχοντες τὸν ἡγεμόνα κύ- 5  
 κλη περιόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ  
 πῦρ καθημένους· καὶ τοὺς μὲν κατακαύοντες τοὺς δὲ  
 καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέ-  
 χοντες. οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐ- 6  
 τῶν, παρ' ὃν ἦν ἡ στενὴ αὐτῆ ὁδός, ἐφ' ἣ ἐκάθηντο οἱ  
 φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους  
 ἦν, οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο. καὶ τὴν μὲν νύκτα 7  
 ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέβαιεν, ἐπορεύ-  
 οντο συγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ  
 γὰρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες.  
 ἐπεὶ δὲ εἶδον ἀλλήλους, ἣ τε σάλπιγξ ἐφθέγγετο καὶ  
 ἀλαλάζαντες ἴεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ  
 ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι  
 ἀπέθνησκον· εὐζωνοὶ γὰρ ἦσαν. οἱ δὲ ἀμφὶ Χειρίσο- 8  
 φον ἀκούσαντες τῆς σάλπιγγος εὐθύς ἴεντο ἄνω κατὰ  
 τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ  
 ἀτριβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ  
 ἀναβάντες ὡς ἐδύνατο ἀνίμων ἀλλήλους τοῖς δόρασι.  
 καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ 9  
 χωρίον. Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς  
 ἡμίσεις ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐο-  
 δωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὀπι-  
 σθεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' ἐντυγχά- 10  
 νουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν  
 πολεμίων, οὓς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεῦχθαι ἀπὸ  
 τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν  
 ἥπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη  
 ἐκβῆναι. ἐνθα δὲ παρακελευσάμενοι ἀλλήλοις προσ- 11  
 βάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ  
 κύκλῳ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίῳ, εἰ  
 βούλωτο φεύγειν. καὶ τέως μὲν αὐτοὺς ἀναβαίνου- 12  
 τας ὅπη ἐδύνατο ἕκαστος οἱ βάρβαροι ἐτόξεον καὶ

ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσιν  
 τὸ χωρίον. καὶ τοῦτον τε παρεληλύθεσαν οἱ Ἕλληνες  
 καὶ ἕτερον ὁρώσιν ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ  
 13 τοῦτον αὖθις ἐδόκει πορεύεσθαι. ἐνοήσας δ' ὁ Ξενο-  
 φῶν, μὴ, εἰ ἔρημον καταλείποι τὸν ἠλωκότα λόφον,  
 καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑπο-  
 ζυγίοις παριούσιν, ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια ἅτε διὰ  
 στενῆς τῆς ὁδοῦ πορευόμενα, καταλείπει ἐπὶ τοῦ λόφου  
 λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον καὶ  
 Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχαγόραν  
 Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο  
 ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦ-  
 14 τον αἰρούσιν. ἔτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν  
 πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθεῖ-  
 15 σης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δ'  
 ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι  
 ἀμαχητὶ τὸν μαστόν, ὥστε θανμαστόν πᾶσι γενέσθαι  
 καὶ ὑπώπτειον δέισαντας αὐτούς, μὴ κυκλωθέντες  
 πολιορκοῖντο, ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου  
 καθορῶντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς  
 16 ὀπισθοφύλακας ἐχώρουν. καὶ Ξενοφῶν μὲν σὺν τοῖς  
 νεωτάτοις ἀνέβαινε ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέ-  
 λευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμί-  
 ξειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὀμαλῷ  
 17 θέσθαι τὰ ὄπλα εἶπε. καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν  
 Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκό-  
 πησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνήαισι Κηφι-  
 σόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενα  
 κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο.  
 18 ταῦτα δε διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' ἀντί-  
 πορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς  
 δι' ἑρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς ἀπῆτει.  
 19 οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καλεῖν τὰς κώμας.  
 συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ μὲν ἄλλο

στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρήσαν. ἐνταῦθα ἴσταντο οἱ πολέμιοι. καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ 20 μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμιοι πολλῶ πλῆθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν. Εὐρύλοχος δὲ Λουσιεύς Ἄρκας 21 προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συνταγμένους ἀπῆλθον. ἐκ δὲ τούτου πᾶν ὄμου ἐγένετο 22 τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, δι' ἐν λάκκοις κονιατοῖς εἶχον. Ξενοφῶν δὲ 23 καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· 24 μαχόμενοι δ' οἱ πολέμιοι καὶ ὄπη εἶη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυον τὰς παρόδους. ὅποτε 25 μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλύοντων, ὅποτε δὲ τοῖς ὀπισθεν ἐπιθοῖντο, Χειρίσοφος 26 ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλύοντων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν· καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. ἦν δὲ καὶ ὅποτε αὐτοῖς τοῖς 27 ἀναβάσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας· ἄριστοι δὲ τοξόται ἦσαν· εἶχον 28 δὲ τόξα ἐγγύς τριπήχη, τὰ δὲ τοξεύματα πλεόν ἢ

διπήχη· ειλκον δὲ τὰς νευράς, ὁπότε τοξεύουιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες· τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἤρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

3 Ταύτην δ' αὖ τὴν ἡμέραν ἠύλισθησαν ἐν ταῖς κόμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεθρον, δεξιὴν τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐν ταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπέειχε δὲ τῶν ὁρέων ὁ ποταμὸς ὡς ἕξ ἢ ἑπτὰ στάδια τῶν Καρδούχων. τότε μὲν οὖν ἠύλισθησαν μάλα ἠδέως καὶ τάπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας, ὅσα σπερ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρους. ὡς οὖν ἀπηλλαγμένοι τούτων ἠδέως ἐκοιμήθησαν.

3 Ἄμα δὲ τῇ ἡμέρᾳ ὁρώσιν ἰππεῖς που πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἰππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν.  
 4 ἦσαν δ' οὗτοι Ὀρόντου καὶ Ἀρτούχου, Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὄπλα δ'  
 5 εἶχον γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὄχθαι αὐταί, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπέειχον· ὁδὸς δὲ μία ἢ ὀρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίητος· ταύτην ἐπει  
 6 ρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρωμένους τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὄλισθηροῖς, καὶ οὗτ' ἐν

τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· ~~ἔ~~ δὲ μὴ, ἤρπαζεν ὁ πο-  
 ταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι,  
 γυμνοὶ ἐγίνοντο πρὸς τὰ τοξεύματα καὶ τὰλλα βέλη·  
 ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ  
 τὸν ποταμόν· ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν 7  
 ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνει-  
 λεγμένους ἐν τοῖς ὄπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία  
 ἦν τοῖς Ἑλλησιν, ὀρώσι μὲν τοῦ ποταμοῦ τὴν δυσπο-  
 ρίαν, ὀρώσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὀρώσι δὲ  
 τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους  
 ὄπισθεν. ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα 8  
 ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ  
 εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτό-  
 μαται περιρρυῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὀπό-  
 σον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν 9  
 Χειρίσοφον καὶ λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι,  
 καὶ διηγείται αὐτῷ τὸ ὄναρ. ὁ δὲ ἤδετό τε καὶ ὡς  
 τάχιστα ἕως ὑπέφαιεν ἐθύοντο πάντες παρόντες οἱ  
 στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρώ-  
 του. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ  
 λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.  
 καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανί-10  
 σκω· ἤδεσαν γὰρ πάντες, ὅτι ἐξείη αὐτῷ καὶ ἀρι-  
 στῶντι καὶ δειπνοῦντι προσελθεῖν καί, εἰ καθεύδοι,  
 ἐπειείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλε-  
 μον. καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλ-11  
 λέγοντες ὡς ἐπὶ πῦρ, κάπειτα κατίδοιεν ἐν τῷ πέραν  
 ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά  
 τε καὶ γυναῖκα καὶ παιδίσκας ὡσπερ μαρσίπους ἰμα-  
 τίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. ἰδοῦσι δέ 12  
 σφίσι δόξαι ἀσφαλές εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς  
 πολεμίοις ἰππεῦσι προσβατὸν εἶναι κατὰ τοῦτο.  
 ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς  
 νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν δια-

X βῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λα-  
 13 βόντες τὰ ἱμάτια πάλιν ἤκειν. εὐθύς οὖν ὁ Ξενοφῶν  
 αὐτὸς τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγγχεῖν ἐκέλευε  
 καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὄνειρατα καὶ τὸν  
 πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ'  
 εὐθύς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ  
 14 διηγούνται ταῦτά. ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπον-  
 δὰς ἐποίη. σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγε-  
 λλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς  
 στρατηγούς ἐβουλεύοντο, ὅπως ἂν κάλλιστα διαβαῖεν  
 καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν  
 15 μὴδὲν πάσχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον  
 μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρα-  
 τεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι,  
 τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαί-  
 16 νειν. ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἤγουντο  
 δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς  
 17 δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι. πορευο-  
 μένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἰππέων.  
 ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ  
 ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος Χειρί-  
 σοφος στεφανωσάμενος καὶ ὑποδὺς ἐλάμβανε τὰ ὄπλα  
 καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγούς  
 ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀρι-  
 18 στερᾷ τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. καὶ οἱ μὲν μάντις  
 ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξεύον  
 19 τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο. ἐπεὶ δὲ  
 καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται  
 καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναικες ἄπα-  
 σαι· πολλαὶ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.  
 ✓ 20 καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ  
 Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτά-  
 τους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ  
 τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποι-

ούμενος ταύτη διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν πο-  
 ταμὸν ἰππεῖς. οἱ δὲ πολέμιοι ὀρώντες μὲν τοὺς ἀμφὶ 22  
 Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ  
 τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δείσαν-  
 τες μὴ ἀποκλεισθῆισαν φεύγουσιν ἀνὰ κράτος ὡς  
 πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω. ἐπεὶ δὲ  
 κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος.  
 Δύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἰππέων καὶ Αἰσχίνης 22  
 ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσο-  
 φον, ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ  
 στρατιῶται ἐβόων μὴ ἀπολείπεσθαι ἀλλὰ συνεκβαίνειν  
 ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὐτὸν ἐπεὶ διέβη, τοὺς μὲν 23 X  
 ἰππέας οὐκ ἐδίωκεν, εὐθύς δὲ κατὰ τὰς προσηκούσας  
 ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαιεν ἐπὶ τοὺς ἄνω πολε-  
 μίους. οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν ἰππέας  
 φεύγοντας, ὀρώντες δ' ὀπλίτας σφίσι ἐπιόντας, ἐκλεί-  
 πουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα. Ξενοφῶν δ', ἐπεὶ 24  
 τὰ πέραν ἑώρα καλῶς γιγνώμενα, ἀπεχώρει τὴν ταχί-  
 στην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρ-  
 δοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες  
 ὡς ἐπιθησόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος 25  
 μὲν τὰ ἄνω κατεῖχε, Δύκιος δὲ σὺν ὀλίγοις ἐπιχειρή-  
 σας ἐπιδιώξει ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπό-  
 μενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα.  
 καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος 26  
 ἀκμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρ-  
 δοῦχους ἀντὶ τὰ ὄπλα ἔθετο, καὶ παρήγγειλε τοῖς  
 λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυ-  
 τοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν  
 ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνω-  
 μοτάρχας πρὸς τῶν Καρδοῦχων ἵεσαι, οὐραγοὺς δὲ  
 καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρδοῦχοι 27  
 ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους  
 καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπήεσαν φθάς



τινας ἄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ  
 ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πέλτα-  
 στὰς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν  
 28 ὅ, τι ἂν παραγγέλλῃ. ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ  
 Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μῆναι ἐπὶ  
 τοῦ ποταμοῦ μὴ διαβάοντας· ὅταν δ' ἄρξωνται αὐτοὶ  
 διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν  
 ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς  
 καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ  
 29 ποταμοῦ προβαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγει-  
 λεν, ἐπειδὴν σφενδὸν ἔξικνῆται καὶ ἀσπίς ψοφῆ,  
 παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὴν δὲ  
 ἀναστρέψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλ-  
 πυγκτῆς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ  
 δόρυ ἠγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ  
 διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν,  
 ὡς μὴ ἐμποδίζῃν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο,  
 30 ὅς ἂν πρῶτος ἐν τῷ πέραν γένηται. οἱ δὲ Καρδοῦχοι  
 ὀρώντες ὀλίγους ἤδη τοὺς λοιπούς, πολλοὶ γὰρ καὶ  
 τῶν μένειν τεταγμένων ἔρχοντο ἐπιμελησόμενοι οἱ μὲν  
 ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν, ἐνταῦθα δὴ  
 ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονῶν καὶ τοξεύειν.  
 81 οἱ δὲ Ἕλληνες παιανίσαντες ὠρμήσαν δρόμῳ ἐπ' αὐ-  
 τοὺς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι  
 ὡς μὲν ἐν τοῖς ὄρεσιν ἰκανῶς πρὸς τὸ ἐπίδραμῆν καὶ  
 φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἰκανῶς.  
 32 ἐν τούτῳ σημαίνει ὁ σαλπυγκτῆς· καὶ οἱ μὲν πολέμοι  
 ἔφευγον πολὺ ἔτι θάττον, οἱ δ' Ἕλληνες τάναντία  
 στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα.  
 33 τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδρα-  
 μον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρα-  
 σαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι  
 34 φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαντήσαντες ἀνδρι-  
 ζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον

τῶν μετὰ Ξενοφώντος διέβησαν πάλιν· καὶ ἐτρόθησαν τινες καὶ τούτων.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίων ἅπαν καὶ λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλην τε ἦν καὶ βασιλείον εἶχε τῷ σατράπῃ καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπιτήδεια δ' ἦν δαψιλῆ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμῶν δύο, παρασάγγας δέκα, μέχρι ὑπερήλθον τὰς πηγὰς τοῦ Τήρητος ποταμοῦ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμῶν τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Τηλεβόαν ποταμόν. οὗτος δ' ἦν καλὸς μὲν, μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. ὕπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεὶ φίλος γενόμενος, καὶ ὅποτε παρεῖη, οὐδεὶς ἄλλος βασιλεὺς ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμφσας ἐρμηνέα εἶπεν, ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκούσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων, τί θέλοι. ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους κατεῖν τὰς οἰκίας, λαμβάνειν τε τὰπιτήδεια, ὅσων δέονται. ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπέσαντο ἐπὶ τούτοις.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμῶν τρεῖς διὰ πεδίου, παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίου· καὶ ἀφίκοντο εἰς βασιλείαν καὶ κώμας περίεξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. στρατοπεδεομένων δ' αὐτῶν γίνεται τῆς νυκτὸς χιῶν πολλή· καὶ ἔωθεν ἔδοξε διασκηρῆσαι τὰς τάξεις καὶ τοὺς στρα-

- τηγούς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνας.
- 9 ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια, ὅσα ἐστὶν ἀγαθὰ, ἱερεία, σίτον, οἴνους παλαιούς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά· τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατῴδοιεν στράτευμα
- 10 καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνήλθον· καὶ
- 11 γὰρ ἐδόκει διαιθριάξειν. νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἢ χιῶν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεινὸν ἦν ἢ χιῶν
- 12 ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρρνεῖη. ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχα ἀναστὰς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο·
- 13 πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρῖσμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρίσκετο.
- 14 Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἤεσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δέ, ὅτε τὸ πρότερον ἀπήεσαν, τὰς οἰκίας ἐνέπρησαν, ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς
- 15 σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην Τεμενίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα
- 16 τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβῶν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ

σαγαριν, ὡς ἂν περ αἱ Ἀμαζόνες ἔχουσιν. ἐρωτώμενος 17  
 δὲ τὸ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορευέσθαι  
 δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπιτήδεια  
 λάβοι. οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα ὅποσον τε  
 εἶη καὶ ἐπὶ τίνι συνειλεγμένον. ὁ δὲ εἶπεν, ὅτι Τιρί- 18  
 βαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους  
 Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη  
 ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἤπερ  
 μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλ-  
 λησιν. ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ 19  
 στράτευμα συναγαγεῖν. καὶ εὐθὺς φύλακας καταλι-  
 πόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον  
 Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλάγτα  
 ἄνθρωπον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτα- 20  
 σταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ  
 ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ  
 στρατόπεδον. οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυ- 21  
 βον οὐχ ὑπέμειναν, ἀλλ' ἔφηνον· ὅμως δὲ καὶ ἀπέ-  
 θανόν τινες τῶν βαρβάρων καὶ ἵπποι ἤλωσαν εἰς εἴκοσι  
 καὶ ἡ σκηνὴ ἢ Τιριβάζου ἐάλω καὶ ἐν αὐτῇ κλῖναι ἀρ-  
 γυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνο-  
 χόοι φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ 22  
 τῶν ὀπλιτῶν στρατηγοί, ἐδόκει αὐτοῖς ἀπιέναι τὴν τα-  
 χίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο  
 τοῖς καταλελειμμένοις, καὶ εὐθὺς ἀνακαλεσάμενοι τῇ  
 σάλπιγγι ἀπήεσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ  
 στρατόπεδον.

Τῇ δ' ὑστεραίᾳ ἐδόκει πορευτέον εἶναι ὅπη δύναιντο 5  
 τάχιστα πρὶν ἢ συλληγῆναι τὸ στράτευμα πάλιν καὶ  
 καταλαβεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπο-  
 ρεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς·  
 καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν  
 ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. ἐντεῦ- 2  
 θεν ἐπορεύθησαν σταθμούς ἐρήμους τρεῖς, παρασώγγας  
 9

πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέ-  
 βαίνον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο  
 3 δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. ἐντεύθεν ἐπορεύ-  
 οντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς τρεῖς,  
 παρασύγγας πεντεκαίδεκα. ὁ δὲ τρίτος ἐγένετο χαλε-  
 πὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασιν  
 4 ἀποκαίων πάντα καὶ πηγῆς τοὺς ἀνθρώπους. ἔνθα  
 δὴ τῶν μάντεων τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ,  
 καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι  
 τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος  
 ὀργυιὰ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων  
 πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα.  
 5 διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν  
 τῷ σταθμῷ πολλά· οἱ δὲ ὄψε προσιόντες ξύλα οὐκ  
 εἶχον. οἱ οὖν πάλαι ἦκοντες καὶ πῦρ καίοντες οὐ  
 προσέλασαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μετα-  
 δοίεν αὐτοῖς πυροὺς ἢ ἄλλο [τι] εἴτι ἔχουεν βρωτόν.  
 6 ἔνθα δὴ μετεδίδοσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα  
 δὲ τὸ πῦρ ἐκαίετο διατηκομένης τῆς χιόνος βόθροι  
 ἐγίνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρῆν  
 7 μετρεῖν τὸ βάθος τῆς χιόνος. ἐντεύθεν δὲ τὴν ἐπιού-  
 σαν ἡμέραν ὄλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ  
 τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δ' ὀπισθο-  
 φυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀν-  
 8 θρώπων ἠγγύει, ὅ, τι τὸ πάθος εἶη. ἐπειδὴ δὲ εἶπε τις  
 αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμιῶσι, κἄν τι  
 φάγωσιν, ἀναστήσονται, περιμῶν περὶ τὰ ὑποζύγια,  
 εἴ πού τι ὀρφὴ βρωτόν, διεδίδου καὶ διέπεμπε διδόντας  
 τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ  
 9 δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. πορευο-  
 μένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην  
 ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ  
 κρήνῃ γυναικῆς καὶ κόρας καταλαμβάνει ἔμπροσθεν  
 10 τοῦ ἐρύματος. αὐταὶ ἡρώτων αὐτούς, τίνας εἶεν. ὁ δ'

ἔρμηνεὺς εἶπε περσιστί, ὅτι παρὰ βασιλείως πορεύον-  
 ται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ  
 ἐνταῦθα εἶη, ἀλλ' ἀπέχει ὄσον παρασάγγην. οἱ δ',  
 ἐπεὶ ἄφ' ἧν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ  
 ἔρυμι σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ 11  
 ὄσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατο-  
 πεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνά-  
 μενοι διατελέσαι ἐν τῇ ὁδῷ ἐνυκτέρευσαν ἄσιτοι καὶ  
 ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρα-  
 τιωτῶν. ἐλείποντο δὲ τῶν πολεμίων συνειλεγμένοι 12  
 τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπαζον καὶ  
 ἀλλήλους ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ καὶ τῶν  
 στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς  
 ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν  
 ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπι- 13  
 κούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν  
 ὀφθαλμῶν πορεύοιτο, τῶν δὲ ποδῶν, εἴ τις κινοῖτο καὶ  
 μηδέποτε ἡσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοιτο·  
 ὄσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς 14  
 πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγνυντο·  
 καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα,  
 καρβάνται πεποιημένοι ἐκ τῶν νεοδάρτων βοῶν. διὰ 15  
 τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρα-  
 τιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοι-  
 πέναι αὐτόθι τὴν χιόνα εἵκαζον τετηκέναι· καὶ τετήκει  
 διὰ κρήνην τινά, ἣ πλησίον ἦν ἀτμίζουσα ἐν νύκτι.  
 ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύ-  
 εσθαι. ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὡς ἦσθετο, 16  
 ἔδειτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπε-  
 σθαι, λέγων, ὅτι ἔπονται πολλοὶ πολέμοι συνειλεγ-  
 μένοι, καὶ τελευτῶν ἐχαλέπαιεν. οἱ δὲ σφάττειν  
 ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. ἐνταῦθα 17  
 ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆ-  
 σαι, εἴ τις δύναιτο, μὴ ἐποίειν τοῖς κάμνουσι. καὶ ἦν

μὲν σκότος ἦδη, οἱ δὲ προσήεσαν πολλῶν θορύβῳ ἀμφὶ  
 18 ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ μὲν ὀπισθοφυλάκες  
 ἄτε ὑγαιίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολε-  
 μίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἠδύναντο  
 μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ  
 δὲ πολέμιοι δέισαντες ἤκαν ἑαυτοὺς κατὰ τῆς χιόνος  
 εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.  
 19 καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθε-  
 νοῦσιν, ὅτι τῇ ὑστεραίᾳ ἤξουσὶ τινες ἐπ' αὐτούς, πο-  
 ρευόμενοι πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν  
 ἐν τῇ ὁδῷ ἀναπανομένοις ἐπὶ τῆς χιόνος τοῖς στρα-  
 τιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία  
 20 καθειστήκει· καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον.  
 ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριῶν καὶ  
 παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέ-  
 λευε σκέψασθαι, τί εἴη τὸ κωλύον. οἱ δὲ ἀπήγγελλον,  
 21 ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. ἐνταῦθα  
 καὶ οἱ ἀμφὶ Ξενοφῶντα ἠύλλισθησαν αὐτοῦ ἄνευ πυρὸς  
 καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι.  
 ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς  
 τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέ-  
 22 λευεν ἀναγκάζειν προϊέναι. ἐν δὲ τούτῳ Χειρίσοφος  
 πέμπει τῶν ἐκ τῆς κόμης σκεψομένους, πῶς ἔχοιεν οἱ  
 τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦν-  
 τας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,  
 αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυ-  
 θῆναι ἦσαν πρὸς τῇ κόμῃ, ἔνθα Χειρίσοφος ἠύλλιστο.  
 23 ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κόμας  
 ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος  
 μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες ἄς ἐώρων  
 24 κόμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. ἔνθα  
 δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι  
 ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κόμην,  
 ἦν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς

κομήτας καὶ τὸν κομάρχην, καὶ πώλους εἰς δασμὸν <sup>REUSEMTEI</sup>  
 βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα <sup>121511</sup>  
 τοῦ κομάρχου ἐνάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ  
 αὐτῆς λαγῶς ὄχρητο θηραδῶν καὶ οὐχ ἦλω ἐν ταῖς κώ-  
 μαις. αἱ δ' οἰκίαι ἦσαν κατὰ γείοι, τὸ μὲν στόμα <sup>25111111</sup>  
 ὡσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δὲ εἰσοδοὶ τοῖς  
 μὲν ὑπόζυγιοις ὄρυκται, οἱ δὲ ἄνθρωποι κατέβαινον  
 ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἰες,  
 βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη  
 πάντα χιλῶ <sup>71055</sup> ἔνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ 26  
 κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος· ἐν κρατήρῳ.  
 ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι  
 ἐνέκειντο, οἱ μὲν μελζους οἱ δὲ ἐλάττους, γόνατα οὐκ  
 ἔχοντες· τούτους δ' ἔδει, ὅποτε τις διψῶν, λαβόντα 27  
 εἰς τὸ στόμα μύξιν. καὶ πάνυ ἄκρατος ἦν, εἰ μὴ τις  
 ὕδωρ ἐπιχέοι· καὶ πάνυ ἠδὺ συμμαθόντι τὸ πόμα ἦν·  
 ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σὺν- 28  
 δεῖπνον ἐποίησατο καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων,  
 ὅτι οὔτε τῶν τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ  
 ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπλάσι, ἦν ἀγαθὸν  
 τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἔστ' ἂν ἐν  
 ἄλλῳ ἔθνεϊ γένωνται. ὁ δὲ ταῦτα ὑπισχεῖτο, καὶ 29  
 φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγ-  
 μένος. ταύτην μὲν οὖν τὴν νύκτα διασκηψάντες  
 οὕτως ἐκοιμήθησαν ἐν πᾶσι ἀφθόνοις πάντες οἱ στρα-  
 τιῶται, ἐν φυλακῇ ἔχοντες τὸν κομάρχην καὶ τὰ τέκνα  
 αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενο- 30  
 φῶν λαβὼν τὸν κομάρχην πρὸς Χειρίσοφον ἐπορεύετο·  
 ὅπου δὲ παρῶν κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς  
 κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ  
 εὐθυμουμένους, καὶ οὐδαμῶθεν ἀφίσαν πρὶν παραθεῖναι  
 αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρετίθεισαν ἐπὶ 31  
 τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια,  
 μόσχειά, ὀρνίθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρ-



- 32 νοις τοῖς δὲ κριθίνοις. ὁπότε δὲ τις φιλοφρονούμενος τῷ βούλοιο προπιεῖν, εἶλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν ἐπικύψαντα ἔδει ροφούντα πίνειν ὥσπερ βοῦν. καὶ τῷ κωμάρχη ἐδίδοσαν λαμβάνειν ὃ, τι βούλοιο. ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινα τῶν συγγενῶν
- 33 ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν. ἐπεὶ δ' ἦλθον πρὸς Χειρῖσοφον, κατελάμβανον κάκεινους σκηνοῦντας ἔστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικάις στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς, ὃ, τι
- 84 δέοι ποιεῖν. ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρῖσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχη διὰ τοῦ περσιζοντος ἔρμηνέως, τίς εἴη ἡ χώρα. ὁ δ' ἔλεγεν, ὅτι Ἀρμενία. καὶ πάλιν ἠρώτων, τίνοι οἱ ἵπποι τρέφονται. ὁ δ' ἔλεγεν, ὅτι βασιλεῖ δασμὸς· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν
- 85 ὁδὸν ἔφραζεν ἢ εἴη. καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εὐλήφει παλαιότερον δίδωσι τῷ κωμάρχη ἀναθρέψαντι καταθύσαι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκᾶκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων στρα-
- 36 τηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχη περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑπόζυγιων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστρός.
- 6 Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἠγεμόνα παρ-δί-  
δωσι Χειρῖσόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κω-  
μάρχη, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἠβάσκοντος· τοῦτον δ'  
Ἐπισθένει Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως,  
εἰ καλῶς ἠγήσοιτο, ἔχων καὶ τοῦτον ἄπιος. καὶ εἰς τὴν  
οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ

ἀναζεύξαντες ἐπορεύοντο. ἤγγετο δ' αὐτοῖς ὁ κωμάρ- 2<sup>1</sup>  
 χης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ  
 σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς  
 κόμας ἦγεν. ὁ δ' ἔλεγεν, ὅτι οὐκ εἶεν ἐν τῷ τόπῳ  
 τούτῳ. ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδῃσε δ' 3  
 οὐ. ἐκ δὲ τούτου ἐκείνος τῆς νυκτὸς ἀποδρὰς ὄχλο  
 καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ Χειρισόφῳ καὶ  
 Ξενοφῶντι μόνου διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ  
 τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ  
 ἠράσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ  
 ἐχρήτο. μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμούς ἀνά 4  
 πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσι πο-  
 ταμόν, εὖρος πλεθριαῖον. ἐντεῦθεν ἐπορεύθησαν στα- 5  
 θμούς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον  
 ὑπερβολῇ ἀπήνησαν αὐτοῖς Χάλυβες καὶ Ταόχοι  
 καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατεῖδε τοὺς πολε- 6  
 μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέ-  
 χων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων  
 πλησιάσῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς  
 ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος  
 γένοιτο τὸ στράτευμα. ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύ- 7  
 λακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς καὶ  
 ἔλεξεν ὧδε. Οἱ μὲν πολέμιοι, ὡς ὀράτε, κατέχουσι  
 τὰς ὑπερβολὰς τοῦ ὄρους· ὦρα δὲ βουλευέσθαι, ὅπως  
 ὡς κάλλιστα ἀγωνιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παρ- 8  
 αγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς  
 δὲ βουλευέσθαι, εἴτε τήμερον εἴτε αὖριον δοκεῖ ὑπερ-  
 βάλλειν τὸ ὄρος. Ἐμοὶ δὲ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, 9  
 ἐπὶ τὰ τάχιστα ἀριστήσωμεν, ἐξοπλισμένους ὡς τάχι-  
 στα ἵεναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίβομεν τὴν  
 γήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὀρώντες πολέμιοι  
 θαρραλέωτεροι ἔσονται καὶ ἄλλοις εἰκὸς τούτων θαρ-  
 ρούντων πλείους προσγενέσθαι. μετὰ τοῦτον Ξενο- 10  
 φῶν εἶπεν, Ἐγὼ δ' οὕτω γυγνώσκω. εἰ μὲν ἀνάγκη :

- ἐστὶ μάχεσθαι, τοῦτο δὲ παρασκευάσασθαι, ὅπως ὡς  
 κράτιστα μαχοῦμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα  
 ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως  
 ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ  
 11 σώματα ἀνδρῶν ἀποβάλωμεν. τὸ μὲν οὖν ὄρος ἐστὶ  
 τὸ ὀρώμενον πλέον ἢ ἑφ' ἐξήκοντα στάδια, ἄνδρες δ'  
 οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροὶ εἰσιν ἄλλ' ἢ κατ'  
 αὐτὴν τὴν ὁδόν· πολλὸν οὖν κρεῖττον τοῦ ἐρήμου ὄρους  
 καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθά-  
 σαντας, εἰ δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία  
 12 καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. πολὺ γὰρ  
 ῥῆον ὄρθιον ἀμαχεῖ ἰέναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν  
 πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἂν τὰ πρὸ  
 ποδῶν ὀρῆσαι ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τρα-  
 χεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὁμαλὴ  
 13 τὰς κεφαλὰς βαλλομένοις. καὶ κλέψαι οὐκ ἀδύνατόν  
 μοι δοκεῖ εἶναι ἔξω μὲν νυκτὸς ἰέναι, ὡς μὴ ὄρασθαι,  
 ἔξω δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν παρέχειν.  
 δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβάλ-  
 λειν ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι· μένειεν  
 14 γὰρ αὐτοῦ μᾶλλον ἄθροοι οἱ πολέμοι. ἀτὰρ τί ἐγὼ  
 περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὦ Χει-  
 ρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν  
 ὁμοίων, εὐθὺς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ  
 αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει  
 15 νόμος. ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε  
 λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστίν, ἐὰν ληφθῆτε κλέ-  
 πτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρὸς ἐστίν  
 ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι, μὴ  
 ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολλὰς πλη-  
 16 γὰς λάβωμεν. Ἀλλὰ μέντοι, ἔφη ὁ Χειρῖσοφος, κἀγὼ  
 ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν  
 τὰ δημόσια καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ  
 κλέπτουσι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἶπερ

ἡμῖν οἱ κράτιστοι ἄρχειν ἀξιούνται· ὥστε ὧρα καὶ σοὶ  
 ἐπιδεικνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοίνυν, ἔφη 17  
 ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων,  
 ἐπειδὴν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος.  
 ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐφεπομένων  
 ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· καὶ τούτων  
 πυνθάνομαι, ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμε-  
 ται αἰξί καὶ βουσίν· ὥστε, ἐάνπερ ἄπαξ λάβωμέν τι  
 τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. ἐλπίζω δὲ 18  
 οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὴν ἴδωσιν ἡμᾶς  
 ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι  
 καταβαίνειν ἡμῖν εἰς τὸ ἴσον. ὁ δὲ Χειρίσοφος εἶπε, 19  
 Καὶ τί δεῖ σὲ ἰέναι καὶ λιπεῖν τὴν ὀπισθοφυλακίαν ;  
 ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθελούσιοι φαίνω-  
 ται. ἐκ τούτου Ἀριστῶνυμος Μεθυδριεὺς ἔρχεται ὀπλί- 20  
 τας ἔχων καὶ Ἀριστέας Χίος γυμνήτας καὶ Νικόμαχος  
 Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποίησαντο, ὅποτε  
 ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. ταῦτα συνθέ- 21  
 μενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χει-  
 ρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίου πρὸς  
 τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοῖη ταύτη προσ-  
 ἄξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν 22  
 ταχθέντες ὄχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ  
 ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμοι ἐπεὶ ἦσθοντο  
 ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλά  
 διὰ νυκτός. ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν 23  
 θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλα-  
 βόντες κατὰ τὰ ἄκρα ἐπήεσαν. τῶν δ' αὖ πολεμίων 24  
 τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος  
 δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ  
 εἶναι τοὺς πολλοὺς ἀλλήλοις συμμιγνύσασιν οἱ κατὰ  
 τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνας καὶ διώκουσιν. ἐν 25  
 τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν

πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέ-  
 βαίνον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο  
 3 δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. ἐντεῦθεν ἐπορεύ-  
 οντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς τρεῖς,  
 παρασύγγας πεντεκαίδεκα. ὁ δὲ τρίτος ἐγένετο χαλε-  
 πὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασιν  
 4 ἀποκαίων πάντα καὶ πηγνύς τοὺς ἀνθρώπους. ἔνθα  
 δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ,  
 καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι  
 τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος  
 ὀργυιᾶ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπιδῶν  
 πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα.  
 5 διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν  
 τῷ σταθμῷ πολλά· οἱ δὲ ὄψε προσιόντες ξύλα οὐκ  
 εἶχον. οἱ οὖν πάσαι ἦκοντες καὶ πῦρ καίοντες οὐ  
 προσέλασαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μετα-  
 δοῖεν αὐτοῖς πυροὺς ἢ ἄλλο [τι] εἴτι ἔχουεν βρωτόν.  
 6 ἔνθα δὴ μετεδίδοσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα  
 δὲ τὸ πῦρ ἐκαίετο διατηκομένης τῆς χιόνος βόθροι  
 ἐγίνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρῆν  
 7 μετρεῖν τὸ βάθος τῆς χιόνος. ἐντεῦθεν δὲ τὴν ἐπιού-  
 σαν ἡμέραν ὄλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ  
 τῶν ἀνθρώπων ἐβουλιμύλασαν. Ξενοφῶν δ' ὀπισθο-  
 φυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀν-  
 8 θρώπων ἠγγόει, ὅ, τι τὸ πάθος εἶη. ἐπειδὴ δὲ εἶπε τις  
 αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμύωσι, κἄν τι  
 φάγωσιν, ἀναστήσονται, περιμῶν περὶ τὰ ὑποζύγια,  
 εἴ πού τι ὀρφή βρωτόν, διεδίδου καὶ διέπεμπε διδόντας  
 τοὺς δυναμένους παρατρέχειν τοῖς βουλιμύωσιν. ἐπειδὴ  
 9 δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. πορευο-  
 μένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην  
 ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ  
 κρήνῃ γυναικῆς καὶ κόρας καταλαμβάνει ἔμπροσθεν  
 10 τοῦ ἐρύματος. αὐταὶ ἠρώτων αὐτοῦς, τίνας εἶεν. ὁ δ'

ἔρμηνεὺς εἶπε περσιστὶ, ὅτι παρὰ βασιλέως πορεύον-  
 ται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ  
 ἐνταῦθα εἶη, ἀλλ' ἀπέχει ὅσον παρασύγγην. οἱ δ',  
 ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ  
 ἔρυμι σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ 11  
 ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατο-  
 πεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνά-  
 μενοι διατελέσαι ἐν τῇ ὁδῷ ἐνυκτέρευσαν ἄσιτοι καὶ  
 ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρα-  
 τιωτῶν. ἐφέλιποντο δὲ τῶν πολεμίων συνειλεγμένοι 12  
 τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπαζον καὶ  
 ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ καὶ τῶν  
 στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς  
 ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν  
 ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπι- 13  
 κούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν  
 ὀφθαλμῶν πορεύοιτο, τῶν δὲ ποδῶν, εἴ τις κινοῖτο καὶ  
 μηδέποτε ἤσυχίαν ἔχει καὶ εἰς τὴν νύκτα ὑπολύοιτο·  
 ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς 14  
 πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγνυντο·  
 καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα,  
 καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. διὰ 15  
 τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινὲς τῶν στρα-  
 τιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοι-  
 πέναι αὐτόθι τὴν χιόνα εἵκαζον τετήκεναι· καὶ τετήκει  
 διὰ κρήνην τινά, ἣ πλησίον ἦν ἀτμίζουσα ἐν νάπη.  
 ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύ-  
 εσθαι. ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὡς ἦσθετο, 16  
 ἐδεῖτο αὐτῶν πάση τέχνῃ καὶ μηχανῇ μὴ ἀπολείπε-  
 σθαι, λέγων, ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγ-  
 μένοι, καὶ τελευτῶν ἐχαλέπαινεν. οἱ δὲ σφάπτειν  
 ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. ἐνταῦθα 17 ἰ  
 ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολέμιους φοβῆ-  
 σαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. καὶ ἦν

- μὲν σκότος ἦδη, οἱ δὲ προσήεσαν πολλῶ Ἰορύβῳ ἀμφὶ  
 18 ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ μὲν ὑπισθοφύλακες  
 ἄτε ὑγαιώνυτες ἐξαναστάντες ἔδραμον εἰς τοὺς πολε-  
 μίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἠδύναντο  
 μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ  
 δὲ πολέμιοι δέισαντες ἤκων ἑαυτοὺς κατὰ τῆς χιόνος  
 εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.  
 19 καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθε-  
 νοῦσιν, ὅτι τῇ ὑστεραίᾳ ἤξουσὶ τινες ἐπ' αὐτούς, πο-  
 ρεύομενοι πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν  
 ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρα-  
 20 τιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία  
 καθειστήκει· καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον.  
 ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριῶν καὶ  
 παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέ-  
 λευε σκέψασθαι, τί εἴη τὸ κωλύον. οἱ δὲ ἀπήγγελλον,  
 21 ὅτι ὄλον οὕτως ἀναπαύοιτο τὸ στράτευμα. ἐνταῦθα  
 καὶ οἱ ἀμφὶ Ξενοφῶντα ἠύλισθησαν αὐτοῦ ἄνευ πυρὸς  
 καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι.  
 ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς  
 τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέ-  
 22 λευεν ἀναγκάζειν προῖεναι. ἐν δὲ τούτῳ Χειρίσοφος  
 πέμπει τῶν ἐκ τῆς κόμης σκεψομένους, πῶς ἔχοιεν οἱ  
 τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦν-  
 τας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,  
 αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυ-  
 θῆναι ἦσαν πρὸς τῇ κόμῃ, ἔνθα Χειρίσοφος ἠύλιξετο.  
 23 ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κόμας  
 ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος  
 μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες ἄς ἐώρων  
 24 κόμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. ἔνθα  
 δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι  
 ἑαυτόν· καὶ λαβὼν τοὺς εὐζῶνους, θέων ἐπὶ τὴν κόμην,  
 ἦν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς

κομήτας καὶ τὸν κομάρχην, καὶ πάλους εἰς δασμόν<sup>5</sup> REXEWET  
 βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα HETIWA  
 τοῦ κομάρχου ἐνάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνήρ  
 αὐτῆς λαγῶς ὄχετο θηραῶν καὶ οὐχ ἦλω ἐν ταῖς κώ-  
 μαις. αἱ δ' οἰκίαι ἦσαν κατὰ γείον, τὸ μὲν στόμα 25  
 ὡσπερ φρέγγος, κάτω δ' εὐρεῖαι· αἱ δὲ εἴσοδοι τοῖς  
 μὲν ὑποζυγίοις ὄρυκται, οἱ δὲ ἄνθρωποι κατέβαινον  
 ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἴγες, οἰες,  
 βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη  
 πάντα χιλῶ ἔνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ 26  
 κριθαὶ καὶ ὄσπρια καὶ οἶνος κριθίνος ἐν κρατήρῳ.  
 ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλέεις, καὶ κάλαμοι  
 ἐνέκειντο, οἱ μὲν μελζους οἱ δὲ ἐλάττους, γόνυατα οὐκ  
 ἔχοντες· τούτους δ' ἔδει, ὅποτε τις διψῆῃ, λαβόντα 27  
 εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν, εἰ μὴ τις  
 ὕδωρ ἐπιχέοι· καὶ πάνυ ἠδὺ συμμαθόντι τὸ πόμα ἦν·  
 ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύν- 28  
 δειπνον ἐποίησατο καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων,  
 ὅτι οὔτε τῶν τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ  
 ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίαςιν, ἢ ἀγαθόν  
 τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἔστ' ἂν ἐν  
 ἄλλῳ ἔθνῳ γένωνται. ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ 29  
 φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγ-  
 μένος· ταύτην μὲν οὖν τὴν νύκτα διασκηψάντες  
 οὕτως ἐκοιμήθησαν ἐν πάσῃ ἀφθόνις πάντες οἱ στρα-  
 τιώται, ἐν φυλακῇ ἔχοντες τὸν κομάρχην καὶ τὰ τέκνα  
 αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενο- 30  
 φῶν λαβὼν τὸν κομάρχην πρὸς Χειρίσοφον ἐπορεύετο·  
 ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς  
 κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ  
 εὐθυμουμένους, καὶ οὐδαμῶθεν ἀφίεσαν πρὶν παραθεῖναι  
 αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ 31  
 τὴν αὐτὴν τράπεζαν κρέα ἄρνεα, ἐρίφεια, χοίρεια,  
 μόσχειά, ὀρνιθία, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρ-



32 νοις τοῖς δὲ κριθίνοις. ὁπότε δὲ τις φιλοφρονούμενος  
 τῷ βούλοιτο προπιεῖν, εἶλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν  
 ἐπικύψαντα ἔδει ροφούντα πίνειν ὥσπερ βοῦν. καὶ  
 τῷ κωμάρχη ἐδίδουσαν λαμβάνειν ὃ, τι βούλοιτο. ὁ δὲ  
 ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινα τῶν συγγενῶν  
 33 ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν. ἐπεὶ δ' ἦλθον πρὸς  
 Χειρίσοφον, κατελάμβανον κάκεινους σκηνοῦντας ἑστε-  
 φανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακο-  
 νοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στο-  
 λαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς, ὃ, τι  
 34 δέοι ποιεῖν. ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χει-  
 ρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρ-  
 χην διὰ τοῦ περσιζουτος ἑρμηνέως, τίς εἴη ἡ χώρα.  
 ὁ δ' ἔλεγεν, ὅτι Ἀρμενία. καὶ πάλιν ἠρώτων, τίνι οἱ  
 ἵπποι τρέφονται. ὁ δ' ἔλεγεν, ὅτι βασιλεῖ δασμὸς·  
 τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν  
 35 ὁδὸν ἔφραζεν ἢ εἴη. καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων  
 Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰ-  
 λήφει παλαιότερον δίδωσι τῷ κωμάρχη ἀναθρέψαντι  
 καταθύσαι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου,  
 δεδιῶς μὴ ἀποθάνῃ· ἐκεκᾶκωτο γὰρ ὑπὸ τῆς πορείας·  
 αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων στρα-  
 36 τηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. ἦσαν δ'  
 οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέ-  
 στεροι δὲ πολὺ. ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης  
 περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑπόζυγιων σακία  
 περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωνσιν· ἄνευ γὰρ τῶν  
 σακίων κατεδύοντο μέχρι τῆς γαστρός.  
 β Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παρ᾽δί-  
 δωσι Χειρίσοφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κω-  
 μάρχη, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἠβάσκοντος· τοῦτον δ'  
 Ἐπισθένεια Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως,  
 εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν  
 οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ

ἀναζεύξαντες ἐπορεύοντο. ἤγειτο δ' αὐτοῖς ὁ κωμάρ- 2  
 χης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ  
 σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς  
 κόμας ἦγεν. ὁ δ' ἔλεγεν, ὅτι οὐκ εἶεν ἐν τῷ τόπῳ  
 τούτῳ. ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδησε δ' 3  
 οὐ. ἐκ δὲ τούτου ἐκείνος τῆς νυκτὸς ἀποδράς ᾤχετο  
 καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ Χειρισόφῳ καὶ  
 Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ  
 τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ  
 ἠράσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ  
 ἐχρήτη. μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμοὺς ἀνά 4  
 πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν πο-  
 ταμόν, εὖρος πλεθριαῖον. ἐντεύθεν ἐπορεύθησαν στα- 5  
 θμοὺς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον  
 ὑπερβολῇ ἀπήνησαν αὐτοῖς Χάλυβες καὶ Ταόχοι  
 καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατείδε τοὺς πολε- 6  
 μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέ-  
 χων εἰς τριάκοντα σταδίων, ἵνα μὴ κατὰ κέρας ἄγων  
 πλησιάσῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς  
 ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος  
 γένοιτο τὸ στράτευμα. ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύ- 7  
 λακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς καὶ  
 ἔλεξεν ὧδε. Οἱ μὲν πολέμιοι, ὡς ὄρατε, κατέχουσι  
 τὰς ὑπερβολὰς τοῦ ὄρους· ὦρα δὲ βουλευέσθαι, ὅπως  
 ὡς κάλλιστα ἀγωνιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παρ- 8  
 αγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς  
 δὲ βουλευέσθαι, εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερ-  
 βάλλειν τὸ ὄρος. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, 9  
 ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχι-  
 στα ἰέναι ἐπὶ τοὺς ἀνδρας. εἰ γὰρ διατρίψομεν τὴν  
 γήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὀρώντες πολέμιοι  
 θαρραλεώτεροι ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρ-  
 ρούντων πλείους προσγενέσθαι. μετὰ τοῦτον Ξενο-  
 φῶν εἶπεν, Ἐγὼ δ' οὕτω γυγνώσκω. εἰ μὲν ἀνάγκη :

- ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς  
 κράτιστα μαχοῦμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα  
 ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτότεον εἶναι, ὅπως  
 ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ  
 11 σώματα ἀνδρῶν ἀποβάλωμεν. τὸ μὲν οὖν ὄρος ἐστὶ  
 τὸ ὀρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ'  
 οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροὶ εἰσιν ἄλλ' ἢ κατ'  
 αὐτὴν τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους  
 καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθά-  
 σαντας, εἰ δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία  
 12 καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. πολὺ γὰρ  
 ῥᾶρον ὄρθιον ἀμαχεῖ ἵεναι ἢ ὀμαλὲς ἔνθεν καὶ ἔνθεν  
 πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ  
 ποδῶν ὄρη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τρα-  
 χεῖα τοῖς ποσὶν ἀμαχεῖ ἰούσιν εὐμενεστέρα ἢ ἡ ὀμαλὴ  
 13 τὰς κεφαλὰς βαλλομένοις. καὶ κλέψαι οὐκ ἀδύνατόν  
 μοι δοκεῖ εἶναι ἐξὸν μὲν νυκτὸς ἵεναι, ὡς μὴ ὀραῖσθαι,  
 ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ ἀλοθῆσιν παρέχειν.  
 δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβάλ-  
 λειν ἐρημοτέρῳ ἢ τῷ ἄλλῳ ὄρει χρῆσθαι· μένειν  
 14 γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. ἀτὰρ τί ἐγὼ  
 περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὦ Χει-  
 ρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν  
 ὀμοίων, εὐθύς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ  
 αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει  
 15 νόμος. ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε  
 λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστίν, ἐὰν ληφθῆτε κλέ-  
 πτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρὸς ἐστίν  
 ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι, μὴ  
 ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολλὰς πλη-  
 16 γὰς λάβωμεν. Ἄλλὰ μέντοι, ἔφη ὁ Χειρῖσοφος, κἀγὼ  
 ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινούς εἶναι κλέπτειν  
 τὰ δημόσια καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ  
 κλέπτουσι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ

ἡμῶν οἱ κράτιστοι ἄρχειν ἀξιούνται· ὥστε ὧρα καὶ σοὶ  
 ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοίνυν, ἔφη 17  
 ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων,  
 ἐπειδὴν δειπνήσωμεν, ἵεναι καταληψόμενος τὸ ὄρος.  
 ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐφεπομένων  
 ἡμῶν κλωπῶν ἔλαβον τριγὰς ἐνεδρεύσαντες· καὶ τούτων  
 πυνθάνομαι, ὅτι οὐκ ἀβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμε-  
 ται αἰξί καὶ βουσίν· ὥστε, ἐάνπερ ἄπαξ λάβωμέν τι  
 τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. ἐλπίζω δὲ 18  
 οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὴν ἴδωσιν ἡμᾶς  
 ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι  
 καταβαίνειν ἡμῶν εἰς τὸ ἴσον. ὁ δὲ Χειρίσοφος εἶπε, 19  
 Καὶ τί δεῖ σὲ ἵεναι καὶ λιπεῖν τὴν ὀπισθοφυλακίαν ;  
 ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθελούσιοι φαίνω-  
 ται. ἐκ τούτου Ἀριστῶνυμος Μεθυδριεὺς ἔρχεται ὀπλί- 20  
 τας ἔχων καὶ Ἀριστέας Χίος γυμνήτας καὶ Νικόμαχος  
 Οἰταῖος γυμνήτας· καὶ σύνθημα ἐπέκλεισαντο, ὅποτε  
 ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. ταῦτα συνθέ- 21  
 μενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χει-  
 ρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς  
 τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοῖη ταύτη προσ-  
 ἄξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν 22  
 ταχθέντες ὄχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ  
 ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμοι ἐπεὶ ἦσθοντο  
 ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ  
 διὰ νυκτός. ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν 23  
 θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλα-  
 βόντες κατὰ τὰ ἄκρα ἐπήεσαν. τῶν δ' αὖ πολεμίων 24  
 τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος  
 δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ  
 εἶναι τοὺς πολλοὺς ἀλλήλοις συμμυγνῆσαι οἱ κατὰ  
 τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνας καὶ διώκουσιν. ἐν 25  
 τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν

Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βιάδην ταχὺ ἐφέλιπετο σὺν τοῖς ὀπλίταις. οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω εἰσῶρον ἠτάμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς 27 μαχαίραις κόπτοντες ἀχρεῖα ἐπόλουν. ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κόμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

7 Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ὄκουν ἰσχυρὰ οἱ Ταόχοι, ἐν οἷς καὶ 2 τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον, ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνελλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθύς ἦκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῆι καὶ αὐθις ἄλλη· οὐ γὰρ ἦν 3 ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλω. ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος, Εἰς καλὸν ἦκατε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. 4 ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος, τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος, [Ἄλλα] μία αὕτη πάροδος ἔστιν ἣν ὄρας· ὅταν δὲ τις ταύτη πειρᾶται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῆ, οὕτω διατίθεται. ἅμα δ' ἔδειξε συντετριμ- 5 μένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὄρωμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων 6 δύο ἢ τρεῖς ὀπλισμένους. τὸ δὲ χωρίον, ὡς καὶ σὺ

δρῶς, σχεδὸν τρία ἡμίπλεθρά ἐστιν ὃ δεῖ βαλλομένους διελθεῖν. τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμεῖν. Ἄλλὰ εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἶη· ἴσῃον γὰρ ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἣν βουλώμεθα.

Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ 8  
Καλλιμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκελευῖ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο οὖν ἀπήλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἑβδομήκοντα, οὐκ ἄθροοι, ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ 9  
Ἀριστώνυμος Μεθυδριεύς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλείον ἢ τὸν ἕνα λόχον. ἔνθα δὲ Καλλιμαχος 10  
μηχανᾶται τι· προέτρεχεν ἀπὸ τοῦ δένδρου, ὑφ' ᾧ ἦν αὐτός, δύο καὶ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχώρητο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλέον ἢ δέκα ἄμαξαι πέτρων ἀνηλίσκοντο. ὁ δὲ Ἀγασίας 11  
ὡς ὀρᾷ τὸν Καλλιμαχον ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δέσας, μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώνυμον πλησίον ὄντα παρακάλεσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἐταῖρους ὄντας οὔτε ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ Καλλιμαχος ὡς ἑώρα αὐτὸν παριόντα, ἐπι- 12  
λαμβάνεται αὐτοῦ τῆς ἴτιος· ἐν δὲ τούτῳ παρέβη

- αὐτοὺς Ἀριστῶνυμος Μεθυδριεύς, καὶ μετὰ τούτου  
 Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο  
 ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως  
 ἐρίζοντες αἰροῦσι τὸ χωρίον. ὡς γὰρ ἄπαξ εἰσέδρα-  
 13 μον, οὐδεὶς πέτρος ἄνωθεν ἠνέχθη. ἐνταῦθα δὴ δεινὸν  
 ἦν Ἰάμα, αἱ γὰρ γυναῖκες ῥίπτοῦσαι τὰ παιδία εἶτα  
 καὶ ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὡσαύτως.  
 ἔνθα δὴ καὶ Αἰνεΐας Στυμφάλιος λοχαγὸς ἰδὼν τινα  
 θέοντα ὡς ῥίψοντα ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπι-  
 14 λαμβάνεται ὡς κωλύσων. ὁ δὲ αὐτὸν ἐπισπάται, καὶ  
 ἀμφοτέρω ὄχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ  
 ἀπέθανον. ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλή-  
 φθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.
- 15 Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλίβων σταθμοὺς  
 ἐπτὰ, παρασάγγας πενήκοντα. οὗτοι ἦσαν ὧν διήλ-  
 θον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ  
 δώρακας λινοῦς μέχρι τοῦ ἦτρου, ἀντὶ δὲ τῶν πτερύ-  
 16 γων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ κημί-  
 δας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον  
 ξυλήην Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύσαιντο,  
 καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο,  
 καὶ ἦδον καὶ ἐχόρευον, ὅποτε οἱ πολέμιοι αὐτοὺς ὄψε-  
 σθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα  
 17 πηχῶν μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν τοῖς πο-  
 λίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἵποντο  
 αἰεὶ μαχόμενοι. ὄκουν δὲ ἐν τοῖς ὄχυροῖς, καὶ τὰ ἐπι-  
 τήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν  
 λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφισαν  
 18 τοῖς κτήνεσιν, ἃ ἐκ τῶν Ταόχων ἔλαβον. ἐκ τούτου  
 οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εὐ-  
 ρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ  
 Σκυθίων σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, διὰ  
 πεδίου εἰς κόμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ  
 19 ἐπεσιτίσαντο. ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας.

παρασώγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαί-  
 μονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνάς. ἐκ ταύτης  
 ὁ τῆς χώρας ἄρχων τοῖς Ἑλλησιν ἡγεμόνα πέμπει,  
 ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20  
 ἔλθων δ' ἐκεῖνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν  
 εἰς χωρίον, ὅθεν ὄψονται θάλατταν· εἰ δὲ μὴ, τεθνή-  
 ναι ἐπηγγέλλετο. καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς  
 τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθει-  
 ρεῖν τὴν χώραν· ὧ καὶ δῆλον ἐγένετο, ὅτι τούτου ἕνεκα  
 ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. καὶ ἀφικνοῦνται 21  
 ἐπὶ τὸ ὄρος τῆ πέμπτη ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν  
 Θήχης. ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους  
 καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο.  
 ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾤθησαν 22  
 ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἵποντο γὰρ  
 καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας, καὶ αὐτῶν οἱ  
 ὀπισθοφύλακες ἀπέκτεινάν τε τινας καὶ ἐξώγησαν  
 ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν βοῶν  
 ὠμοβόεια ἀμφὶ τὰ εἴκοσι. ἐπειδὴ δὲ (ἡ) βοῆ πλείων 23  
 τε ἐγίνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον  
 δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ μείζων ἐγίνετο  
 ἡ βοῆ ὅσῳ δὴ πλείους ἐγίνοντο, ἐδόκει δὴ μείζον τι  
 εἶναι τῷ Ξενοφῶντι· καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον 24  
 καὶ τοὺς ἵππεας ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ  
 ἀκούουσι βοῶντων τῶν στρατιωτῶν, Θάλαττα, θάλατ-  
 τα, καὶ παρεγγυόντων. ἔνθα δὴ ἔθεον ἅπαντες καὶ οἱ  
 ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπ-  
 ποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα 25  
 δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχα-  
 γοὺς δακρύοντες. καὶ ἑξαπίνης ὅτου δὴ παρεγγυήσαν-  
 τος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν  
 μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὠμο- 26  
 βοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ  
 ἡγεμὼν αὐτὸς τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις



- 27 διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα. ἦτε δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κόμην δὲ δείξας αὐτοῖς, οὐ σκηνήσουσι, καὶ τὴν ὁδόν, ἣν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἑσπέρα ἐγένετο, ᾤχετο τῆς νυκτὸς ἀπιών.
- 8 Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμοὺς τρεῖς, παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὠρίζε τὴν τε
- 2 τῶν Μακρώνων καὶ τὴν τῶν Σκυθινῶν. εἶχον δ' ὑπὲρ δεξιῶν χωρίον οἶον χαλεπώτατον καὶ ἐξ ἀριστερᾶς ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι παχέσι μὲν οὐ, πυκνοῖς δέ. ταῦτα ἐπεὶ προσήλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν.
- 3 οἱ δὲ Μάκρωνες ἔχοντες γέρρα καὶ λόγχας καὶ τριχίτους χιτῶνας καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμόν ἐρρίπτουν· ἐξικνούντο δὲ οὐ οὐδ' ἔβλαπτον οὐδέν.
- 4 Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων, ὅτι γυγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μὴ τι κωλύει,
- 5 ἐθέλω αὐτοῖς διαλεχθῆναι. Ἄλλ' οὐδὲν κωλύει, ἔφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον, τίνες εἰσίν. οἱ δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοῖσιν, ἔφη, αὐτούς, τί ἀντιτετάχεται καὶ χρήζουσιν ἡμῖν
- 6 πολέμιοι εἶναι. οἱ δ' ἀπεκρίναντο, Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. λέγειν ἐκέλευον οἱ στρατηγοί, ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ
- F.7 δάλατταν βουλόμεθα ἀφικέσθαι. ἡρώτων ἐκεῖνοι, εἰ

δοῖεν ἂν τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν διδάσασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνους Ἑλληνικὴν ταῦτα γὰρ ἔφασαν πιστὰ εἶναι. Θεοὺς δὲ ἐπεμαρτύραντο ἀμφοτέροι.

Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα 8  
 συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν, ὡς διαβιβάσσαν-  
 τες, ἐν μέσοις ἀναμειγμένοι τοῖς Ἕλλησι, καὶ ἀγορὰν  
 οἶαν ἐδύναντο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέ-  
 ραις, ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλ- 9  
 ληνας. ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ 9  
 τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν  
 πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα,  
 ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς  
 στρατηγοῖς βουλευσασθαι συλλεγεῖσιν, ὅπως ὡς κάλ-  
 λιστα ἀγωνιοῦνται. ἔλεξεν οὖν Ξενοφῶν, ὅτι δοκεῖ 10  
 παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἢ  
 μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ  
 ἄνοδον τῇ δὲ εὐοδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο  
 ἀθυμίαν ποιήσει, ὅταν τεταγμένοι εἰς φάλαγγα ταύτην  
 διεσπασμένην ὀρῶσιν. ἔπειτα, ἦν μὲν ἐπὶ πολλοὺς 11  
 τεταγμένοι προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πο-  
 λέμιοι καὶ τοῖς περιττοῖς χρήσονται ὅ, τι ἂν βούλων-  
 ται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν  
 εἴη θάυμαστον εἰ διακοπεῖ ἡμῶν ἢ φάλαγξ ὑπὸ  
 ἀθρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων·  
 εἰ δὲ πῃ τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται.  
 ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους 12  
 τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις  
 ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολε-  
 μίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολε-  
 μίων φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους  
 ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ἣ τε ἂν  
 εὐοδον ᾗ, ταύτη ἕκαστος ἄξει ὁ λόχος. καὶ εἷς τε τὸ 13

- διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον ὀρθιον προσιόντα. εἰάν τε τις πιέξῃται τῶν λόχων, ὁ πλησίον βοηθήσει. ἦν τε εἰς πη δυνηθῆ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη
- 14 τῶν πολεμίων. ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις, "Ἄνδρες, οὗτοι εἰσιν οὓς ὀράτε μόνοι ἐτι ἡμῖν ἐμποδῶν τὸ μὴ ἦδη εἶναι ἔνθα πάλαι ἐσπεύδομεν· τούτους, ἦν πως δυνώμεθα, καὶ ὤμους δεῖ καταφαγεῖν.
- 15 Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὄγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστάς καὶ τοὺς τοξότας τριχῆ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου ἕξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἕξακο-
- 16 σίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἕξω γενόμενοι
- 17 ἐπορεύοντο· οἱ δὲ πολέμιοι ὡς εἶδον αὐτούς, ἀντιπαρθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διεσπάρσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ
- 18 μέσῳ κενὸν ἐποίησαν. ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταὶ, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφέπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε
- 19 Κλεάνωρ ὁ Ὀρχομένιος. οἱ δὲ πολέμιοι, ὡς ἤρξαντο δεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῆ ἄλλος ἄλλῃ ἐτρέπετο. οἱ δὲ Ἕλληνας ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τάπιτήδεια πολλὰ ἐχούσαις.
- 20 καὶ τὰ μὲν ἄλλα οὐδὲν ἦν, ὅ, τι καὶ ἐθαύμασαν· τὰ δὲ

Ἔρημ

σφάγη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἀφρονέες τε ἐγίνοντο καὶ ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἴστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐφέκσαν, οἱ δὲ πολὺ μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς 21 γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὄραν ἀνεφρόνου· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμούς, παρα- 22 σάγγας ἐπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κόμαις· κἀντεῦθεν ὀρμώμενοι ἐληίζοντο 23 τὴν Κολχίδα. ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν βοῦς καὶ ἄλφιτα καὶ οἶνον. συνδιεπράτ- 24 τοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ πᾶρ' ἐκείνων ἦλθον βόες. μετὰ δὲ τοῦτο τὴν θυσίαν, ἣν εὗξαντο, 25 παρεσκευάζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ Διὶ τῷ σωτήρι καὶ τῷ Ἑρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς ἃ εὗξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει, ἔνθαπερ ἐσκήνουν. εἴλοντο δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ἂν οἴκοθεν, παῖδα ἄκων κατακτανῶν ξυήλη πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατήσαι. ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ 26 Δρακόντιῳ, καὶ ἡγείσθαι ἐκέλευον, ὅπου τὸν δρόμον πεποιηκῶς εἴη. ὁ δὲ δεῖξας οὐπερ ἐστηκότες ἐτύγγαχον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅποι ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν

ἐν σκληρῷ καὶ δασεῖ οὕτως; ὁ δ' εἶπε, Μᾶλλον ἔτι  
 27 ἀνιάσεται ὁ καταπεσών. ἠγωνίζοντο δὲ παῖδες μὲν  
 στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ  
 Κρήτες πλείους ἢ ἐξήκοντα ἔθεον, πάλην δὲ καὶ πυ-  
 γμῆν καὶ παγκράτιον ἕτεροι. καὶ καλὴ θέα ἐγένετο·  
 28 πολλοὶ γὰρ κατέβησαν καὶ ἅτε θρωμένων τῶν ἐταίρων  
 29 πολλὴ φιλονεικία ἐγένετο. ἔθεον δὲ καὶ ἵπποι καὶ  
 ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θα-  
 λάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν  
 ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ  
 πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύοντο οἱ  
 ἵπποι· ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακλέου-  
 σις ἐγένετο αὐτῶν.

**NOTES.**

## EXPLANATION OF ABBREVIATIONS.

### I. COMMENTATORS ON THE ANABASIS.

Cr. = Crosby.	Krüg. = Krüger.
Dind. = Dindorf.	Küh. = Kühner.
Good. = Goodwin.	Matt. = Matthiæ.
Hert. = Hertlein.	Reh. = Rehdantz.
Kend. = Kendrick.	Vol. = Volbrecht.

### II. OTHER AUTHORITIES.

Dic. Antiqq. = Dictionary of Antiquities. Smith.	H.-A. = Hadley and Allen's Greek Grammar.
Gr. or Gram. = Hadley and Allen's Greek Grammar.	L. and Sc. = Liddell and Scott, Greek Lexicon.
Good. = Goodwin's Greek Grammar.	

### III. WORKS OF XENOPHON.

Cyr. or Cyrop. = Cyropædia.	Ages. = Agesilaus.
Mem. = Memorabilia.	Cyneg. = Cynegeticus, or de Venatione.
Hellen. = Hellenica, or Historia Græca.	

### IV. OTHER AUTHORS.

Plat. = Plato.	Dem. = Demosthenes.
Thucyd. = Thucydides.	Diod. Sic. = Diodorus Siculus.
Herod. = Herodotus.	Plut. = Plutarch.

### V. MISCELLANEOUS.

art. = article.	κ. τ. λ. = καὶ τὰ λοιπὰ = etc.
Att. = Attic.	l. = late.
c. = Latin cum.	lit. = literal or literally.
cf. = Latin confer.	meton. = metonymy.
cogn. = cognate.	n. A. = not Attic.
comm. = common, or commonly.	n. A. pr. = not Attic prose.
compos. = composition.	opp. = opposite, or opposed.
const. = construction.	perh. = perhaps.
correl. = correlative.	posit. = position.
dif. = difference.	priv. = privative.
dist. = distinguish.	q. v. = quod vide.
esp. = especially.	r. = root.
f. or fut. = future.	reg. = regular.
ff. = and the following.	rel. or relat. = relative.
fr. = from.	sc. = scilicet = namely, understand.
freq. = frequent.	syn. or synec. = synechocche.
genr. = generally.	w. = with.
κρίε = καὶ τὰ ἕτερα = etc.	

The remaining abbreviations are thought to be sufficiently plain without explanation.

# NOTES.

N. B.—The references in the Notes are to the Grammar of Hadley and Allen.

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## BOOK FIRST.

“Ὅσα ἐν τῇ ἀνοβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἐπραξαν μέχρι τῆς μάχης,—the Anabasis proper; that is, the march upward to the vicinity of Babylon, including an account of the battle of Cunaxa.

### CHAP. I.

The occasion and manner of raising the army.

§ 1. Darius II., called Nothus, was king of Persia from 423 to 404 B. C. — Δαρείου καὶ Παρ. γίνονται: lit., *there are born of Darius*, etc. Δαρείου is gen. of origin or author. Gram. § 750; γίνονται is the historical present, which is more common in Greek than in Latin. Gram. § 828. Cf. just below μεταπέμπεται, ἀναβαίνει, διαβάλλει. — παῖδες δύο: instead of two children, Ctesias, the Greek physician employed by Darius and Artaxerxes, mentions thirteen. It appears from 1, 8, 26, and 27, that Xen. had read the works of Ctesias. We must assume, therefore, that he says in this place παῖδες δύο, not because he supposed that Darius and Parysätis had only two sons, but because only two are particularly considered; or because all except Artaxerxes and Cyrus died young. This latter statement rests on the authority of Ctesias (Persica, c. 49, cited by Grote). — Artaxerxes II., called Mnemon, reigned from 404 to 361. — τελευτήν: often occurs like ἀρχή without the article. Cf. 2, 6, 29. Mem. 1, 5, 2, ἐπὶ τελευτῇ τοῦ βίου.

§ 2. μέν, which cannot properly be translated into English, serves in general to call attention to the fact that the clause in



which it stands is to be distinguished from another clause which follows. The following clause is commonly as here introduced by *δέ*. Both of these particles are always postpositive. — *παρών* cannot be translated literally; the Eng. idiom requires an infin., *happened to be present*. For the verbs with which the particip. is used as a complement instead of the infin., see Gram. § 984. — *μεταπέμπεται*: *sends for*, suggesting by the middle voice the idea *to come to himself* (Gram. § 813); hence the construction *ἀπὸ τῆς ἀρ.*, by which it is followed. — *καὶ στρατηγὸν δέ*: a transition to an independent from a relative clause. So in 1, 8, 26, and often. The command of the forces which assembled in the plain of Castolus (in Lydia) had belonged to Tissaphernes; but he had been succeeded in 407 B. C. by Cyrus, and hence arose without doubt the secret enmity of Tissaphernes to Cyrus. — *ἀθροίζονται*: *are wont to assemble*, to be reviewed annually by the governor (*σατράπης*) of the province. — *ὡς φίλον*: *as a friend, on the supposition of his being a friend*. *ὡς* denotes that which appears to be, or is represented to be. It is frequently used thus before participles. Cf. *ὡς ἀποκτενῶν* § 3. — *ἀναβαίνει . . . ἀνέβη*: such changes from the historical present to the past are very frequent. For similar repetitions of the same word, cf. 1, 7, 13; 1, 10, 3. Allusion is made again to this first expedition of Cyrus to Babylon in 1, 3, 18, and 1, 4, 12. — *Παρράσιον*: the Parrhasians were an Arcadian people.

§ 3. *κατέστη εἰς τὴν βασιλείαν*; *became established in the kingdom*. A verb of rest is here followed by a construction which denotes motion—an elliptical form of expression not uncommon. — *ὡς*: *saying that, to the effect that*; — *ἐπιβουλεύει*: *oratio obliqua*, Gram. § 982, 2. — *ὡς ἀποκτενῶν*: *as if to put him (Cyrus) to death*. Cf. note on *ὡς*, § 2. The fut. particip. is often used as in Latin to denote a purpose. — *αὐτόν* belongs to *ἀποπέμπει* as well as to *ἐξαητησαμένη* (*ἐξαιτάω*).

§ 4. *ὡς*: *as, when, ut*. — *ὅπως*: used here as a relative adv. *how, in what way*. Cf. 4, 6, 7; 4, 8, 9. — *ἐπὶ τῷ*: *in the power of*. *ἐπὶ* with the dat. is also used in this sense with *γίγνεσθαι*. Cf. 3, 1, 13, and 5, 8, 17. — *ὑπῆρχε*: *favoured*. Cf. 5, 6, 23.

§ 5. *δοῦναι*: although singular is collective, and hence may relate to *πάντας* which is plural. — Observe the notion of repeated action expressed by the present and imperf. *διατιθεῖς, ἀπεπέμπετο, ἀφικνεῖτο*. — *τῶν παρὰ βασιλέως*: a condensed form

of expression very common in Greek as well in English for τῶν παρὰ βασιλεῖ παρὰ βασιλέως. — βασιλεύς, when spoken of the Persian king, seems to be viewed as a proper name; and hence the use of the article with this word as with proper names generally is extremely variable. See Gram. § 660, c. — τῶν βαρβάρων ἐπεμελείτο ὡς = ἐπεμελείτο ὡς οἱ βάρβαροι: *he paid attention to the barbarians that they, etc.*; instead of, *he paid attention that the barbarians, etc.* An instance of what may be called *anticipation* or *prolepsis*, commonly called *attraction*. It is particularly frequent with ἐπιμελόμαι. — εἰνοῖκῶς ἔχειν: *to be friendly*. An adv. with ἔχειν instead of an adjct. with εἶναι is a frequent idiom, e. g., 3, 2, 37, ἄλλως ἔχειν, *to be otherwise*; 4, 3, 16, καλῶς ἔχειν, *to be well*; 3, 1, 3, ἀθύρως ἔχειν, *to be dispirited*. — εἴσαν instead of εἶεν is not uncommon; but see note on παραδοίσαν, 2, 1, 10.

§ 6. τὴν implies that the Grecian force here mentioned was something already well known; a common use of the article. — ἤθροισεν and ἐποίητο: observe that the imperf. here denotes an action *in its continuance*, not as in § 5, *repeated action*. See Gram. § 929. — ὅτι qualifies ἀπαρασκευότατον: ὡς and ὅτι, like the Latin *quam*, are often used to qualify the superlative degree. When ὡς is used the expression is often still further strengthened by the proper part of δύναμαι. Thus just above, ὡς μάλιστα ἐδύνατο, *the very most he was able, as much as possible*. — ὅσῳς . . . ἐκάστους: in this sentence the demonstrative to which the relative ὅσῳς refers is omitted. Gram. § 995. Expressed more fully it would be ὅσῳς εἶχε φυλακὰς ἐν ταῖς πόλεσι, τούτων (τῶν φυλακῶν) τοῖς φρουράρχοις ἐκάστοις παρήγγειλε: *whatever garrisons he had in the cities, to the several commanders (of these) he sent orders, etc.* See also Gram. § 997. — Πελοποννησίους: the Peloponnesians, especially the Arcadians, were employed more than any of the other Greeks as mercenaries. — ὡς ἐπιβουλεύοντος: for the force of ὡς, cf. note on § 2. — καὶ γὰρ, *etenim, since also*. — ἦσαν: has the force of the pluperf., cf. note on ἐτίγγαυεν, § 8. — ἐκ βασιλέως: with the passive, ἐκ instead of ὑπό is unusual in Attic prose. It denotes properly the idea of *source* rather than of *cause*. Cf. ἐκ πάντων, 2, 6, 1.

§ 7. προαισθόμενος: *having become aware beforehand*, i. e., before an open rupture with Cyrus. — βουλευομένων: supplementary particip., Gram. 982, *that (certain persons) were planning*

*these same things.* The subject is indefinite. — ἀποστήναι πρὸς Κύρον, *to revolt to Cyrus*, is explanatory of τὰ αὐτὰ ταῦτα. In ἀποστήναι the single act is considered; but in τὰ αὐτὰ ταῦτα, the various transactions which it involved. — τοὺς φεύγοντας and τοὺς ἐκπετωκότας: *the exiles*. Different words, having the same general meaning, are here used for variety of expression. ἐκβάλλειν (used just above) signifies *to banish*; and to this ἐκπίπτειν corresponds as a passive, meaning *to be banished*; φεύγειν, *to flee, to be a fugitive, to be in a state of banishment*; κατὰγειν, *to restore* (to one's home), spoken of exiles. — καὶ . . . αὖ: the emphatic idea is placed between these connectives, as between οὐδὲ . . . αὖ and καὶ . . . δέ. — αὕτη is the subject and πρόφασις the predicate of ἦν. — τοῦ ἀθροΐζειν: the infinitive used substantively and dependent on πρόφασις. Gram. § 959.

§ 8. ὄν: the participle in Greek as in Latin denotes the various ideas of time, cause, or condition. The prominent notion here is that of cause—ἀδελφὸς ὄν αὐτοῦ, *because he was a brother of his*. As ἀδελφὸς stands without the article, it is indefinite. ὁ ἀδελφὸς αὐτοῦ would mean *his brother*. — οἱ (dat. of the substantive personal pronoun 3d pers.) is distinguished in meaning from αὐτῷ in that it is reflexive, and from ἐαυτῷ in that it is a reflexive of a dependent clause. οἱ is regularly enclitic in the Attic dialect, but retains the accent here because it is emphatic. — πολεμοῦντα, which denotes prominently the notion of time, *while he was engaged in war*, expresses also the cause or reason of δαπανᾶν. Cf. note on ὄν. — αὐτόν, i. e., Κύρον. — ὥστε is followed here by a finite mood, and means *so that, wherefore, consequently*, denoting a result. With the infin. (as above § 5), it means *so as to, result or purpose*. Gram. § 953, a. — οὐδέν, *in nothing, in no respect*; a more emphatic negative than οὐκ. Adverbial acc. Gram. § 719. Cf. τοῦτο ἀχθεσθε, 3, 2, 20. — γιγνομένους, *arising, accruing*. — ὣν is the object of ἔχων which would naturally take the accns. δς. The relative is attracted to the case of the antecedent. Gram. § 994. — ἐτίγγαθεν ἔχων is in meaning pluperfect, a tense which does not occur so often in Greek as in English. Cf. note on ἦσαν, § 6.

§ 9. τῇ points out the phrase καταστρέψας Ἀβύδου as qualifying Χερρονήσῳ. For an explanation of this position of the article, see Gram. § 866. Instead of *the Cherronesus opposite to Abydus*, the name "Thracian Cherronesus" was afterwards adopted. —

τῶνδε τὸν τρόπον, *in the following manner*. For the construction of τῶνδε, see Gram. § 719, a. The pronouns ἴδε, τοιοῦδε, τοσοῦδε, and the adv. ἴδε commonly denote what follows; οὗτος, τοιοῦτος, τοσοῦτος, and οὕτως commonly refer to what precedes. — ἡγάσθη . . . δίδωσιν: such a change in tense is not uncommon in Greek. In § 2 (ἀναβαίνει . . . ἀνέβη) the tense is changed from pres. to past. — δαρεικούς: named from Darius. In a similar way the English, French, and German gold coins are named from the reigning sovereign. For a print of one of these Persian coins, see Dic. Antiqq. art. Daricus. The δαρεικός was also called στατήρ; it was worth about \$3.50. — ἀπό, *with*, denoting the means. Not a very common use of this preposition. — ἐκ . . . ὀρμώμενος: the present denotes something continued or repeated;—*repeatedly rushing out from Cherronesus*; or in the English idiom, *making his headquarters at Cherronesus*. — Θραξί depends on ἐπολέμει. — τοῦτο belongs to τὸ στράτευμα. — τρεφόμενον ἐλάνθανει: lit., *in being supported escaped observation*, or in an Eng. idiom, *was supported secretly*. — αὐτῷ depends on τρεφόμενον, *for him*.

§ 10. ἄν: cf. note on παρών, § 1. — καί before πιεζόμενος connects ἐτύγχανε and ἔρχεται, another instance of change in tense. Cf. note § 9. — τῶν οἴκοι ἀντ.: the adv. is often used adjectively. Gram. § 666. — αἰρεῖ takes two accusatives, αὐτόν and μισθόν. Gram. § 724. — εἰς δισχιλίους ξένους, as well as τριῶν μηνῶν, belongs to μισθόν:—*pay sufficient for two thousand mercenaries and for three months*. — ὥς, *as if*, on the supposition that. Cf. note § 2. — ἄν belongs to περιγεγόμενος and renders it conditional. Without ἄν it would mean, *as if thus having been superior to*, etc., or, *as if he had thus been superior to*, etc. It now means, *as if he would be superior*, etc. The participle or infinitive takes ἄν when on changing the clause into an independent sentence, the optat., or indicative of a historic tense with ἄν would be required. — For the government of αὐτοῦ after δείραι, see Gram. § 743, a. — πρόσθεν . . . πρὶν, *until*; a common form of pleonasm, employed for the sake of emphasis. — καταλύσαι πρὸς, *to come to an agreement with*. — ἄν with the aor. subjunct. corresponds to the Latin future perfect, πρὶν κ. τ. λ., lit., *until he shall have conferred with him* (i. e., Cyrus).

§ 11. ὥς: *as if*, on the ground that. Cf. note § 2. — εἰς Πισίδας: the name of the people instead of the name of the country, as frequently in Latin. The Pisidians were a warlike people

inhabiting a mountainous region S. E. from Lydia. They had never been fully subdued by the Persians. — *πράγματα παρέχειν*: to give trouble. Cf. note 4, 1, 17. — *Στυμφάλιον*: from Stymphalus in Arcadia. — *καὶ τούτους*: these also, i. e., Sophænetus and Socrates, as well as Proxenus and Aristippus. — *σύν*, with, in company with; *πολεμῆν σύν*, to carry on war in company with; *πολεμῆν τιμὶ, εἰς τινα, ἢ πρὸς τινα*, to carry on war against any one.

## CHAP. II.

The march from Sardis to Tarsus. First, on pretence of making an expedition against the Pisidians, Cyrus marches to Celaenae, their ancient capital; thence he returns to Keramon Agora and commences his march eastward. Before arriving at the Cilician pass he is met by Epyaxa, wife of Syennesis, the King of Cilicia. He meets with no obstacle at the pass, and, soon after his arrival at Tarsus, Syennesis surrenders to him.

§ 1. *ἔδοκει*: it seemed good, a very common signification of this word. — *ἤδη*: already, at length, i. e., after all necessary preparations had been made. — *ἀνω*: upward, from the coast into the interior; here it means, into upper Asia. *ἀνα-* in composition is often used in the same manner; e. g., *ἀναβαίνειν, ἀνάβασις*. The opposite is *κάτω, κατα-*. — *τὴν μὲν πρόφασιν ἐποιεῖτο*: the antithetical clause implied by *μὲν* is not expressed. It would perhaps be somehow thus, *τῷ δ' ὄντι ἐπὶ βασιλείᾳ ἐπορεύετο*, but in reality he was marching against the king. — *ἐκ*: from, out of, in distinction from *ἀπὸ*, which means from, away from. — *ὡς*: cf. note 1, 1, 2. — *τὸ Ἑλληνικὸν ἐνταῦθα στρατὸν*: the Grecian army which was there, i. e., in the satrapy of Cyrus. *Ἑλληνικὸν* and *ἐνταῦθα* are closely connected in idea, and consequently have only one article. — *λαβόντι ὅσον ἦν αὐτῷ στρατεύμα*: having taken all the army which he had. The antecedent here stands in the relative clause. Cf. note on *ὅπως . . . ἐκάστοις* 1, 1, 6. See also Gram. § 995. — *συναλλαγέντι πρὸς*: having become reconciled to. Cf. *καταλῦσαι πρὸς* 1, 1, 10. — *ὃ εἶχε στρατεύμα*: the army which he had, another instance of the antecedent in the relative clause. The antecedent is separated from the relative by an intervening word, and stands without the article, as usual. Gr. § 995, c. — *τοῦ ἐν ταῖς πόλεσι ξεν.*: for the allusion, see 1, 1, 6, where it ap-

pears that the Ionian cities are meant. The clause *ἐν ταῖς πόλεσι* has the position and force of an adjective—lit., *the in the cities mercenary force*, i. e., in an Eng. idiom, *the mercenary force which was in the cities*. For the government of *ξενικοῦ* see Gram. § 741. — *λαβόντα*. In the preceding sentence we have the dat. *λαβόντι* where it stands in immediate connection with *Κλεάρχῳ* the object of *παραγγέλλει*. Here *λαβόντα* being removed from the personal object *Ξενία* is connected more intimately with *ἤκειν*, and is in the accus. because the infin. regularly takes its subject in that case. See Gram. § 941. Many instances of this kind where an adjunct stands in the accus. instead of dat. or gen. will be noticed in the *Anab.*

§ 2. *ὑποσχόμενος*: *having promised*. Cyrus had taken great pains to inspire confidence in his promises, as we learn from 1, 9, 7. — *εἰ καλῶς . . . ἐστρατεύετο*: *if he should succeed well in those things for which he was making an expedition*. The antecedent of *ἃ* (which would be *ταῦτα*) is not expressed. — *παύσασθαι* is dependent on *ὑποσχόμενος*. The infin. future commonly follows verbs of promising and hoping. For instances of the present or aorist with these verbs, see 2, 3, 20; 6, 3, 17; 7, 6, 38; 7, 7, 31. For the difference in meaning between the present, future, and aorist with these verbs, see Gram. § 943, a. — *πρόσθεν . . . πρὶν*: cf. note 1, 1, 10. — *παρήσαν εἰς*: a verb of rest followed by an expression denoting motion. *παρήσαν*, *they were present*, directs the mind more to the completion of the march and the arrival at the place of destination. Hence we may translate, *they arrived at Sardis*.

§ 3. *Ξενίας μὲν δὴ*: *Xenias accordingly*, i. e., in accordance with the orders mentioned above in § 1. — *ὀπλίτας* is in apposition with *τοὺς ἐκ τῶν πόλεων* = *τοὺς ἐν ταῖς πόλεσι ἐκ τῶν πόλεων*. Cf. note on *τῶν παρὰ βασιλέως* 1, 1, 5. — *ὧς*, *about*; very common with numerals. — *ἦν* is predicated of *οὗτος*, and is understood with *ὁ Σωκράτης*; see Gram. § 607. — *τῶν . . . στρατευσάντων*: predicate or partitive gen. Gram. § 732, a: *were of those (or among those) who were engaged in military operations*, etc.

§ 4. *μείζονα* agrees with *παρασκευήν*: *having thought the preparation to be greater than as if against the Pisidians*, i. e., *having thought the preparation to be too great to be destined merely against the Pisidians*. — *ὧς βασιλέα*: *to the king*; *ὧς* as a preposition used only before the names of persons. Gram. § 722, a.

§ 5. *δῆ*, accordingly. Cf. § 3, above. — *παρά*, from; in this sense only with the genitive, and commonly denoting communication from; *ἀπό*, from (a place); *ἐκ*, from, implying out of. — *Σάρδεων*. Sardis was the ancient capital of Lydia, and the residence of Cyrus as governor of Lesser Asia. As we learn from Herodotus 5, 52, it was connected with Nineveh, Babylon, and Susa by a well-constructed road, on which traveled a regular post, and that too as early as the time of the old Assyrian empire. This road passed through the central and more level regions of Asia Minor, and reached the Euphrates at Melite. From this road another equally ancient and as much traveled ran from the high plains of Phrygia in a S. E. direction, starting at Caystrupedion, passing along the northern side of the Taurus range, and crossing the Cilician pass into Syria. This would have been the shortest and most convenient route for Cyrus in the prosecution of his actual design; but having given out as the object of his military preparations an expedition against the Pisidians, he chose at first a still more southerly route, which led him to Celaenae, the ancient capital of Phrygia. — *σταθμός* properly means the place where one stops after a day's march; then also as here the day's march itself. — *παρασάγης*: a Persian measure of length equal to thirty stadia, somewhat more than an English league.

§ 6. *οικουμένην*: well inhabited, populous. — *ἦκε* though imperf. in form seems to be used as an aorist. The verbs which in the present have a perf. signification (as is the case with *ἦκω*) often have the imperf. in the sense of the aorist (Krüg.). — Menon, as we learn from 2, 6, 28, had received the command of his forces from Aristippus, who was mentioned also in 1, 1, 10. — *ἦκε . . . ἔχων*: lit., came having, may more conveniently be rendered *came with*. So also *ἄγων, φέρων, λαβών*, may often in connections like this be translated *with*. — The Dolopians and Aenianians were Thessalian tribes. Olynthus was the principal city of the Chalcidian peninsula in Thrace.

§ 7. *σταθμούς τρεῖς*: the direction of the marches, as will be seen by a reference to the map, had now changed from S. E. to E.; *σταθμούς* is accus. of extent of space after *ἐξελαύνει*. Gram. § 720, b. — *θηρίων* depends on *πλήρης*. Gram. § 753, c. — *ἀπό ἵππου*: so in Latin *ex equo*; lit., from a horse, because the attention of the hunter is directed from the horse toward the game. We say in the English idiom, *on horseback*. So also *αἱ πηγαί εἰσω*

ἐκ, *the sources are out of*, while in English we say *the sources are in*. — διὰ . . . παραδείσου: *through the midst of the park*. For the manner in which the meaning of μέσου is affected by its position with respect to the article, see Gram. § 671. — εἰσὶν ἐκ: prepositions or adverbs which denote motion are not unfrequently joined with εἶναι. Cf. 1, 7, 6; 2, 4, 13, and 15.

§ 8. ἔστι δὲ καὶ . . . βασιλεια: *and there is also a palace of the great king*; i. e., in addition to the palace and park of Cyrus, as mentioned just above. — τοῦ Μαρσίου. Herod. 7, 26, calls this river Καταρρήκτης (*the dashing and roaring stream*), translating the name into Greek. It is only a small stream, which after a short course empties into the Maeander. — ῥεῖ δὲ καὶ οὖρος: *and this also flows*, etc., i. e., this as well as the Maeander. — τὸ εὖρος: the full construction would be τὸ εὖρος ἐστὶν εὖρος εἴκοσι καὶ πέντε ποδῶν (Krüg.). — ἐρίζοντά οἱ: the dat. οἱ being an enclitic, is at once distinguished from the relative οἷ, which is always an oxytone, and from the article οἱ, which is a proclitic. For its meaning, see note 1, 1, 8. — περὶ σοφίας: *respecting skill*, sc. in music. — ὄθεν = ἐξ οὗ.

§ 9. τῇ μάχῃ: *in the battle*, i. e., in the well-known battle at Salamis. For the use of the article here, see Gram. § 657. — ἡττηθείς: *having been defeated*. ἡττάομαι is ordinarily used, as here, instead of the passive form of νικάω. — Θράκας and Κρήτας are used adjectively. Cf. note 3, 4, 26. The Cretan archers were celebrated; and hence were often employed as mercenaries. — Σοφαίνετος: inasmuch as his arrival was mentioned in § 3, above, it leads to the conjecture that a wrong name has been introduced either here or in § 3. Probably the name Κλεάνωρ or Ἁγίας should stand in one of these places, as Sophaenetus, Cleanor, and Agias were the three Arcadian generals. Cf. 2, 5, 31, and 37. — καὶ ἐγένοντο: *and they amounted to*, etc. — ἀμφὶ τοὺς δισχιλίους: *about the entire number of two thousand*. The article is often thus used with general statements of number. See Gram. § 664, c.

§ 10. ἐντεῦθεν. To make an attack on the Pisidians, Cyrus would need to march toward the S. E.; but as he really contemplated no such attack, and as a direct march to Caystrupedion or Tyriaeum would disclose his actual intentions, he turns back in nearly the opposite direction till he reaches the Mysian frontier. The reasons for this are not mentioned by Xen., as he passes rapidly over this portion of his narrative. — τὰ Λύκαια ἔδουσε:



celebrated with sacrifices the *Lycaean festival*—an Arcadian festival in honor of Pan, the Arcadian Zeus. *θύω* here takes an accus. of cognate meaning. — *στλεγγίδες*. Boeckh (in the *Staatshaush. d. Ath.* 11, 380) suggests that these may have been ornaments for the head, perhaps in the form of a comb; and this suggestion is now generally received among scholars. — *Κεραμῶν ἀγορά*. This is the only mention made of this place. It may afterward among the Greeks and Romans have had another name. It is probable that it occupied the site of the modern city Ushak, on the great military road from Smyrna to the east. See map. — *ἐσχάτην πρὸς, bordering on*.

§ 11. *ἐντεύθειν*. From this point he ventures to proceed more directly eastward. — *πόδι* is in apposition with *Καύστρου πεδίον*, which like *Κεραμῶν ἀγορά* has the force of one compound word. — *ᾠφείλετο, was due*. — *πλέον*: one would expect here *πλείων*, which would also be grammatical; but the adverbs *πλέον, μείων*, and *ἔλαττον* are often joined thus to a substantive. Cf. 3, 2, 34; 4, 7, 9, and 10. — *ἐπὶ τὰς θύρας*: *to his doors*, i. e., to the doors of Cyrus. — *ἀπήτουν*: *they demanded it as something due*. Such is the ordinary meaning of *ἀπαρτεῖν*, as distinguished from *αἰτεῖν*, which means simply *to demand*. So in like manner *ἀποδιδόναι, to give something which is due*. Cf. also *ἀποθύειν* 3, 2, 12. — *ἐλπιδας λέγων διῆγε*: lit., *he continued expressing hopes*, i. e., *he continued to solace them with hopes*. — *δῆλος ἦν*: lit., *he was plain being troubled*. In English we should say, *he was plainly troubled*; or, *it was plain that he was troubled*. The personal instead of the impersonal construction with *δῆλος, φανερός*, and words of similar meaning, is very common. Gram. § 944 and 981. — *πρὸς τοῦ Κ. τρόπου*: *in keeping with the character of Cyrus*. — *ἔχοντα* agrees with the implied subject of *ἀποδιδόναι*. Cf. note on *λαβόντα*, § 1 above. — Notice the clear distinction in this sentence between *οὐ* and *μή*, the former as the objective, the latter as the subjective negative.

§ 12. *δ' οὖν* introduces a fact as opposed to a mere report or supposition. *Certain is it, however, that he then gave*, etc. Cf. 1, 3, 5. — *φύλακας* is from *φύλαξ*, *a guard* (spoken of a single person); *φυλακάς* in 1, 1, 6, is from *φυλακή*, *a guard, a garrison* (collective). Krüg. reads *φυλακῆν* in this place. — *Ἄσπενδιῶν*: from *Aspendus*, a city on the Eurymedon, in Pamphylia. — *συγγενίσθαι*, spoken here of improper intercourse.

§ 13. *παρά, near.* Cf. 3, 4, 9. For the syntax of this preposition, see Gr. § 802. — *κρήνη . . . καλουμένη, the so-called fountain or spring of Midas.* — *τὸν Σάτυρον, the Satyr,* i. e., Silenus. The fountain here spoken of is now called by the Turkish name Olu Bunar, i. e., *great fountain.* It is identified by its situation in a narrow pass between the mountains and Lake Akschehr.

§ 14. *τῶν Ἑλλήνων* and *τῶν βαρβάρων* limit *ἐξέτασιν*; they are thrown to the end of the sentence to give them a more emphatic position.

§ 15. *ὡς νόμος (ἦν) αὐτοῖς εἰς μάχην; σο-τάττεσθαι,* suggested by *ταχθῆναι.* — *ταχθῆναι* and *στῆναι* have for their subject *τοὺς Ἕλληνας,* and depend on *ἐκέλευσε.* — *ἕκαστον, sc. στρατηγόν,* the subject of *συντάξει,* and likewise dependent on *ἐκέλευσε.* — *ἐπὶ τεττάρων, four deer.* Cf. *ἐφ',* 5, 2, 6. — *οἱ ἐκείνου = οἱ αὐτοῦ,* with the exception that the former is more emphatic. *ἐκείνος* (which, in distinction from *οἶτος,* denotes an object more remote) not unfrequently, as here, refers to an object just mentioned. Cf. 1, 3, 1; 2, 6, 19.

§ 16. *παρελαύνω, I pass along,* is predicated either of a person riding or of one on foot, as may be seen from this section. — *κατ' ἵπας, in companies of horse; κατὰ τάξεις, in companies of foot.* — *τοὺς Ἕλληνας, sc. ἐθεώρει.* — *ἄρμα; ἄρμ-άμαξα; ἄμαξα.* Dif.? See Lex., also Plate III., 34, 35. — *χιτώνας (Lex., χιτών).* For a full description, see Dic. Antiqq., art. Tunica; also Plate III., 40, 41. — After *ἀσπίδας* the best manuscripts have *ἐκκεκαλυμμένας, uncovered,* instead of *ἐκκεκαθαρμένας, burnished,* the word which stands in many editions. That the shield had commonly a covering (*σάγμα*) seems not to admit of a doubt.

§ 17. *μίσθς:* cf. note 1, 2, 7. — *προβαλέσθαι τὰ ἔπλα: to hold out before them their armor,* i. e., to hold their shields before them as if for defence, and their spears as if for an attack. — *φάλαγγα* is the subject of *ἐπιχωρῆσαι.* — *ἐσάλπιγξε, the trumpet sounded;* *ὁ σαλπιγκτής* is comm. suggested as being understood; so in 3, 4, 36; with *ἐκήρυξε* the corresponding noun *κήρυξ* is suggested. — *ἐκ τούτου, upon this, hereupon*—a very frequent expression in the Anab. — *προϊόντων:* gen. abs., sc. *τῶν Ἑλλήνων.* — *ἀπὸ τοῦ αὐτομάτου, of their own accord.* — *ἐπὶ τὰς σκηνάς, toward the tents,* i. e., of the barbarians. So it is usually understood; and the clause *οἱ Ἕλληνες . . . ἐπὶ τὰς σκηνάς ἦλθον* in § 18 is interpreted as meaning *the Greeks went back to their (own)*

*tents*, etc. Krüg., on the other hand, understands ἐνὶ τὰς σκηνάς in both places to mean the tents of the Greeks.

§ 18. φόβος, sc. ἦν. The omission of ἦν is much more unusual than of ἐστί. — καὶ . . . καὶ . . . τε . . . καὶ. It is not easy to translate all of these connectives. *And there was much fear both to others of the barbarians and particularly (καὶ) both the Cilician women fled . . . and those who were of the market-place*, etc. — ἔφθγγεν ἐκ τῆς ἀρμαμάξης, *fled from her chariot*, because (says Hert.) she forgot in her haste and confusion that she could flee faster in her chariot than on foot; or, as Matt. supposes, because her chariot was drawn by oxen or mules, and hence she could actually flee faster on foot. Krüg. and others with less propriety interpret the phrase differently. — οἱ ἐκ τῆς ἀγορᾶς: another instance of brachylogy for οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς. Cf. note on τῶν παρὰ βασιλείως 1, 1, 5, and τοὺς ἐκ τῶν πόλεων 1, 2, 3. — τὸν . . . φόβον. That which intervenes between the article and noun is commonly of the nature of an adjective. Lit., *the from the Greeks into the barbarians fear*; i. e., *the fear with which the Greeks inspired the barbarians*.

§ 19. Iconium was the chief city of Lycaonia in the Macedonian and Roman times. Lycaonia in the time of Xen. was limited to the northern slope of Taurus, and the plain at the foot of this mountain-range. The inhabitants, having possession of certain strongholds, refused submission to the Persians. This doubtless was the excuse of Cyrus for giving the country up to indiscriminate plunder. Xen. alludes to the Lycaonians again in 3, 2, 23. — οὔσαν agrees with χώραν.

§ 20. Ἐντεῦθεν. From Iconium he had marched through Lycaonia thirty parasangs, probably continuing in a S. E. direction. This would bring him near the city Laranda, from which a steep mountain-path leads directly (τὴν ταχίστην ὁδὸν) to Tarsus. But as this path was not sufficiently safe for the whole army, it was necessary to proceed in a N. E. direction, so as to reach the main road from Cappadocia to Cilicia. This road led from Mazaca southward through Tyana (here called Dana), whose ruins under the name of Kilissa Hissar are yet conspicuous. — αἰτῶν, i. e., Menon. — ἐν φ, *in which time*. — φουρικιστήν: this is commonly thought to mean *purpuratum*, a courtier of such rank that he was entitled to wear purple. But with this meaning, as Krüg. suggests, βασιλεῖον would seem out of place. Hence with much

plausibility he translates it *purple-dyer*. This may have been at the Persian court an important office. — *καὶ . . . δυνάστην*: *and a certain other person, a chief man of the under-officers*. — *αἰτιασάμενος*, sc. *αὐτοῦς*.

§ 21. *ἡ εἰσβολή*, *the entrance*. This was the co-called *Κιλίκιας πύλαι*, which Alexander the Great found equally unguarded. (Arrian. Anab. II. 4, 4.) It is a narrow way artificially cut from the rock, in a natural ravine through which runs the river Sarus. — *καὶ ἀμήχανος εἰσελθεῖν* = *ἦν ἀμήχανον εἰσελθεῖν*, *which it was impracticable to enter*, etc. Cf. note on *δῆλος ἦν*, 1, 2, 11. — *δι' ὃ ἔμεινεν*: *wherefore he remained*. *Κῦρος*, the principal subject of the narrative, is readily supplied with *ἔμεινεν*. — *ἐν τῷ πεδίῳ*. This plain is directly north of the pass, and even in the Roman times still bore the name *τὸ Κύρου στρατόπεδον*, *Cyri castra*. — *τῇ ὑστεραίᾳ*, sc. *ἡμέρα*. — *λελοιπὸς εἶη*: a circumlocution for the pluperf. optat. For the *oratio obliqua*, see Gram. § 932. — *ἦν* instead of *εἶη*—the indic. denoting more distinctly than the optat. the definite fact. For the interchange of the indic. and optat. in the *oratio obliqua*, see Gram. §§ 932, 933. Cf. also note 2, 2, 15. — *ὅτι* after *ἦσθετο* is *declarative*, after *καὶ* it is *causal*, and is connected logically, not with *ἦσθετο*, but with *λελοιπὸς εἶη*. — *τρήρεις* is the object of *ἔχοντα*: *because he heard that Tamos had gallees*, etc. For the accus. and particip. (*Ταμῶν ἔχοντα*) instead of the accus. and infin., see Gram. § 980, ff. — *τάς* and the words following it qualify *τρήρεις*. Cf. Table III. 47, 48.

§ 22. *οὐδενὸς κωλύοντος*: gen. abs. — *οὐ*, a relative adv., *where*. — *ἐφύλαττον*, *had kept guard*. Cf. note on *ἐτύγγανεν ἔχων*, 1, 1, 8. — *σὺμπλεων*, an adj. qualifying *πεδίον*, being of the Attic 2d declens. — *αὐτό*, i. e., *τὸ πεδίον*.

§ 23. *σταθμούς τέτταρας*. Xen. has here by mistake predicated the whole distance from Dana to Tarsus of the short space from the pass to Tarsus. See Introduc. § 7. — *Ταρσοί* and *Ἴσοοί* are unusual forms; in other writers, always *Ταρσός*, and *Ἴσός*. — *ἦσαν* is here used with the neut. plur. Several other instances of the same kind occur in the Anab., e. g., in 1, 4, 4; 1, 4, 10; 1, 5, 1, et al. — *ἄρομα*, accus. synec.; so also *εὔρος*. — *πλήθρων* depends on *ποταμός*.

§ 24. *ἔξελιπον εἰς*: an abbreviated expression for *ἐκλιπόντες ἐφύγον εἰς*, *abandoned and fled into*, etc. *ἐπὶ τὰ δρη* also implies a verb of motion.

§ 25. ὄρων. Xen. uses also the uncontracted form ὀρέων. Cf. 1, 2, 21; 3, 4, 19; 3, 5, 17. — τῶν εἰς τὸ πεδίον. The construction implies the idea of motion, *the mountains* (extending) *into the plain*. — οἱ μὲν: one would expect here καὶ οἱ μὲν or οὗς οἱ μὲν. Similar instances of asyndeton (Gram. § 1039) occur 2, 1, 6; 2, 3, 24. — ἀπάζοντας agrees with the subject of κατακοπήναι, αὐτοὺς understood. — εἶτα πλανωμένους ἀπολέσθαι, *after that* (i. e., after being unable to find the rest of the army or the roads) *perished in wandering*. — δ' οὖν: cf. note § 12. — After ἑκατῶν, Krüg. and Küh. introduce ἕκαστος, *a hundred heavy-armed men* (to) *each* (company). Hert. in a note approves of this reading.

§ 26. πρὸς ἐαυτὸν, (to come) *to himself*. — κρείττονι, *more powerful*. — οὐδενὶ πω . . . εἰς χεῖρας ἔλθειν, *that he had never yet gone into the power of any one*, etc. For another meaning of εἰς χεῖρας ἵνα, cf. 4, 7, 15. — Κύρῳ (sc. εἰς χεῖρας) ἵνα. — πίστεις = πιστά in 1, 6, 7. — ἔλαβε, sc. Σύνευσεν.

§ 27. Κύρος δέ, sc. ἔδωκε. In Greek as in Latin, a verb belonging to several ideas is often expressed with the first and understood with the others. — τὴν χώραν . . . ἀπάζεσθαι depends on ἔδωκε; so also ἀπολαμβάνειν with its object τὰ . . . ἀνδράποδα: lit., *Cyrus gave to him that his country should no longer be plundered*, etc. — ἦν που ἐντυγχάνωσι, *if they* (i. e., Syennesis and the Cilicians) *should anywhere meet with* (them, i. e., the slaves). The general rule would require the optative. Gram. § 932, 2. For the subjunct. here, cf. note 1, 3, 14, εἰ μὴ διδῶ.

### CHAP. III.

The Greeks refuse to proceed farther, suspecting the real object of the expedition; but on being assured that Cyrus was leading them against Abrocamas, who was somewhere on the Euphrates, and with the promise of higher pay, they consent to resume the march. Clearchus is the principal agent in bringing about this result.

§ 1. οὐκ ἔφασαν ἵνα, *negabant se ituros esse, denied that they would go*, or more simply, *refused to go*. ἵνα in the indic. infin. and particip. is often future in meaning. Gram. § 477, a. — τοῦ πρόσω is of the nature of a partitive gen., (*a step*) *of the way*

*forward*, or simply *forward*. — οὐκ ἔφασαν, translate as above, *they denied*. — ἐπὶ τούτῳ, *for this purpose*, i. e., to go against the king. — πρῶτον, *in the first place*. Some editions have πρῶτος, and then we should render it *was the first who*. Compare in Latin the use of *primus* and *primum*. — ἐβιάζετο: the imperf. tense often denotes the beginning of an action, and hence the idea of *trying, attempting*. So here, *he tried to compel*. Cf. ἀνίστασιν, 4, 5, 19. ἀνίστελλον, 5, 4, 28. — ἔβαλλον, *cast* (stones or other missiles) *at him*. τοῖς λίθοις is expressed with βάλλειν in 5, 7, 19.

§ 2. μικρόν, *a little*; is often as here best rendered by our word *scarcely*. — τὸ μὴ καταπερωθῆναι is grammatically the object of ἐξέφυγε: *he scarcely escaped that he should not be stoned to death*, or more simply, *he scarcely escaped being stoned to death*. For this use of μὴ with the infin. after verbs of hindering, abstaining, etc., see Gram. § 1029. According to the English idiom, the negative would be omitted. — δυνήσεαι. The general rule would require here δύνατο; but the direct form of discourse often takes the place of the indirect, even in the midst of a sentence. Gram. § 982. — ἐδάκρυε . . . ἑστώς, *standing he wept*, or in more idiomatic English, *he stood and wept*. ἑστώς is perf. in form but present in meaning. Gram. § 500, Rem. 1. — εἶτα and ἔπειτα (without δέ) are often used as correlatives of πρῶτον μὲν or of some similar expression. Cf. 3, 2, 27; and in § 10 below τὸ μὲν μέγιστον . . . ἔπειτα. — τοιάδε, *talía, somewhat as follows*, denoting that the language of Clearchus is not reported with the utmost accuracy; τάδε, *as follows*, would denote more exactness in the report. The same distinction prevails between τοιαῦτα and ταῦτα, referring to what precedes.

§ 3. ἀνδρες before the names of persons was the common mode of respectful address. — μὴ, like *ne* in Latin, always used in prohibitions, as something merely conceived by the mind. — φεύγοντα: cf. note 1, 1, 7. — οὐκ εἰς τὸ ἴδιον . . . ἐμοί, *I did not lay* (them) *up for my own private advantage*. — ἀλλ' οὐδὲ καθηδυσάθησα, *nor did I even expend* (them) *for pleasure*.

§ 4. ἐπιμωρόμην, sc. αὐτοῦς. — μεθ' ὑμῶν: for the difference between μετά with the gen. and σύν with the dat., see Gram. § 801. — βουλομένους agrees with αὐτοῦς. The participle denotes the notion of time, of cause, or of condition; and may often be conveniently rendered by a finite verb with one of the particles

when, because, or if; so here, *while they wished, or because they wished.* — Ἐλληνας and γῆν both depend on ἀφαιρείσθαι. Gram. § 724. — εἰ τι δέοιτο, *if he should need anything.* δέομαι takes for the most part only neuter pronouns, very seldom neuter adjectives, in the accus. — ἀνθ' ὧν = ἀντὶ τούτων ᾧ: *in return for those things which I had experienced as favors (εὔ), etc., or more freely, in return for the favors which I had received, etc.*

§ 5. προδόντα agrees with the implied subject of χρῆσθαι. The dat. προδόντι agreeing with μοί would also be grammatical. Cf. note on λαβόντα, 1, 2, 1. — δ' οὖν: cf. note 1, 2, 12. — σὺν ὑμῖν . . . πείσομαι: *with you I will suffer whatever may be necessary.* πείσομαι as future of πάσχω takes its object in the accus.; as fut. mid. of πείθω, in the dat. — οὐποτε . . . οὐδεῖς. For two or more negatives in the same clause, see Gram. § 1030. — Ἐλληνας and τοὺς Ἐλληνας. The former is indefinite, implying *any Greeks*; the latter is definite, denoting *the Greeks* just referred to, i. e., those whom he may have led among the barbarians.

§ 6. ἐμοὶ ἔπεσθαι, *to follow me*; σὺν ὑμῖν ἔψομαι, *I will follow in company with you.* ἔπεσθαι took the dat. alone, σὺν with the dat., ἅμα with the dat., or μετὰ with the gen., the specific idea being varied with each expression. — ἂν εἶναι τίμιος, *that I should be honorable.* For the nominative (τίμιος) with the infin., see Gram. § 940. — ὑμῶν ἔρημος ᾧν, *being bereft of you.* For the government of ὑμῶν, see Gram. § 758, g. — ὡς ἐμοῦ κ. τ. λ.: gen. abs.; *as if I were about to go, etc.* On the meaning of ὡς, cf. note 1, 1, 2, and on the fut. signification of λόγος, cf. note § 1 above. — ὑμεῖς, so. ἔγρε.

§ 7. οἱ τε αὐτοῦ ἐκεῖνον, *both those of him himself*, i. e., *both his own*; καὶ οἱ ἄλλοι, *and the others*, i. e., *those of the other generals.* — ὅτι with its clause is explanatory of ταῦτα: *those things, that he refused, etc.* — πορεύεσθαι, the pres. infin. used in lively narration instead of the fut. infin.; in the same way that οὐ πορεύομαι may be used instead of οὐ<sup>4</sup> πορεύσομαι. — οὐ φαίη: *oratio obliqua.* Gram. § 928, ff. — ἐπήγεσαν, so. αὐτόν. — παρά in this section is used with the three oblique cases: παρά with the gen. (the “whence-case”) means, *from the side of*; or simply, *from*; with the dat. (the “where-case”), *by the side of*; or simply, *by*; with the accus. (the “whither-case”), *to the side of*, or simply, *to*.

§ 8. *τούτοις, by reason of these things.* Gram. § 776, ff. Cf. 1, 5, 13. — *μετεπέμπετο, continued sending for*, the notion of continuance or repetition belonging to the imperf. tense. — *τῶν στρατιωτῶν* depends on *λάθρα*. Gram. § 757, a. — *αὐτῷ* is dependent rather on *ἔλεγε* than on *πέμπων*, which as a verb of motion would take a preposition with the accus. Gram. § 763, 764. — *ἔλεγε, he said*, not in person, but through the messenger; *λέγειν* and words of similar meaning are not unfrequently used in this way; *ἔλεγε* with *θαρρεῖν* may be rendered, *he bade him be of good courage*. — *ὡς . . . εἰς τὸ δεῖον, on the ground that these things would be settled seasonably*. — *μεταπέμπεσθαι*: cf. note on *μετεπέμπετο* above. — *έκέλευεν*: cf. note on *ἔλεγε* above.

§ 9. *τοὺς προσελθόντας αὐτῷ: those who had come to him*, i. e., from Xenias and Pasion. *αὐτῷ* depends on *προσελθόντας*. "Many verbs of motion compounded with the prepositions *εἰς, πρὸς, ἐπί,* etc., take their object in the dative." Gram. § 775. — *τὸν βουλόμενον, the one who desired*, i. e., *any one who desired*, is limited by *τῶν ἄλλων*, as gen. of the whole. — The rhetorical skill displayed in the following address deserves particular attention. — *τὰ μὲν δὴ Κύρου κ.τ.λ., it is plain that the relations of Cyrus toward us are just the same as ours toward him*, i. e., as we have ceased to sustain toward him the relation of soldiers in his employment, so he has ceased to sustain toward us the relation of paymaster.

§ 10. *μεταπεμπομένου αὐτοῦ: gen. abs. sc. μέ: though he continues to send for me*. — *τὸ μὲν μέγιστον, chiefly*. The correlative clause is *ἔπειτα* instead of *ἔπειτα δέ*. Cf. note on *εἶτα*, § 2 above. — *πάντα ἐψευσμένος αὐτόν, having deceived him in all things*. In § 5 above, we have another construction, *πρὸς ἐκείνον ψευσάμενον, having been false to him*. — *δεδιώς μή, fearing that*. After verbs of fearing, *μή* is translated like the Latin *ne*. — *ὧν = τούτων δ, Gram. § 996, a*. The clause runs thus, *fearing that having taken me he may inflict punishment for those things in which he supposes, etc.*

§ 11. *καθεύδειν, to sleep*, must here of course be understood figuratively. — *ἡμῶν αὐτῶν: for the form, see Gram. § 266; dependent on ἀμελεῖν, Gram. § 742, to neglect ourselves*. — *ἤ, τί* (or as some editors write, *ὅ, τί*) from *ἵστις*, is the interrogative for an indirect question, as *τίς τί* is the interrogative for a direct question. — *ἐκ τούτων, in consequence of these things, in the*



*present circumstances*; but ἐκ τούτου, in § 13, means *hereupon*. — αὐτοῦ, *here*, an adv. — σκεπτεῖν εἶναι, sc. ἡμῖν, *that we must consider*, etc. For the construction of the verbal in *τέος*, see Gram. § 988, ff. — ἀπιμεν, future. Cf. note § 1 above. — ἄφελος οὐδέν, sc. ἐστί, *there is no profit either in general*, etc.

§ 12. ὁ ἀνὴρ, i. e., Cyrus. — πολλοῦ depends on ἀξίως as gen. of price. Gram. § 746, *worthy of much, valuable*. — ἐχθρός = *inimicus*: πολέμιος = *hostis*. — πάντες ὁμοίως, *all alike, all without exception*. — καὶ γάρ, *since also*. — αὐτοῦ, gen. of the pers. pron. dependent on πόρρω. Gram. § 757. — ὦρα, sc. ἐστίν, *it is time*.

§ 13. ἐκ τούτου, *hereupon*; cf. note § 11. *After him* would be expressed by μετὰ τούτου; cf. § 14 below, and 3, 1, 45. — λέξοντες, *to say*; fut. act. particip. denoting purpose, as in Latin. Gram. § 969, c. — ὑπ' ἐκείνου, *by him*, i. e., Clearchus. — οἷα (from οἶος), *of what nature*; *how great* would be expressed by ὅσῳ (from ὅσος).

§ 14. εἰς δὲ δῆ. The three clauses οἱ μὲν, οἱ δέ, and εἰς δὲ δῆ are correlative, the last being made emphatic by δῆ: render them, *some . . . , others . . . , but one particularly . . .* — ἐλίσθαι depends on εἶπε, *proposed to choose*. — εἰ μὴ βούλεται for liveliness of narration instead of εἰ μὴ βούλοιστο. — ἡ δ' ἀγορὰ . . . στρατεύματα. This clause is not a part of the speech, but is thrown in by the narrator to show how absurd the speech was. — συσκευάζεσθαι, like ἐλίσθαι, depends on εἶπε: so also the remaining infinitives in this section. — ἐλθόντας agrees with the implied subject of αἰτεῖν; *and that they having gone should demand*, etc. — ἐὰν μὴ διδῶ. As the Greeks not unfrequently pass abruptly from the *oratio obliqua* to the *oratio recta*, so dependent clauses from the *oratio obliqua* often take the form of the *oratio recta*. Here the regular form of the *oratio obliqua* would be εἰ μὴ διδοίη. Cf. note 1, 4, 12. So also ἀπάξει instead of ἀπαγάγοι on the same principle. — τὴν ταχίστην, sc. ὁδόν, *in the speediest (manner)*. For the construction, see Gram. § 719, a. — προκαταληφόμενους, *persons to preoccupy*, etc., the object of πέμψαι. Cf. note on λέξοντες, § 13. — φθάσωσι καταλαβόντες, *may have anticipated us in having occupied (them)*. For the construction of φθάσω, τυγχάνω, λαθάνω, etc., with a participle, see Gram. § 984. — ὦν, relating to οἱ Κίλικες, limits both πολλούς and χρήματα; with the former, it is a partitive gen. (or more properly, gen. of the

whole), with the latter, a gen. of possession. — *ἔχομεν ἡρπακότες*: a complete transition to the *oratio recta*, which was already indicated by using the subj. and indic. instead of the optat. just before. The particip. and verb, as often elsewhere, may here be rendered into English by two connected verbs: *from whom we have taken and now possess many captives and much treasure*. — *τοσούτον*, *thus much*, i. e., *only thus much*, directing attention to the brevity of his speech.

§ 15. *ὡς . . . στρατηγίαν*, as if I were about to take this command; either the accus. or the gen. abs. may follow *ὡς* or *ὥσπερ*. Gram. § 974. *στρατηγίαν* is accus. of kindred meaning after *στρατηγήσουσα*. Gram. § 715, b. — *λεγέτω* takes as object, not *ἐμέ* alone, but the whole clause, *ὡς . . . στρατηγίαν*. It may be rendered, *let no one of you entertain an opinion as if*, etc. With the meaning of *λεγέτω* here, cf. that of *λέγεις*, 2, 1, 15. — *ἐμοὶ . . . ποιτέον*. For the construction of the verbal, see Gram. § 988, ff. — *ὡς δέ*, sc. *ἕκαστος λεγέτω* suggested by *μηδεὶς λεγέτω*, *but let each one entertain the opinion that I*, etc. — *τῷ ἀνδρί*: cf. note on *πείσομαι*, 1, 3, 5. — *ὃν ἂν ἔλησθε*, *whom you shall have chosen*. *ἂν* with the aor. subjunct. has the meaning of a fut. perf. Gram. § 898, c. — *ἢ δυνατόν μάλιστα*, lit., *in what way it is possible the most*, or more simply, *the most possible, most implicitly*. — *πείσομαι* stands by a change of construction for *πεισόμενον*, which would correspond to the construction of *στρατηγήσουσα*. — *ὅτι καὶ ἄρχεσθαι ἐπίσταμαι*. It was universally admitted that he knew how to govern (*ἄρχω*); hence the force of *καὶ* before *ἄρχεσθαι*: *that I know how to be governed also*. — *μάλιστα ἀνθρώπων* is added to the foregoing expression for the sake of emphasis; lit., *as any other one also especially of men*, i. e., *as well as any other one among men*.

§ 16. *τοῦ . . . κελεύοντος*, of the person urging, etc.; gen. limiting *εἰήθειαν*. — *ὥσπερ . . . ποιούμενον*: gen. abs. cf. note § 15. Krüg. and Hert. would omit the negative (*μή*) in this clause, and render it thus, *just as though Cyrus would make the expedition back again*, and so have no occasion to use the ships. This interpretation is rendered very probable by a comparison with 1, 4, 5. Matthiæ expresses the same idea by omitting *πάλιν*. Kühner following Bornemann renders, *quasi retro Cyrus navigaturus non esset*—an intelligible and possible interpretation, but less probable than the one above given. Others render *πάλιν* by *posthac*, which

Küh. pronounces impossible. — ποιούμενον instead of ποιῶσ-  
μένου—the lively Greek often conceiving of the future as already  
present. See Gram. § 828, a. — παρά with the gen.; cf. note  
1, 2, 5. See also the construction of αἰτεῖν, § 14. — φ̄ is at-  
tracted by its antecedent ἡγεμόνι from the accus. to the dat. See  
Gram. § 994. For the force of ἄν with the pres. subjunct., see  
Gram. § 916. Cf. also note on ὃν ἂν ἔλησθε, § 15. — τί . . .  
προκαταλαμβάνειν. Krüg. understands this passage thus, *what hin-  
ders that Cyrus* (as he can work against us in other matters, so  
also) *should give orders to occupy the heights before us* (for the  
purpose of intercepting us)? Hertlein more suitably to the con-  
nection understands it as ironical and intended to show the ab-  
surdity of asking ships or a guide from Cyrus: thus, *what hinders  
our urging Cyrus also to preoccupy the heights for us* (i. e., for  
our advantage)?

§ 17. Ἐγώ is not expressed unless there is some emphasis on  
it. — μή, *lest*, used after ὀκνοίη as after a verb of fearing. —  
αὐταῖς ταῖς τριήρεσι, lit., *with the ships themselves*, i. e., as we  
sometimes say *ships and all*. For the government of τριήρεσι,  
see Gram. § 774. — φ̄: cf. note § 16. — ἄν with δοίη is omitted  
in later editions on the ground that the optat. with ἄν must be  
the principal clause of a conditional sentence, while here it would  
stand in a relative clause. Yet instances of the kind are found  
in critical editions (cf. 1, 5, 9, note), and the ἄν would suggest very  
pertinently an implied condition, thus: *whom he should give* (if  
indeed he should give one). — ὅθεν = ἐκεῖσε ὅθεν, *to a place  
from which*, the antecedent of a relative adverb like that of a  
relative pronoun being often omitted. — ἀγάγη and ἔσται in-  
stead of ἀγάγοι and εἶη. Cf. note on εἰάν μὴ διδῶ, § 14 above. —  
ἄκοντος Κύρου, gen. abs.; ἐκόν and ἄκων in the gen. abs. have the  
force of participles, ὄντος or ὄντων being very seldom expressed  
with them. A few passages also occur where ἐτοίμων stands ab-  
solutely without ὄντων (cf. 7, 8, 11). With these exceptions the  
omission of ὄν in the gen. abs. is rare and poetic. — λαθεῖν  
αὐτὸν ἀπελθόν, lit., *to elude him in having gone away*, i. e., to go  
away without his notice.

§ 18. φλυαρίας: accus. plur. predicate of εἶναι; *has esse nugas*.  
— τί . . . χρῆσθαι, *for what he wishes to employ us*. For τί in  
an indirect question instead of ὃ, τι, see Gram. §§ 700, 1011. For  
the government of τί, see Gram. § 719, c. — ᾗ, subjunct. prea.

3d pers. sing. — οἷαπερ = τοιαύτη οἷαπερ, the antecedent being omitted and the relative being attracted to its case. The relative οἷαπερ would depend on χρῆσθαι as an accus. of cognate meaning, the Greek being able to say (according to Krüger) πρᾶξιν χρῆσθαι, as he would say χρῆσιν χρῆσθαι. We should render, *similar to that in which he formerly also employed the mercenaries*. For the allusion, cf. 1, 1, 2. — τοῦτω, i. e., Κύρω, depends on σύν in composition.

§ 19. τῆς πρόσθεν, sc. πράξεως, depends on the comparatives which follow. πρόσθεν has here the construction of an adjective. Adverbs are often thus used in Greek. Gram. § 666, a. — ἀξιοῦν and below ἀπαγγεῖλαι and βουλεύεσθαι with its subject accus. depend on δοκεῖ, § 18. — ἡ . . . ἡ: *either that he having persuaded should lead us, or, etc.*, dependent on ἀξιοῦν. The Greeks would probably be persuaded not so much by argument as by higher pay (δώροις καὶ χρήμασιν), Cyrop. 1, 5, 8. — πρὸς φιλίαν, *in a friendly manner*. Cf. πρὸς ὀργήν, *in an angry manner*, and πρὸς ἡδονήν, *in a flattering manner*. Thucyd. 2, 65. — ἀφίεναι, *dismiss, let go*. — φίλοι, an adjunct agreeing with the subject of ἐποίμεθα; *in following, we should follow friendly to him, etc.*

§ 20. ἔδοξε ταῦτα: notice the asyndeton (omission of the connective). Cf. 3, 2, 39; 3, 3, 20; 4, 2, 19; 4, 4, 6. Similar instances, when the verb stands first and the demonstrative follows, are numerous. — τὰ δόξαντα τῇ στρατιᾷ: lit., *the things which seemed good to the army*, i. e., *what had been resolved on by the army*. — οἱ ἀκούοι κ.τ.λ. Cyrus here discloses a part of the truth, that the Greeks might be led to conjecture the rest, and thus by degrees become familiar with the project of marching against the king. Abrocamas is mentioned again in 1, 7, 12. — τὴν δίκην, *the merited punishment*. Cf. 2, 5, 38, and 41.

§ 21. οἱ αἰρετοί, *those who were chosen*. Cf. ἀνδρας ἐλόμενοι κ.τ.λ., § 20. — ἄγει, used for vivacity of expression instead of ἄγοι. — προσαιτούσι. The preposition in composition signifies *in addition*, i. e., in addition to the pay which they had before received. — ἡμίωλον . . . οὐ: *a half more than that which, etc.* οὐ = τοῦτου οὐ, the relative depending on ἔφερον, and the antecedent on ἡμίωλον, which has the force of a comparative. Gram. § 755. Others take οὐ = τοῦ μισθοῦ οὐ, instead of regarding it as a neuter pronoun used substantively. — τοῦ μηνός, *monthly*.

Gram. § 759. — τῷ στρατιώτῃ, *to the soldier*, i. e., to each soldier. For the value of the Dative, see note 1, 1, 9. — ἐν γὰρ τῷ φανερῷ, adverbial, *at least openly*. Cf. ἐν τῷ ἐμφανεῖ, 2, 5, 25.

## CHAP. IV.

The march from Tarsus to the Euphrates. Manner of passing the Pylæ Syriæ;—desertion of Xenias and Pasion;—conduct of Cyrus toward them;—arrival at Thapsacus on the Euphrates;—Cyrus discloses his real object;—dissatisfaction of the army;—at length, influenced by fresh promises and by the example of Menon, the whole army crosses the Euphrates.

§ 1. Ψάρος is written Σάρος in other Greek authors; it is now called Seihrûn. The river Pyramus is now called Sochehân. The city Issus afterward became celebrated as the scene of the great battle between Alexander and Darius III. — οἰκουμένην, *situated*. Cf. ὠκεῖο, 1, 4, 11; 4, 8, 22. It sometimes means *inhabited* (1, 2, 6), in opposition to the idea ἐρήμη, *deserted*. Cf. 1, 5, 4; and 8, 4, 7.

§ 2. αἱ ἐκ Πελοποννήσου νῆες: the clause ἐκ Πελ. has the position and force of an adjective. Gram. § 666, a. The ships from Peloponnesus have already been mentioned, 1, 2, 21. — ἐπ' αὐταῖς, *over them*, denoting command. Cf. in § 3. ἐπὶ τῶν νεῶν, *upon the ships*, denoting situation only. — ἡγήτο αὐτῶν, *led them*, i. e., as commander-in-chief, while Pythagoras was subordinate in command, and admiral of the Peloponnesian ships only. After the death of Cyrus, this Tamos fled to Psammetichus, king of Egypt, and was there executed by order of the king. — ἐξ Ἐφέσου is to be connected with ἡγήτο, *conducted from Ephesus*. — ἐπολιόρκει, and συνεπολέμει: cf. note on ἐτύγγανεν, 1, 1, 8. — πρὸς αὐτόν, *against him*, i. e., against Tissaphernes.

§ 3. μετ'απεμπτος: for the force of the verbal adjunct in -τος, see Gram. § 475; cf. αἰρετοί, 1, 3, 21. — Ἀβροκόμα: gen. sing. 1st declens., see Gram. 149. This whole clause is a condensed expression, equivalent to οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες παρ' Ἀβροκόμα ἀποστάντες, the mercenary Greeks with *Abrocamas* having revolted from *Abrocamas*, etc. Cf. note on τῶν παρὰ βασιλέως, 1, 1, 5.

§ 4. ἐντεύθεν, *thence*, i. e., from the city Issi, or, as commonly

written, Issus. — πύλας κ.τ.λ. Three mountain passes led into the Cilician plain: one over Mt. Taurus, through which Cyrus had already gone before reaching Tarsus; the other two, between Cilicia and Syria. Of these, the route nearest the sea, which Cyrus now chose (and which contained in reality two passes), was called the Syrian, and that farthest from the sea, the Amanic pass. πύλας stands here without the article, as is often the case with the names of places. — ἦσαν . . . τείχη, and these were two walls. Thus Xen. describes somewhat indefinitely the passes themselves, because they were fortified by two τείχη. Observe in this clause ἦσαν with the neut. plur. Gram. § 604, a, b. — πρὸς, before, on the side of. To denote this idea, πρὸς was more commonly used. — διὰ μέσου, through the midst. μέσου used substantively often stands without the article; cf. 1, 7, 6; 1, 8, 18. — εὖρος πλέθρου: the latter word depends on ποταμός, the former is acc. by synec. — ἦσαν agrees in number with the predicate. Cf. ἦν, 6, 2, 10; and 7, 2, 32. — οὐκ ἦν, impers., it was not possible. — ἠλίβατοι: a poetic word. Cf. Introduction; latter part of § 3. — ἐφειστήκεσαν: compounded of ἐπί and ἵστημι. Recollect that ἵστημι is intrans. in the perf., pluperf. and 2d aor. act., and that the perf. and pluperf. act. are pres. and imperf. in meaning. — This section may be better understood by the following diagram:



§ 5. ἀποβιβάσειεν: from ἀποβιβάζω, a transitive verb, to be carefully distinguished from ἀποβαίω (intrans.): that he might land heavy-armed men, etc. — εἶσω, within, i. e., between the two walls or fortresses; ἔξω, without, i. e., on the Syrian side; πυλῶν limits both εἶσω and ἔξω. See Gram. § 757. — καὶ βιασάμενοι κ.τ.λ., and that they (i. e., Cyrus and his army) having forced the enemy, etc. For a similar change of subject in two succeeding clauses, from the commander alone to the commander with his troops, cf. § 19. — φυλάττειεν, sc. οἱ πολέμοι. —

ἄπερ, *which very thing*, i. e., the keeping guard at the Syrian pass. — ἔχοντα: the participle denotes the various ideas of time, cause, and condition. Here the notion of cause seems most prominent, *because he had a large army*. — οὐ instead of its usual position (immediately before the verb) here stands before τοῦτο, thus anticipating more distinctly the following antithesis. — Κύρον . . . ὄντα, *that Cyrus was*, etc. For the accus. and particip. instead of the accus. and infin. see Gram. § 982.

§ 6. Μυρίανδον. Hertlein, apparently following Kiepert, gives this as the true form of the word for the time of Xenophon, instead of the later form Μυρίανδρον, which is found in most editions. — ἦν. Xen. might have written ἐστὶ, *the place is a commercial factory*, for the language was still true when he wrote the account; but the past tense is not unfrequently introduced thus instead of the present in a narration. Cf. ἐνόμιζον, 1, 4, 9. ἐχώρει, 1, 5, 6, and ἦν, 1, 4, 1. — ὀκκάδες. For the different kinds of ships, see Dic. Antiqq. art. navis. Cf. Plate III. 47. — ὄρμουν: from ὀρμέω, to be carefully distinguished from ὀρμάω.

§ 7. ὡς . . . ἐδόκουν, *as they seemed to the most*; the personal, instead of the more usual impersonal construction. — φιλοσυμθίντες, *being jealous*. The allusion is explained in 1, 3, 7. — τοὺς στρατιώτας is the object of ἔχειν: *because Cyrus allowed Clearchus to retain*, etc. — Observe the important force of τοὺς before παρὰ Κλέαρχον: *their soldiers, those who had gone to Clearchus*. Without τοὺς it would mean, *their soldiers* (implying all of them) *after having gone away to Clearchus*. — ὡς: cf. note 1, 1, 2. — εἶα: imperf. 3d pers. sing. of εἶω, with the augment εἰ-. See Gram. § 359. — εὔχοντο, as distinguished from βούλομαι and ἐθέλω, denotes an earnest desire. — ὡς . . . ὄντας: cf. note on ὡς, 1, 1, 2. — ἀλώσονται: observe that all the parts of this verb, even those which are act. or mid. in form, are pass. in meaning.

§ 8. ἀλλ' . . . ἴτι, *but still let them at least know well that*, etc. ἐπιστάθωσαν from ἐπίσταμαι. — ἀποδιδράσκω, *I escape by running away and eluding observation*; ἀποφεύγω, *I flee away so as to get beyond the power of any one*. — οἴχομαι, as also ἦκω, is perf. in meaning, though pres. in form. Gram. § 827. — οὐδ' . . . οὐδεὶς: a double negation which we can translate only by a single negative. Gram. § 1080. — ὡς ἐγώ, notice the emphasis on this last word. — αὐτούς, though in the plural, refers to τὸς

as collective in meaning. — *ἰόντων*, *let them* (i. e., Xenias and Pasion) *go*. — *καίους*, nominat. plur., qualifying the subject of *εἰσι*. — *καίτοι . . . γε . . .*, *ἀλλ'*: *although I have indeed . . . , yet*, etc. *γέ* renders *ἔχω* emphatic. — *Τράλλεις*: Tralles was a city in Lydia. — *φρουρούμενα* refers to *τέκνα καὶ γυναῖκας*, not as persons but as things. Gram. § 817. — *στερήσονται*: see *Lex.*, *στερέω*.

§ 9. *ἦδιον* and *προθυμότερον*: for the comparison of adverbs, see Gram. § 259. — *συνεπορεύοντο*, *proceeded in company with* (him, i. e., Cyrus). For the special force of the imperf. tense, see Gram. § 829, ff. — *Χάλος*: now called Kuweik. Lower in its course it flows through Haleb, the *Χαλυβών* of the ancients. The name *Χάλος* seems allied to the name *Χαλυβών*. — *πλήθρον* limits *ποταμόν*. Cf. *πλήθρων*, 1, 2, 23. — *θεούς*. According to the Syrian legend, Semiramis was changed into a dove and her mother Derceto into a fish. Diodor. 2, 4, and 20. Hence these animals were held as sacred by the Syrians. The worship of fishes was especially prevalent in the neighboring city, sacred to Derceto, called by the Greeks *Ἱεράπολις*, by the Syrians Bambyce (so on the map), or Old Nineveh (from *νήν*, i. e., *fish*). — *ἐνόμιζον* and *εἶον*: cf. note on *ἦν*, § 6. — *εἶον*: cf. *εἶα*, § 7. — *οὐδὲ τὰς περιστεράς*, sc. *ἀδικεῖν εἶον*. — *εἰς ζώνην*: the tribute from different provinces in the Persian empire was often devoted to the supply of the various wants of the Persian queens. In like manner (as we learn from Thucyd. 1, 198) the Persian king gave to Themistocles the province of Magnesia to supply him with bread, Lampsacus with wine, and Myus with viands.

§ 10. *Δαράδαξ*. This river has not yet been identified in modern times. Its situation, however, can be determined pretty nearly by the distances given in the *Anab.*, and this is farther confirmed by the site of the city afterward called Barbalissus, by the Syrians, Bar-Bálasch (i. e., field of Bálasch = Belesys), now called Bális. — *οὐ τὸ εὖρος πλήθρον*: the full construction according to Krüger is *οὐ τὸ εὖρος ἐστὶ εὖρος πλήθρον*, *whose width is* (that of) *a hundred feet*. — *τοῦ . . . ἀρξάντος*, *the one having governed Syria*, i. e., *the person who had been governor of Syria* (up to the time when Cyrus arrived). — *αὐτόν*, i. e., *παράδεισον*.

§ 11. *ἐπὶ . . . ποταμόν*: Hert. understands this to mean *along the river*, supposing Cyrus to have reached the Euphrates at the place called on the map Daradax, and from thence to have pro-



ceeded along in the neighborhood of the river without following its numerous windings. But the usual interpretation to *the river* seems to be a more natural expression of ἐπὶ τὸν . . . ποταμὸν : and it would seem also that Cyrus first reached the Euphrates at Thapsacus, because the width of the river is first mentioned at that place. — τεττάρων σταδίων is pronounced by Kiepert to be a mistake either of the pen or of the memory for τεττάρων πλῆθρων. — ᾠκείτο : cf. note on οἰκουμένην, 1, 4, 1. — Θάψακος : the name is derived from a Syriac word, signifying *ford*, or *ferry*. The ruins of the ancient city are near a ford of the Euphrates, a little above the present city Rakka, called in the Macedonian period Nicephorium. — ὀνόματι : the accus. ὄνομα is a more common construction. Cf. 1, 2, 23. — βασιλέα : cf. note on βασιλεύς, 1, 1, 5. — ἀναπειθεῖν differs from πείθειν, in implying that a previous opinion must first be refuted, or a previous determination checked, and then some other opinion or determination made to take its place. πείθειν means simply *to persuade*, ἀναπειθεῖν, *to bring over by persuasion*.

§ 12. αὐτοὺς . . . κρύπτειν : *that they, knowing these things long before, concealed them*. Contrary to the usual construction of the *verba declarandi*, φημί almost always takes the accus. and infin. instead of ὅτι or ὡς with a finite mood. — οὐκ ἔφασαν : cf. note 1, 3, 1. — ἐὰν . . . διδῶ, instead of εἰ . . . διδοίη. Cf. note on this same expression, 1, 3, 14. — ἐὰν μὴ, *unless*. — τὶς, *some one*. The reference is of course to Cyrus. — ὅσπερ καὶ, *sc. ταῦτα ἐδόθη, as also was given*, etc. For the allusion, see 1, 1, 2. — καὶ ταῦτα, *and that too*. ταῦτα may be explained here by understanding ἐδόθη, although the phrase καὶ ταῦτα often has the force of a conjunction. See Gram. § 612, a. — ἰώσω, *sc. αὐτῶν*, gen. abs. The dat. ἰούσω agreeing with τοῖς προτ. might have been expected. Cf. προϊόντων, 1, 2, 17, and ἐχόντων, 3, 1, 40.

§ 13. δώσειν. The fut. infin. is the usual construction after verbs of hoping and promising ; yet see παύσασθαι, 1, 2, 2. βουλεύσασθαι, 2, 3, 20. — μνᾶς. For an account of the Grecian money, see Dic. Antiqq. art. nummus. — ἦκωσι and καταστήσῃ : cf. note on ἐὰν . . . διδῶ, 1, 3, 14. — τὸ πολὺ τοῦ Ἑλληνικοῦ ; lit., *the much of the Grecian force*, i. e., in an Eng. idiom, *the greater part of*, etc., in distinction from Menon and his army. πολὺ without τὸ would mean *much*, *a considerable part*, but not *the greater part*. — πρὶν δῆλον εἶναι, *before it was plain*. See

Gram. § 955. — *τί ποιήσουσιν*. The form of a direct question, for liveliness of narration, instead of *ὅ, τι ποιήσεται*: and since it is directly dependent on this clause, *ἔψονται* also has the form of the *oratio recta*. In translating we should more naturally employ the *oratio obliqua*—*what the other soldiers would do, whether they would follow*, etc.

§ 14. *προτιμήσεσθε*: mid. in form, but pass. in meaning—you shall be honored before the other, etc. *πλέον*, though pleonastic, imparts additional force to *προ-* in composition. — *ὑμᾶς χρῆναι διαβῆναι*, that it is expedient for you to cross. *ὑμᾶς* is the subj. of *διαβῆναι*, *χρῆναι* is impers. and dependent on *φημί*. — *ἀποκρισύντα*. For the formation of the fut. in liquid verbs, see Gram. § 422.

§ 15. *ἦν . . . ψηφίσονται*: lit., for if they shall have voted. *ἄν* with the subjunct. aor. is a dependent fut. perf. Gram. § 898, c. We should commonly say simply, for if they vote. — *αἴτιοι*: an adjunct. qualifying *ὑμεῖς*: you will seem to be a cause, i. e., of their voting to follow. — *ἄρξάντες*: the particip. denotes here most prominently the notion of cause, while the other ideas of time and of condition are also involved. We may render it, *because you began*, etc. Cf. note on *ἔχοντα*, § 5 above. — *χάριν εἶδέναι* and *ἀποδοῦναι*: in Latin *gratiam habere* and *referre*: to be grateful and to repay a favor, or to return thanks. *εἴσεται* is fut. of *οἶδα*. See Gram. § 491. — *εἴ τις καὶ ἄλλος*: cf. 1, 8, 15. — *ἀποψηφίσονται*, sc. *ἔπεισθαι*. *ἀπο-*, away, from, has a privative or negative sense. — *ὑμῖν . . . εἰς*: but you as if alone yielding he will employ (as) most faithful both for, etc. — *καὶ ἄλλου . . . Κύρου*: and any other thing, whatever you shall need, I know that you will obtain from Cyrus as a friend. Two methods of explaining the construction of *ἄλλου* are proposed. It may depend as gen. on *τεύξεσθε*, since *τυγχάνειν* can take two genitives (cf. 5, 7, 33), or it may be instead of *ἄλλο* by inverted attraction (in which the antecedent is attracted to the case of the relative). Gram. § 1008.

§ 16. *διαβεβηκότας*, sc. *αὐτούς*: that they had crossed over; accus. and particip. after a *verbum sentiendi*. — *εἶπεν*: cf. note on *ἔλεγε*, 1, 8, 8. — *ἤδη . . . ἐπαυῶ*: for the present I applaud you; or, for the present I thank you. So *ἐπαυῶ*, 7, 7, 52. — *ἐπαύισετε*: the fut. act. of *ἐπαυέω* is much less frequent than the fut. mid. — *ἦ . . . νομίσετε*: or no longer think me (to be) Cyrus. His generosity was well known.

§ 17. οἱ στρατιῶται: *the soldiers*, i. e., those of Menon. — Μένων: *to Menon*, or *for Menon*; dat. commodi, limiting πέμψαι, but not as a verb of motion. To denote the person or place where the motion ends, after a verb expressing or implying motion, a preposition with the accus. is used. In § 16 τῷ στρατεύματι limits εἶπεν, not πέμψας. The same principle is also familiar in Latin. — καὶ τῶν . . . οὐδεὶς: *and no one of those who were crossing the river*, etc. Krüg. and Matt. omit τῶν and understand αὐτῶν—*and no one of them while crossing*, etc. Hert. retains τῶν and also understands αὐτῶν, which seems inadmissible. The first interpretation presents no real difficulty.

§ 18. διαβατός . . . πεζῇ: *passable on foot, fordable*. For the meaning of the verbals in -τός, see Gram. § 475, 1. — εἰ μὴ: *except*; used after negations. Cf. 1, 5, 6; 2, 1, 12; 4, 7, 5. — ἀλλά: *but only*; cf. 3, 2, 13. In this clause understand διαβατός: *but (that it was passable only) with boats*. — διαβῆ: another instance added to several that we have already noticed, in which the subjunct. stands instead of the optat. in a clause dependent on a past tense of the indic. See Gram. § 932, 2, 933. — τὸν ποταμὸν is the subject of ὑποχωρῆσαι, and both together depend on ἐδόκει—*that the river manifestly receded before Cyrus as if*, etc. The statement of the Thapsacenes is considered by Grote as “a mere piece of flattery to Cyrus.” For other similar instances of oriental flattery, see Grote, ch. 69, and note on this passage.

§ 19. Συρίας. This name, as also Aram in the Old Test., was given to the land both east and west of the Euphrates. It was not till the Roman period that the name was limited to the country between the Euphrates and the Mediterranean; for it was not till after the Macedonian conquest that the name Μεσοποταμία became generally applied to the land between the Tigris and Euphrates. — Ἀράξης. This name, signifying “water-flowing,” was applied to several rivers in the Aramaean country. Here it is applied to the only tributary of the lower Euphrates, which in all other ancient writings is called Chabôr (Χαβόρας or Ἀβόρρας). The Arabs now call it Chabâr. In the Roman period, the important frontier fortress Circesium stood here.

## CHAP. V.

March on the left bank of the Euphrates to a point opposite Charmande.

Sufferings of the army in the desert;—dangerous quarrel of Clearchus and Menon, in which the Greeks generally become involved;—settled by the expostulation of Cyrus.

§ 1. Ἀραβίας. This is an ethnographic name given to the southern part of Mesopotamia, because this region, owing in part to the depth of the channel of the Euphrates, was nearly destitute of water and of vegetation; and consequently was inhabited only by roving tribes of Arabs, as is also the case at the present day. — ἐρήμους, *in a desert country*. — ἅπαν is sometimes explained as qualifying ὁμαλόν; but in 4, 4, 1, it is used in the same sense as here, and is necessarily an adjunct. So here it is more natural to consider it an adjunct qualifying πεδίων. *In that region the earth was altogether a plain level as a sea*. Cf. Thucyd. 6, 21. Herod. 1, 52. — εἴ τις and εἴ τι may often be best rendered *whoever, whatever*. So here: *and whatever else also there was in* (this region) *of brush or reed*, etc. — ἅπαντα refers to εἴ τι as collective in meaning. Cf. αἰτούς, 1, 4, 8. — ἦσαν agrees with a neuter plur. See Gram. § 604, b. Cf. 1, 2, 23. — ἐνῆν: sc. τοῖσφ τῶ τόφφ.

§ 2. θηρία παντοῖα, sc. ἐνῆν. — διώκοι and πλησιάζουσιν. The optat. is not unfrequently, as here, used in an iterative sense. Gram. § 851. — προδραμόντες, from προτρέχω. — ἔστασαν: syncopated pluperf. 3d pers. plur.; used in the sense of the imperfect. Gram. § 500. — πολύ: an adv. qualifying θάπτον, *much swifter*. — ταῦτόν ἐποίουν, *they did the same thing*. For the form ταῦτόν instead of τὸ αὐτό, see Gram. § 265. — λαβεῖν, sc. αἰτούς. — δια- in composition with σάντες signifies *apart, at intervals*. — διαδεχόμενοι τοῖς ἵπποις: *relieving* (one another) *with their horses*. — τοῖς ἐλαφείοις, sc. κρέασιν, *the flesh of stags, venison*.

§ 3. πολὺ γὰρ . . . φεύγουσα: *for in fleeing it distanced* (the horsemen) *by far*. One would expect φεύγων instead of φεύγουσα, as in the phrase στρουθοὶ οἱ μεγάλοι just above, στρουθός is masculine; but the gender of this word in other writers also fluctuates as here. — τοῖς μὲν ποσὶ . . . ταῖς δὲ πτέρυξιν depend on χρωμένη — *using the feet in running and the wings* (by raising them up)

*just like a sail.* With *αἶρουσα* understand τὰς πτέρυγας. — *ἀνωτῆ* being in the present tense denotes the continuance or repetition of the action—*if one start them up quickly and repeatedly.* — *ἔστι, it is possible.* For this accentuation, see Gram. § 480. — *ἦν:* cf. note on *ἦν*, 1, 4, 6.

§ 4. *πλεθριαῖον.* In this entire distance of five days' march, only short, narrow, and, except in the rainy season, dry ravines are found; so that the language of Xen. is applicable only to a canal which is filled from the Euphrates, and is situated at about this distance from Chabôr. Together with the river it forms the large island Werdi, and on this Corsote must have stood. — *περιεργεῖτο κύκλω* must not be taken in too strict a sense. In 4, 7, 2, and in 7, 1, 14, *κύκλω* cannot mean entirely round: and Isocrates says of the Nile *κύκλω αὐτὴν* (Egypt) *περιέχων.* For the imperf. here, cf. note on *ἦν*, 1, 4, 6. — *Μάσκα:* see Gram. § 149.

§ 5. *Πύλας.* This was not a mountain pass like the *Πύλαι τῆς Κιλικίας καὶ τῆς Συρίας* (1, 4, 4), but rather a gentle descent from the high desert region which they had just traversed to the well-watered and fruitful lowlands of Babylonia. Very likely also at this point a fortress may have been established, marking the boundary between two satrapies. — *οὐδὲ ἄλλο οὐδὲν δένδρον: nor anything else even a tree.* — *οἱ ἐνοικοῦντες, sc. ταύτῃ τῇ χώρᾳ.* — *ὄνους ἀλέτας.* The latter noun, grammatically in apposition with the former, is added to give it the specific meaning *millstone.* According to the grammarians, *ὄνος* denoted the upper and *μύλος* the lower millstone. It is also suggested that the upper millstone may have been called *ὄνος* from the fact that the ass was very commonly employed in turning it. — *ἦγον, sc. ὄνους ἀλέτας.* — *καὶ . . . ἔζων, and subsisted by purchasing corn in return; sc. τῶν ὄνων ἀλετῶν; ἔζων: imperf. of ζᾶω.*

§ 6. *πριασθαί:* used only in the aor.; referred to *ἀνέομαι* as a present. — *ἐν τῇ Λυδία ἀγορᾷ.* We learn from Herod. 1, 155, and 157, that the elder Cyrus, after the conquest of Lydia forbade the use of arms to the inhabitants, and that henceforth they devoted their attention to trade. — *ἐν τῷ . . . βαρβαρικῷ: τὸ βαρβαρικόν, the barbarian* (army), is used like τὸ Ἑλληνικόν, 1, 4, 13. — *τὴν καπίθην:* in apposition with *σίτον* understood, the object of *πριασθαί.* — *τεττάρων σίγλων:* gen. of price. Gram. § 746. It will be perceived that *σίγλων* is the Greek form of the word shekel, which occurs so often in the Old Testament. —

δβολός: object of δύναιται. Gram. § 712, b. — Ἀττικούς agrees with the principal word δβολός, although the more remote. The δβολός was one-sixth of a δραχμή, which was about one-sixth of an American dollar in value. How high the price here mentioned was, may be seen by a comparison with the prices at Athens. In the time of Socrates, four choenixes of peeled barley were worth one obolus. Boeckh, Staatshaush. d. Ath. 1, 102. By computation it will be seen that the price of corn in the army of Cyrus at this time compared with the price at Athens was as sixty to one. — With ἐσθίοντες διεγίγνοντο compare λέγων διῆγε, 1, 2, 11; διετέλουν χρώμενοι, 3, 4, 17.

§ 7. ἦν οὖς, some. So also we find ἔστιν or ἦν ὧν for the gen.; ἔστιν or ἦν οἷς for the dat. In all these expressions the verb has merely the force of a prefix; and the two words together equal, in the gen. ἐνίῳν, in the dat. ἐνίοις, in the accus. ἐνίους. See Gram. § 998; ἦν οὖς therefore, taken together, depend on ἦλαυεν as accus. of cognate meaning. Lit., *some of these stages he marched very long*; i. e., some of these stages which he accomplished were very long. — βούλοιστο, another example of the iterative optative. Cf. διώκοι, πλησιάζοιεν, 1, 5, 2. — διατελέσαι, sc. τὴν ὁδόν. In 4, 5, 11, we find the expression διατελέσαι ἐν τῇ ὁδῷ. — καὶ δὴ is often used to introduce that which is specially emphatic. *And what was worthy of special notice, on a certain occasion when, etc.* — στενοχωρίας, gen. abs. The case absolute in Greek, as in Latin, is best translated by one of the words, *when, because, or if*; according as the notion of *time, cause, or condition* is most prominent. For the gender and number of φανέντος, see Gram. § 607. — τοῦ β. στρατοῦ depends on λαβόντας, the gen. denoting *of, a part of*.

§ 8. συνεπιπεῦσαι (comp. σύν, ἐπί, σπεύδω); σύν, *with*, often denotes assistance (cf. συνεκβιβάζειν, sup.), *to assist in hastening on the voyage*. — ἦν, impers., *it was possible*. — κἀνδυσ, see Dic. Antiqq. art. Candys. — ἔτυχεν ἐστηκώς, *happened to be standing*. Cf. παρὼν ἐτύγχανε, 1, 1, 2; ἐστηκώς, perf. in form, always pres. in meaning. — περὶ νίκης, *for victory*, in allusion to the Grecian games. — καὶ μάλᾳ, *even very*, qualifying πρᾶνοῦς. — ἀναξυρίδας, see Dic. Antiqq. art. Bracae. — ἔνιοι δὲ καί, *but some also*, sc. ἔχοντες. — σύν τούτοις, *with these*, i. e., the costly tunics and embroidered trousers. The Persians had adopted the rich and expensive dress of the Medes. — θάρτρον ἢ ὡς, lit.,

sooner than as ; i. e., sooner than, the Eng. idiom not allowing us to translate *ὥς*, unless by an awkward transposition of the words, thus, *in a way sooner than*, etc. — *τίς ἂν ᾤετο*, one would suppose, *credere*. — *μετέωρος*, raised aloft ; qualifies τὰς ἀμάξας.

§ 9. τὸ σῦμκων, lit., as to the whole, i. e., in general. — *ὥς* after *δῆλός ἐστι* (or *ἦν*) is unusual. Cf. *δῆλος ἦν ἀνιώμενος*, 1, 2, 11, and the note on that passage. — *οὔπου μή*, lit., where not, i. e. (in an Eng. idiom), *except where he halted*, etc. — *ὅσῳ μὲν . . . τοσούτῳ*, *quanto . . . tanto*, lit., *by how much . . . by so much*, i. e. (in the Eng. idiom), *the more . . . the more*. — *ἄν* with *ἔλθοι*, found in some texts, is contrary to the general rule, Gram. § 982, 984: it suggests the condition *εἰ ἔλθοι*. — *μαχεῖσθαι*, fut. infin., dependent on *νομίζων*. — *σχολαιότερον*, sc. *ἔλθοι*. — *συνιδεῖν* is explained as synonymous with *δήλη*. *And to the person directing his attention towards it, the king's government was also* (lit.) *to discover being strong*, i. e., *was manifestly strong*, etc. — *καὶ τῷ διεσπᾶσθαι τ. δ.*, and in the fact that the forces were wide apart. — *ἀσθενής* qualifies *ἀρχή*. — *διὰ ταχέων*, adverbial, *quickly*. — *ἐποιεῖτο*. The mood, but not the tense (*ποιεῖται*), of direct narration is here retained. This sentence gives a brief but striking description of the character of the Persian empire.

§ 10. *πέραν*, on the other side of, i. e., on the west bank of the river; the army having crossed over to the eastern side at Thapsacus. — *διαβαίνοντες*, sc. *τὸν ποταμόν*. — *διφθέρας*. Tanned sheep-skins, inflated and sewed together, are still used very commonly by the Kourds and Arabs in crossing the Tigris and Euphrates. — *ἐπίμπλασαν* from *πίμπλημι*. — *συνέσπων* (from *συσπᾶω*), *they sewed them together*. — *τὸ ὕδωρ*, subject of *ἄπτεσθαι*, so that the water should not touch, etc. *ὥς* before the infin. instead of *ὥστε* is frequent in Xen.; e. g., 1, 8, 10; 2, 8, 10; 2, 6, 9; for the negative *μή* instead of *οὐ*, see Gram. § 1021. — *τῆς* before *ἀπὸ τοῦ φοίνικος* connects this phrase as an adjective to *βαλάνου*. As the Greeks were not familiar with the fruit of the palm tree (the date), they had no one word by which to express the idea; hence the circumlocution, *ἡ βάλανος ἡ ἀπὸ τοῦ φοίνικος*, the fruit of the palm tree. Palm wine and the date are described more particularly, 2, 3, 15 and 16. — *τοῦτο* refers indefinitely, without regard to gender, to *μελίνης* considered simply as a thing.

§ 11. ἀμφιλεξάντων τι (= περί τινος), *disputing about something*. — τῶν τε . . . καὶ τῶν τοῦ Κλεάρχου, *both the soldiers of Menon and those of Clearchus*; gen. abs. with ἀμφιλεξάντων. — τῶν τοῦ Μένωνος, sc. στρατιώτην. It seems that the quarrel had originated between two single men belonging to these generals respectively, and that their other soldiers had by degrees been drawn into it. — πηγάς ἐπέβαλεν, sc. αὐτῷ, *inflicted blows* (on him). — ἔλεγεν, *related* (the affair).

§ 12. τοῖς περὶ αὐτόν, lit., *those around him*, i. e., *his attendants*. — ἦκεν, imperf. in form, but aorist or pluperf. in meaning. Cf. note 1, 2, 6. If rendered as an imperf. here it would plainly contradict προσήλαυε. — ἦσι τῇ ἀξίνῃ: Suidas supposes an ellipsis of τῶν Κλεάρχων after ἦσι, and this suggestion has been generally followed; but it is somewhat doubtful. An ellipsis of the gen. would seem more natural. Cf. Soph. Aj. 154, τῶν ψυχῶν λείψ. It is perhaps still better to consider the verb as intrans. Cf. L. & S., sub voce. τῇ ἀξίνῃ, dat. of instrument. Lit., *he throws with his axe*; in the Eng. idiom, *he throws his axe*. — οὗτος, the same as τὸς above. — αὐτοῦ, i. e., Clearchus. For the government, see Gram. § 748. — ἄλλος, sc. ἦσι.

§ 13. παραγγέλλει εἰς τὰ ὄπλα, sc. ἰέναι. The elliptical expression corresponds to the idea of haste here involved. — τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, *placing their shields upon their knees*; thus signifying that they were ready for an attack. — ταύτων, i. e., the horsemen. οἱ πλείστοι, sc. ἦσαν. — τοὺς Μένωνος. Cf. οἱ ἐκείνου, 1, 2, 15. — ἐκπεπληχθαι (from ἐκπλήττω), *were terrified*. — οἱ δὲ καί, *others also*; οἱ δὲ being used here as though οἱ μὲν had gone before. — ἔστασαν, see Gram. § 336.

§ 14. τάξις κ.τ.λ., *a division of the heavy-armed men following him*, sc. ἔνυχε προσωῦσα. The τάξις, according to 6, 5, 11, consisted of 200 men. — οὖν indicates that the sentence, which had been broken off by the parenthetical clause ἔνυχε γάρ, κ.τ.λ., is here resumed. So in Latin igitur. Cf. 6, 6, 15. — ἀμφοτέρω, *of both parties*, i. e., Clearchus and Menon with their respective forces; dependent on τὸ μέσον used substantively. — ἔθετο τὰ ὄπλα. For the three meanings of θέσθαι τὰ ὄπλα, see Lexicon, τίθημι. Here it means, *he halted*; while his soldiers laid their shields down before them and stuck their spears in the ground. — αὐτοῦ . . . καταλευσθήνα, *when he* (i. e., Clearchus) *wanted little of being stoned to death*. — πρῶτος λέγει (sc. Μένων), *he spoke*



*lightly*, etc. — αὐτοῦ refers back to the leading subject of the sentence ὁ δέ, i. e., Κλέαρχος.

§ 15. ἐν τούτῳ, sc. τῷ χρόνῳ. — τὰ παλτά. The article is used because it is assumed as a fact well known that the παλτά belonged to his ordinary armor. — σὺν τοῖς παρούσι τῶν πιστῶν, *with those who were present of his most faithful attendants*; implying, perhaps, that part of them had not yet come up, being still on the march.

§ 16. οἱ ἄλλοι, in apposition with ὑμεῖς understood. Observe that the nom. is here connected by καί to the voc. Examples of this kind, when σύ, or ὑμεῖς is understood, are frequent. — κατακεκόφησθαι: fut. perf., with pass. meaning. As it expresses the notion of finished action, the future event is conceived of as already having taken place; hence, as certain. — οὗτοι . . . βάρβαροι. A common noun with a demonstrative pronoun requires also the article before it. See Gram. § 673. In this clause οὗς ὄρατε expresses emphatically the idea of the article, and hence stands instead of it. — πολεμώτεροι, *more hostile*; perhaps (as Hertlein suggests), from envy because Cyrus had shown a preference for the Greeks. τῶν ἡμετέρων, *our affairs*; gen. abs. with ἐχόντων; compare with κακῶς ἐχόντων (*being in a bad condition*) εὐνοϊκῶς ἔχοιεν, 1, 1, 5.

§ 17. ἐν ἑαυτῷ ἐγένετο: lit., *became in himself*, which is very similar to the English expression by which this is to be rendered, *came to himself*. ἐν with the dat. as distinguished from εἰς with the accus. after a verb expressing or implying motion denotes the idea of remaining in. This is inferred from the notion of *rest* belonging to the dat. — κατὰ χώραν, *in their respective places*; κατὰ with the accus. often denoting the idea of distribution. — ἔθεντο τὰ ὄπλα, *laid aside their arms, encamped*. Not used in precisely the same sense as above, § 14. Cf. note on that passage.

## CHAP. VI.

Trial and condemnation of Orontes for conspiracy against Cyrus.

§ 1. Ἐντεῦθεν, cf. 1, 5, 5 and 10. — προϊόντων, *while they were advancing*; gen. abs. sc. αὐτῶν. — οὗτοι, i. e., οἱ ἰππεῖς implied in the foregoing. — εἴ τι, cf. εἰ δέ τι καὶ ἄλλα, 1, 5, 1. — γένει, *by birth*. In 5, 2, 29, the same idea is expressed by τὸ

*γένος*, accus. synec. — τὰ πολέμα limits more definitely the meaning of *λεγόμενος*. Gram. § 718. — *καὶ πρόσθεν πολεμήσας*, *having even before been at war*, i. e., with Cyrus. — *καταλλαγείς δέ*. Hertlein and Krüger following Reiske punctuate thus. With *καταλλαγείς*, cf. *συναλλαγέντι*, 1, 2, 1, and *καταλύσαι*, 1, 1, 10.

§ 2. *τοὺς ἰππέας*, the object of *κατακάνοι*; *ἄν* is expressed with this verb, because it would be required if the sentence were changed into the *oratio recta*. See Gram. § 900; it is to be understood with the optatives which follow in this sentence; for, according to the principle laid down by Krüg., Spr. 69, 7, 4, when two or more verbs follow each other in the same grammatical construction, if *ἄν* is expressed with the first, it may be omitted with the rest, but must be supplied mentally. — *κωλύσει . . . ἐπιόντας*, *would restrain (them) in advancing from burning*, etc. The object of *καίειν* is to be gathered from the first section, where it is expressed. For the government, see Gram. § 748. — *ποιήσειεν ὥστε*; *ποιεῖν* is usually followed by the infin. alone. The intended result is expressed here more emphatically by using *ὥστε*. — *ιδόντας . . . διαγγεῖλαι*, *having seen the army of Cyrus to convey the tidings to the king*. *δια-*, in comp. with *ἀγγεῖλαι*, signifying *through*, has reference to the intervening space. Cf. in Latin *internuntium esse*. See also *διαγγελθῆ*, 2, 3, 7.

§ 3. *ὅτι*, to the effect that, introduces the substance of the letter expressed in the *oratio obliqua*. — *ὡς ἂν δ. πλείστους*, *as many as possible*. *δύνηται*, subjunct. instead of optat. which the general rule would require. Gram. § 932, 2. — *έκελευεν*, sc. *τὸν βασιλέα*; *φράσαι* dependent on *έκελευεν*, and *ὑποδέχεσθαι* on *φράσαι*. *αὐτόν*, *him*, i. e., Orontes.

§ 4. *ἀναγνούς*, *having read*; from *ἀναγιγνώσκω*. — *ἐπτά* belongs to *τοὺς ἀρίστους*. — *θίσθαι τὰ ὄπλα*: cf. note on 5, 14.

§ 5. *ὅς γε*. *Since he especially*. The relative here is causal, and the particle *γέ* makes it emphatic. — *τοῖς ἄλλοις*, *to the others*; i. e., both Greeks and Persians; all the others in distinction from Clearchus. — *προτιμηθῆναι μάλιστα*; cf. 1, 4, 14. — *τῶν Ἑλλήνων* limits *ὅς*. — *τὴν κρίσιν ὡς ἐγένετο*, lit., *the trial how it took place*, i. e., *how the trial was conducted*; another instance of prolepsis or anticipation, cf. 1, 1, 5. — *οὐ . . . ἀπόρητον*, *not forbidden to be spoken of*, i. e., *not to be kept secret*; *ἀπόρητον* qualifies *ἡ κρίσις*, but refers to it indefinitely only as a thing; cf. *τοῦτο*, 1, 5, 10. — *ἄρχειν τοῦ λόγου*, *began the conver-*

sation (in this case, *the trial*); ἀρχω λόγου, *I begin a conversation* (in which others are to participate); ἀρχομαι λόγου, *I begin an address* (which I myself am to continue). Cf. 3, 2, 7.

§ 6. ἄνδρες φίλοι; cf. ἀνδ. στρατιῶται, 1, 3, 9; ἄνδρες was the common mode of respectful address. We have no one word so generally used. — πρὸς, c. gen.; a common form of asseveration, more solemn than νή or μά with the accus. πρὸς θεῶν, *in the presence of the gods, in the view of the gods.* — τουτουί. For the demonstrative *i* at the end of τούτου, see Gram. § 274. For the omission of the article, see Gram. § 674. — αὐτός, always intensive in the nom. and in the oblique cases when in apposition with another pronoun or with a noun. — ἐποίησα κ.τ.λ., lit., *I effected that it seemed good to him to cease*, etc. — δεξιάν, *right hand*, given in token of a solemn promise; hence by meton. *promise, pledge.*

§ 7. μετὰ ταῦτα; Cyrus here turns directly to Orontes. — ἀπεκρίνατο ὅτι οὐ, *he replied, "no"*; ὅτι is often used as the sign of a direct quotation, where we use only quotation marks; οὐ = οὐκ ἔστιν. — αὐτός, see note, § 6 sup. — οὐδέν, *in nothing*, accus. synecc.; more emphatic than the simple negative οὐκ. — ἀποστὰς εἰς, an abbreviated but common form of expression for ἀποστὰς καὶ ἀπελθὼν εἰς. — The Mysians, like the Pisidians, inhabited a mountainous country, and maintained their independence against the Persians. Cf. 3, 2, 23 and 24. — ὁ, τι ἐδύνασθαι, sc. *κακῶς ποιεῖν, in whatever you were able (to do injury).* — ἔφη = ὁμολόγει, *Orontes said, yes.* — τὴν . . . δύναμιν, *your own power* (i. e., as the connection implies), how insufficient it was. — τῆς Ἀρτέμιδος; probably the Ephesian Artemis (Diana), a divinity quite distinct from the Grecian Artemis, and especially worshiped among the Persians (Diodor. 5, 77).

§ 8. φανερός, *manifest*; more conveniently translated as an adv. *openly (plotting against me)*. Cf. note on δηλὸς ἦν, 1, 2, 11. — ὅτι before οὐδέν, and οὐδ', sign of a direct quotation and consequently not to be translated. Cf. note on ὅτι, § 7. — οὐδὲν ἀδικηθεῖς, sc. ἐπιβουλευόν σοι φανερός γέγονα. — Ἦ γάρ, *yes for*; Ἦ is in sense equivalent here to ὁμολογῶ, *I acknowledge (it)*; hence the force of γάρ. — ἀνάγκη, sc. ἐστί. With ἀνάγκη, we often find ἐστὶ omitted. — γενοίμην, sc. φίλος σοι καὶ πιστός. — Who has not seen the character of Orontes reproduced, on a smaller scale, in what we call "a spoiled child?"

§ 9. ἀπόφηναι (from ἀποφαίνω) γνώμην, *express an opinion*; ὅστις and ὃ, τι in an indirect question instead of τίς, τί. — τάδε, *as follows*. Observe the distinction here made between τάδε and ταῦτα. With ταῦτα, compare τοιαῦτα, τοσαῦτα, and οὕτως; with τάδε, compare τοιάδε, τοσάδε, and ὃδε. See Gram. § 696. — τοῦτον φυλάττεσθαι, *to be on our guard against this man*. Whereas φυλάττειν τινά signifies *to guard any one*. For the force of the Mid. voice (φυλάττεσθαι), see Gram. § 813. — τὸ . . . εἶναι, *so far as relates to this man*; accus. of limitation. Gram. § 718; εἶναι has in such formulas, says Hertlein, a limiting sense like γέ, *at least*.

§ 10. ἔφη: sc. Κλέαρχος: (as Clearchus afterwards) *related*. — τῆς ζώνης, *by the girdle*, gen. of part. Gram. § 736. This is said to have been among the Persians a sign of condemnation to death. — καὶ οἱ συγ., *even his relatives*. — οἷς προσετάχθη, lit., *they to whom it was appointed led*, etc. Krüger reads οἱ προσετάχθη, *to the place where it was appointed* (to them to lead him). — οἵπερ, *the very persons who*; —περ is intensive; the antecedent of οἵπερ is the subject of εἶδον. — ἐπὶ θάνατον, after a verb of motion, denoting direction towards; ἐπὶ θανάτῳ denotes the object or end without the idea of motion.

§ 11. οὔτε . . . οὐδεὶς . . . *no one ever beheld Orontes either*, etc.; for the negatives, see Gram. § 1030. — εἰδώς, *knowing*, in opposition to the idea of εἰκάζων, *conjecturing*. — . . . ἄλλοι ἄλλως, *some conjectured one thing; some, another*. It is suggested on the strength of a passage in Herod. (7, 114) that he may have been buried alive in the tent.

## CHAP. VII.

**March to the vicinity of Cunaxa.** Review of the forces at midnight;—Cyrus excites the enthusiasm of the Greeks by magnificent promises;—after passing a trench dug by the king, not expecting an immediate engagement, the army marches somewhat negligently.

§ 1. μέσας νύκτας is used in the plur., says Krüger, because reference is had to the several parts (φυλακαί) into which the night was divided. — εἰς τὴν ἑπ. ἔω, *on the following morning*; cf. 2, 3, 25; 4, 1, 15. The notion of direction towards is contained in these expressions. — σὺν τῷ στρατεύματι; cf. 1, 8, 1;

*σύν* is not commonly expressed with this idea. Here, however, perspicuity requires it; for if the dat. stood without *σύν*, it might be connected either with *μαχούμενον*, denoting the army of Cyrus; or with *ἤξειν*, denoting the army of the king. — *μαχούμενον*, fut. particip. denoting purpose. — *κέρως*, for the government, see Gram. § 741. — *τοῦ δεξ. κέρως*, and *τοῦ εὐνόμου*: the right and the left wing of the Greeks is meant; cf. 1, 8, 4. The whole Grecian force constituted the right wing of the army of Cyrus; this place having been assigned them as the post of honor. It was also the post of danger in a Grecian army; for in case they were outflanked, the right side, not being covered with the shield, was more exposed than the left would be. — *αὐτός*, *he himself*, i. e., Cyrus.

§ 2. *ἡμέρα*, governed by *ἄμα* used as a preposition. Gram. § 772, c. — *πῶς*, the direct interrogative, here used in an indirect question instead of *ὅπως*; cf. *τί* instead of *ὅ*, τ, ι, 4, 13. — *αὐτὸς παρήκει θαρρύνων τοιάδε*, *he himself, encouraging, advised (them) as follows*. *παρήκει* from *παραίνω*; *τοιάδε*, *such things as follow*; *τοσάδε*, *so many things as follow*; *τάδε*, *the following things*. Cf. also note on *τάδε*, 1, 6, 9.

§ 3. *οὐκ ἀνθ. . . βαρβάρων*, *not because I am in want of barbarian men*, etc. For the government of *ἀνθρώπων*, see Gram. § 743. — *ἀμείνονας καὶ κρείττους*, *better and braver*, a pleonasm employed for emphasis. — *προσέλαβον*, sc. *ἡμᾶς*. — *ὅπως . . . ἄνδρες*, *see therefore that ye be men*, etc. Gram. § 886. — *ἧς* instead of *ἣν* by attraction. Gram. § 994. — *ὑπὲρ ἧς*, *for which*, is thought to be the only instance of *ὑπὲρ* and the gen. instead of the gen. alone with *εὐδαιμονίζω*. — *ἀντὶ ὧν ἔχω πάντων*, *in preference to all that I have*. The antecedent *πάντων* is here drawn into the relative clause, instead of *ἀντὶ πάντων ἃ ἔχω*. Cf. *ὃ εἶχε στρατεύμα*, 1, 2, 1.

§ 4. The learner will distinguish between *εἰδῆτε* (from *οἶδα*) and *ἴδῆτε* (from *εἶδον*). — *γάρ*, *exegetic*; see *Lexicon*. — *τὸ πλήθος*, sc. *ἐστί*. — *ἀνάσχησθε*; for the force of the aor. subjunct. with *ἄν*, see note 1, 4, 15. — *τὰ ἄλλα . . . οἶους*, *in respect to the other things, I seem to myself to be even ashamed (considering) what sort of*, etc. It is usual to explain the construction of *οἶους* by supposing an ellipsis of *λογιζόμενος* or *ἐνθυμούμενος*. Would it not be simpler and more natural to supply mentally the antecedent of *οἶους*, namely *τοιούτους ἀθρώπους*, or *ὑπὲρ τοιού-*

των ἀνθρώπων (for this construction see Plat. Crito 45, ε.)? Thus: *I seem to myself to be even ashamed on account of (or, in behalf of) such men as you shall know those who are in our country (to be).* — ἡμῖν is the *ethical dat.*; i. e., the dat. of the person who experiences joy or sorrow in view of the fact which is stated. Gram. § 770. — ἀνδρῶν. Observe how marked a distinction is made between this word and ἀνθρώπων in the last sentence. — τοῖς οἴκοι ζηλωτόν, *an object of envy to those at home.* — τὰ παρ' ἐμοὶ κ.τ.λ., *to choose the things with me in preference to those at home.* τῶν οἴκοι from the nom. τὰ οἴκοι; τοῖς οἴκοι (just above) is masc. from the nom. οἱ οἴκοι.

§ 5. καὶ μὴν. In a similar connection in English, one would say, *yes, but; certainly, but;* see καὶ and especially μὴν in Lexicon. — διὰ τὸ ἐν τοιοῦτῳ κ.τ.λ., lit., *on account of being at such a point of danger approaching;* i. e., on account of being on the eve of danger so imminent; κινδύνου limits τοιοῦτῳ. — ἂν . . . τι, *but if anything shall have happened fortunately.* τι refers indefinitely to the undertaking of Cyrus. — μεμῆσθαι, perf. in form but pres. in meaning; cf. Lat. meminī. Here the pres. is used instead of the fut. to denote the certainty of the future action. Cf. 7, 6, 38. — ἔνιοι δέ, sc. λέγουσιν. — μεμῆσθαι, Gram. § 465, a. — βούλοιο, sc. ἀποδοῦναι.

§ 6. ἀλλά is often used by Xen. at the beginning of a speech made in reply to something going before. — ἔστι . . . πρὸς . . . μέγρι: a verb of rest with a construction implying motion: cf. εἰσίν, 1, 2, 7; *reaches southward to the region where,* etc. — διὰ χειμῶνα, sc. οὐ δύναται οἰκῆν ἄνθρωποι. — τούτων, *these limits;* dependent on μέσθαι. Cf. 3, 4, 20. — τὰ . . . πάντα seems here to be the direct object of σαφραπέουσιν; but as this verb regularly governs the gen., perhaps πάντα should be considered a remote object, *accus. of limitation,* and the verb should be understood as used absolutely. Cf. τὰ πάντα, 2, 1, 1.

§ 7. In the idea of ἡμεῖς, Cyrus would very naturally include those whom he was addressing, as well as himself; but by ἡμᾶς before δεῖ he must mean himself alone. The plural instead of the singular, both of the first and second persons, is almost as common in Greek as in English; and the changes from one number to the other are remarkably abrupt in Greek. Observe here the sudden change from ἡμᾶς to δέδοικα, ἔχω, δῶ. — τούτων, *these domains* (above mentioned). For the government of τούτων by ἐγκρατεῖς,

see Gram. § 758, b. — *ὥστε* followed by the indic. denotes a consequence or result, as something actual, and if made negative takes *οὐ*; followed by the infin., it denotes a consequence or result merely as a thing supposed, and if made negative, takes *μή*. — *δέδοικα, μή*, like the Latin *verecor ne*. Gram. § 887. — *καὶ στέφανον χρυσοῦν*, a golden crown also; i. e., in addition to all that had been promised before. A golden crown even among the republican Greeks was often given as a reward for distinguished services.

§ 8. *οἱ δὲ ταῦτα ἀκούσαντες*, and those who had heard these things; not, and they having heard these things. — *ἐξήγγελλον*, sc. *ταῦτα*. — *οἳ τε στρατηγοί*. These words seem to be an interpolation, inasmuch as the generals are mentioned in § 2 as being present with Cyrus; and it would seem unnatural that they should repair to him again, after promises so flattering. — *σφίσιω* distinguished from *ἐανροίς*, Gram. § 685. — *ὁ δὲ . . . τὴν γνώμην*, and he, having satisfied the mind of all. In such a connection, the Greek could say either *τὴν γνώμην*, or *τὰς γνώμας*. — *ἀπέπεμπε*, sc. *ἅπαντας*.

§ 9. *μὴ μάχεσθαι*, not to fight, i. e., not to engage personally in the battle. — *ἐαυτῶν*: dependent on *ἔπισθεν*. Gram. § 757. — *ἑδὲ πως*, somehow as follows. — *ἤρετο*, referred to *ἐρωτάω*, as a pres. tense corresponding in sense. *Οἷε*, 2d pers. sing. of *οἶομαι*; always used by the Attic writers instead of *οἶη*; so also *βούλει* and *ἔψει* from *βούλομαι* and *ἔψομαι*. Gram. § 384. — *ἐμὸς δὲ ἀδελφός*, being without the article, is indefinite: a brother of mine; *ὁ ἐμὸς ἀδελφός* would mean my brother: *δέ* in this clause stands without *μέν* in the preceding clause; so regularly when two kindred qualities or designations are predicated of one person. Cf. *φυγὰς Σάμιος*, *πιστὸς δὲ Κύρω*, 1, 7, 5. — *ταῦτα*, these things, i. e., this power, this kingdom.

§ 10. *ἀσπίς* by meton. for those who carried the *ἀσπίς*; i. e., *ὀπλίται*, heavy-armed men. By comparing the numbers here given with those in 1, 2, 9 and 1, 4, 3, deducting the number lost, 1, 2, 25, it will appear that the heavy-armed were considerably diminished and the targeteers increased. Some of the heavy-armed men may in the mean time have been equipped as targeteers; some from sickness, or other causes, may have been withdrawn. — *τὰ εἴκοσι*, for the use of the article with numerals, see Gram. § 664.

§ 11. *ἑκατὸν καὶ εἴκοσι μυριάδες*: probably an exaggeration. Plut. Artax. 13, represents Otesias (who was present with Artaxerxes as his physician) as saying that the number present in the battle amounted to only forty myriads. — *ἄλλοι δὲ ἦσαν*, and *there were others*; or as we should say, *and there were besides*. Cf. *ἄλλοι*, 1, 8, 9. — *πρὸ αὐτοῦ βασιλέως*, in front of the king himself; the article is wanting before *βασιλέως*, because it has the force of a proper noun.

§ 12. *καὶ στρατηγοὶ καὶ ἡγεμόνες*. Krüger following Weiske questions whether these words belong to the text; yet they are retained by other editors. — *μυριάδων ἕκαστος*, sc. *ἄρχων*. — *τῆς μάχης*, dependent on *ὑστέρησε*. Gram. § 748. — *ἡμέρας*; the dat. would be more usual, cf. 1, 2, 25. — Why Abrocamas, who is said (1, 4, 18) to have been before Cyrus, was too late for the engagement, does not appear from the narrative. It is not improbable that he intentionally loitered, till the contest between the two candidates for the throne was decided.

§ 13. *ἐκ*, c. gen., *out of, out from among*; *παρά*, c. gen., *from the side of, from the presence of* (in Attic prose with the name of a person); *ἀπὸ*, c. gen., *from* (in a general sense; usually with the name of a thing). — *τῶν πολεμίων* (the second), dependent on the antecedent of *οἱ*: *those of the enemy who*, etc. — *ταῦτα*, *the same things*; observe how this word differs in form from *ταῦτα* just above.

§ 14. *τῷ στρατεύματι*, dat. of accompaniment. Gram. § 774. Sometimes, though less frequently, *σύν* is expressed with the dat. in this sense. Cf. 1, 7, 1. — *δρυκτῆ*, *artificial* (in opposition to the idea that it was produced by any natural cause). The fact of his meeting with this ditch indicated to Cyrus that the forces of the king were near and prepared for battle. Hence the force of *γάρ* after *κατά*. — *ὄργυιαι*. The more usual construction would be the gen. limiting *τάφρος*; cf. *σταδίων*, 1, 4, 11; *πλήθρου*, 1, 4, 9 and 1, 4, 4; also just below § 16, *ποδῶν* limiting *πάροδος*. Here *ὄργυιαι* is grammatically in apposition with *τάφρος*. Cf. 3, 4, 7; 4, 3, 16.

§ 15. *ἐπί*, denoting *extension over*. Gram. § 799, 3, b. One might rather expect the accus. without a prep. here. — *μέχρι τοῦ Μηδίας τείχους*, *as far as to the wall of Media*. This was built by one of the last Babylonian kings (before Babylon fell into the hands of the Persians) as a defence to the open country



against the Medes, who after the fall of the Assyrian empire had possession of the upper Tigris. It extended entirely across from the Euphrates to the Tigris. It is still at the present day in some places from fifty to sixty feet wide, and from thirty to forty feet in height. It is called by the Arabs Sidd-Nimrūd, i. e., Nimrod's wall. The part nearest to the Euphrates was probably dilapidated in the time of Xen., and not seen from the line of march; so that the distance, *twelve parasangs*, was something which was merely reported to him; the use of *μέχρι* is at all events geographically inaccurate. The sentence included in brackets is evidently an interpolation, as was first shown by Rennel. It is the gloss of some person who had an indistinct idea of the four great canals which, lower down the river, flow from the Euphrates into the Tigris (not, as here stated, in the opposite direction); and who confounded these canals with the ditch mentioned by Xenophon. Such in substance is the note of Kiepert. On the other hand, Grote, in a note on chap. 70, remarks: "Subsequent observations, recently made known by Colonel Rawlinson to the Geographical Society, have contradicted the views of Dr. Ross" (the same with those of Kiepert), "and have shown that the wall of Media, in the line here assigned to it, has no evidence to rest upon. . . . As our knowledge now stands, there is not a single point mentioned by Xen. in Babylonia which can be positively verified except Babylon itself—and Pylae, which is known pretty nearly as the spot where Babylonia proper commences." For a more full discussion of the subject, see Grote, ch. 70. — *διαλείπουσι* . . . *παρασύγγην, ἀπὸ ἀεὶ ἅ παρασῶν ἀπᾶρτ; ἐκάστη*, in apposition with the subject of *διαλείπουσι*.

§ 16. *τάροδος στενή*. The completion of the ditch through this remaining space of twenty feet was doubtless postponed by the king till the last moment, in order that the trade on the N. E. bank of the river might not be stopped before necessity required. That it was not already completed before the arrival of the army indicates that Cyrus had surprised the king by his rapid march. — *ποιεῖ*, historic pres.; the Eng. idiom requires here the pluperf. Cf. 3, 4, 12. — *προσελαύνοντα*, particip. after a *verbum sentiendi*. Gram. § 982.

§ 17. *παρῆλθε καὶ ἐγένοντο*: observe the sudden change in number. Cf. *ἐγένετο καὶ ἐσκήνησαν*, 4, 2, 22; *γίγνεσθαι* with local adverbs or prepositions (*ἐν, ἐς, κατά, ἐπί, ὑπέρ*) is often translated

to come. — μέν, the correlative of δέ, § 20. — ὑποχωρούντων agrees with ἵππων καὶ ἀνθρώπων. — ἦσαν, cf. 1, 2, 23.

§ 18. τὸν Ἀμβρακιώτην, *the Ambraciote*. Ambracia was a city in Epirus; it is now called Arta. — ὅτι . . . πρότερον, *because on the eleventh day before* (reckoning back) *from that day*. — ὅτι before βασιλεύς introduces the *oratio recta*. Cf. note on ὅτι, 1, 6, 7. — δέκα ἡμερῶν, *within ten days*. See Gram. § 759. — ἔτι, *after that, at all*. — οὐ μαχεῖται. A conditional clause always requires the neg. μή; hence Krüger reads εἰ μὴ κ.τ.λ., omitting οὐ before μαχεῖται; but the reading in the text seems to be genuine—and οὐ μαχεῖται, as a repetition of the words of the soothsayer, seems natural and forcible. We must understand οὐ, not as qualifying the whole conditional clause, but μαχεῖται alone. — ἰὰν δ' ἀληθεύσῃς, conditional fut. perf. Cf. note 1, 4, 15. — αἱ δ. ἡμ., *the ten days*, i. e., those above mentioned.

§ 19. ἀπεγοκέναι τοῦ μάχ-, *had abandoned the idea of fighting*. For the government of τοῦ μάχεσθαι, see Gram. § 748.

§ 20. τὸ πολὺ, cf. note on 1, 4, 13. — αὐτῷ, Gram. § 771. — ἀνατεταραγμένον, *without military order*; from ἀναταράττω. — τοῖς στρατιώταις, dependent on ἦγοντο as dat. commodi. Gram. § 767.

## CHAP. VIII.

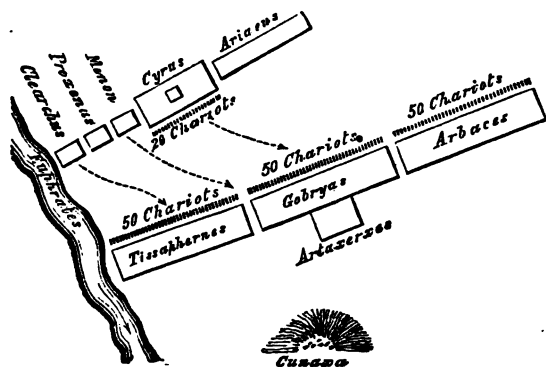
### Battle of Cunaxa and death of Cyrus.

§ 1. Καὶ ἤδη τε . . . καὶ . . . *And already not only . . . but . . .* See Gram. § 1040, a. — ἀμφὶ ἀγορὰν πλήθ.: *about* (the time of) *full market*; i. e., from 10 A. M. to 12 M. — ὁ σταθμός, here used in the strict sense, *the station, the place where they were to halt*. — καταλύειν, *to put an end to* (the march), *to halt*. Cf. 1, 10, 19. — τῶν πιστῶν, depends, as is often the case with the gen., directly on the proper name, without the expression of τῆς: cf. τῶν ἀμφὶ κ.τ.λ., 1, 2, 3. — ἀνὰ κράτος, *at full speed*, μετὰ πάσης σπουδῆς, Suid. — τῷ ἵππῳ, see Gram. § 774. — ἐβόα, from βοάω. — ὅτι, here again not to be translated, since it is followed by the *oratio recta*. — σὺν τῷ στρατεύματι, cf. 1, 7, 1. — ὡς εἰς, *as if for, apparently for*. Cf. 1, 8, 23.

§ 2. αὐτίκα qualifies ἐπιπεσεῖσθαι. — ἐδόκουν οἱ Ἕλληνες καὶ ᾠδῶρες δέ, *the Greeks and also all imagined*; δέ we translate *and*;

καί, also. Cf. δὲ καί, 1, 2, 2 and 7, and 8, and 9. — ἐπιπεσεῖσθαι, sc. βασιλέα, that the king would fall upon them, etc. — The battle, about to be described, was fought in the autumn of 401 B. C., not far from the village of Cunaxa (as we learn from Plut. Artax. 8); and hence it is called in history the battle of Cunaxa. According to 2, 2, 6, this place was three hundred and sixty stadia (about fifty miles) from Babylon. Plutarch, however, in the passage above referred to, says it was five hundred stadia from Babylon.

§ 3. Κύρος τε . . . τοῖς τε. These clauses are connected and made correlative by τε. — ἐνέδν (from ἐνδύω) put on. — τὰ παλὰ, cf. note 1, 5, 15. — ἐξοπλίξασθαι, to equip themselves fully. It appears from 1, 7, 20, that a portion of the heavy armor which was necessary for a full equipment had been laid on the wagons and beasts of burden. — ἕκαστον, subject of καθίστασθαι.



PLAN OF THE BATTLE OF CUNAXA.

§ 4. τὰ δεξιὰ τοῦ κέρατος ἔχων, occupying the right (parts) of the wing. The whole Grecian force constituted the right wing of the army (see note on 1, 7, 1); and of this wing Clearchus occupied the extreme right. See plan of the battle. — ἐχόμενος, being next. Lexicon, ἔχω. — Μένων δὲ καὶ τὸ στράτευμα, and Menon and his army.

§ 5. εἰς, to the number of. Gram. § 796, c. — παρὰ, near. See Lexicon. — ἔστησαν. For the difference between the 1st and 2d aor. of this verb, see Gram. § 500, 1.

§ 6. Κύριος δὲ καὶ οἱ ἵπποις, sc. ἕστησαν, which is expressed above, § 5. It is conjectured also that κατὰ τὸ μέσον has been dropped from the text; since we should expect that his position in the army would be mentioned here. Cf. § 22 below. — αὐτοί, *they themselves*, i. e., the men in distinction from their horses, which also had defensive armor (§ 7). — ψιλῆν, *unarmed*; not absolutely bare, but *without helmet*. He had on a τιάρα, according to Plutarch; who in describing the death of Cyrus (Artax. 11) says ἀποπίπτει δὲ τῆς κεφαλῆς ἡ τιάρα τοῦ Κύρου. — λέγεται, see Introduction, § 6.

§ 7. In the treatise on horsemanship (De re eq. 12, 8), Xen. says, *it is necessary to equip the horse also with frontlet (προμετωπίδιον), and breastplate (προστερνίδιον), and cuisses (παραμηρίδια)*; for these at the same time serve as cuisses for the rider also. These last words explain the reason why the παραμηρίδια, which are mentioned in § 6, are not again mentioned in this section. — μαχαίρας . . . Ἑλληνικάς, *Grecian swords*. The μάχαιρα was slightly curved and used for striking; the ξίφος was straight and pointed, and was used like a dagger. Plate II., 17, 19, 20, 22.

§ 8. τέ . . . καί. See note 1, 8, 1. — χρόνῳ . . . ὕστερον, sc. ἐφάση, *and in no considerable time afterwards, it appeared*, etc. — τίς after μελάνια and also after χαλκός, denotes the indistinctness with which they were seen, owing to the distance. — ἐπὶ πολύ, *reaching afar off*. — ἐγγύτερον, like other adverbs of place, is often used with εἶναι or γίνεσθαι as an indeclinable adjective. Cf. πλησίον, 1, 8, 1; and ἐγγύτερον, 4, 7, 23.

§ 9. λευκοθήρακες. Perhaps these *white corselets* were of linen. In the Cyr. 6, 4, 2, it is said of Abradatas the Assyrian, ἐμελλε τὸν λινῶν θώρακα, ὃς ἐπιχώριος ἦν, ἐνδύεσθαι. — ἐχόμενοι, cf. above (§ 4) ἐχόμενος. — γερροφόροι. The γέρρον was a rectangular shield, of wicker frame and covered with leather. — Αἰγύπτιοι. As Egypt was not at that time under the dominion of Persia (2, 1, 14), it is probable that the Egyptians here mentioned were the descendants of those who had received a residence in Asia from the elder Cyrus. See Cyr. 7, 1, 45. — κατὰ ἔθνη, *in separate nations*; this was the Persian custom. Herod. 7, 60 and 100. — ἐπορεύετο agrees with ἔθνος, which is in apposition with πάντες οἱτοί. It cannot well be rendered literally into English. Cf. Οἱτοί ἄλλος ἄλλα λέγει, 2, 1, 15.

§ 10. ἄρματα, sc. ἐπορεύετο. See Plate II., Fig. 29. — δια-

λείποντα συχνόν, a considerable space apart. — ἐκ τῶν . . . ἀπο-  
τεταμένα (from ἀποτείνω), projecting out from, etc. — εἰς πλάγιον,  
in an oblique direction. — καὶ . . . βλέποντα, and (others) point-  
ing (lit., looking) towards the ground. — ἡ δὲ γνώμη ἦν, and the  
plan was. — ὡς εἰς . . . ἐλῶντα, apparently to drive into, etc.  
ἐλῶντα, fut. act. particip. from ἐλαύνω. The fut. ἐλάσω instead of  
ἐλῶ is extremely rare except in later writers. (Gram. § 525, 1.)  
ἐλῶντα and διακόφοντα are in the accus. absol., with τὰ δρεπανηφόρα  
ἄρματα understood. For the two principal forms of the accus.  
abs., see Gram. §§ 973, 974.

§ 11. εἶπεν, 1, 7, 4. — τοῖς Ἑλλησι belongs in idea both with  
καλέσας and παρεκελεύετο. When two connected verbs take a  
common object, but require a different case, the object is expressed  
but once, and commonly in the case which the nearest verb re-  
quires. Krüg. Sprachlehre, § 60, 5. — σιγῇ ὡς ἀνυστῶν, as  
silently as possible (not as L. & S., 1st edition, render, as stillly,  
etc.); σιγῇ, in silence, opposed to the idea of shouting and scream-  
ing (κραυγῇ); ἡσυχῇ, quietly, opposed to the idea of noise of any  
kind.

§ 12. τῷ Κλεάρχῳ ἐβόα ἄγειν, cried aloud to Clearchus to lead.  
ἐβόα, as frequently λέγειν and εἰπεῖν, contains the idea of κελεύειν,  
and hence takes the infin., cf. ἔλεγε, 1, 3, 8. — κατά, against,  
Gram. § 800, 1, d. — ἡμῖν, for the government, see Gram. §§ 767,  
769. — πεποίηται. The perf. expresses the certainty of the  
future action, by representing it as already completed.

§ 13. τὸ μέσον. For the difference between μέσος before and  
μέσος after the article, see Gram. § 671; στίφος, a body of men in  
close array; ὁρῶν κ.τ.λ., beholding the central body in close array;  
i. e., τοὺς ἑξακισχιλίους ἰππέας, 1, 7, 11 and 1, 8, 24. — ἀκούων  
Κύρου, hearing from Cyrus; for the different constructions of  
ἀκούω, see Lexicon. — ἔξω ὄντα . . . βασιλεία, that the king was  
beyond the left wing; for the accus. and particip. (instead of the  
accus. and infin.) after *verba sentiendi*, see Gram. § 982. — τῶν  
ἑαυτοῦ, lit., of those of himself, i. e., of his own forces. Cf. τοὺς  
ἑαυτοῦ, 1, 2, 15. — ἀλλ' and the repetition of ὁ Κλεάρχος is oc-  
casioned by the insertion of the explanatory sentence τοσοῦτον  
γάρ κ.τ.λ. — ὁμως, nevertheless; i. e., although Cyrus com-  
manded it, nevertheless Clearchus refused, etc. — αὐτῷ μέλοι, it  
would concern him, i. e., he would take care. — ὅπως καλῶς  
ἔχοι, that it should be well; ἔχοι is impers.

§ 14. ὁμαλῶς, *in an even line*, cf. ἐν ἴσῳ, § 11 above. — ἔτι ἐν τῷ αὐτῷ μένον, *still remaining in the same* (place). — ἐκ τῶν ἔτι προϊόντων, *of those still coming up*, i. e., from the march. — οὐ πάνυ πρὸς, *not very close to*—the adv. here qualifying the preposition; cf. ὡς qualifying εἰς, § 1 above. — κατεθεῖστο . . . ἀποβλέπων, *he took a view in each direction looking away*, etc.

§ 15. Ξενοφῶν Ἀθηναῖος, *Xenophon an Athenian* is here mentioned for the first time in the Anabasis; and, as always hereafter, in the 3d person. Cf. Introduction, § 6. — ὑπελάσας (from ὑπελαύνω), *having rode up*. — ἐπιστήσας, sc. τὸν ἵππον, *having halted*. It appears from παρελαύνων just above, that he was previously riding along. — τὰ ἱερά, the omens from the entrails of the victims; τὰ σφάγια, the omens from the motions of the victims. The repetition of καλὰ is emphatic. With ἱερά and σφάγια understand εἴη.

§ 16. ὄτι is here again followed by the *oratio recta*. — τὸ σύνθημα, *the war-cry*, as Krüger interprets it; or, as it is commonly understood, *the watch-word*. From what follows in this connection as well as from Cyr. 3, 3, 58, it appears that the watch-word (σύνθημα) was first communicated along the ranks to the extreme lines and then back again; and that the paean (the battle-song) was then sung. The σύνθημα answered a double purpose: first, it expressed some sentiment calculated to inspire courage before the battle; and secondly, it was used as a watch-word in the engagement if the different ranks of the same army at any time came in collision with one another. — καὶ ὅς, *and he*, refers only to a person; and is used only in the nom. case; the corresponding accus. would be καὶ τόν instead of καὶ ὄν. — ὁ δέ, *and he*, i. e., Clearchus; or if instead of ὁ δέ Κλέαρχος εἶπεν just above (the reading which Hertlein adopts from Dindorf), we should read ὁ δέ Ξενοφῶν εἶπεν (with Krüger and others), then, of course, ὁ δέ before ἀπεκρίνατο would mean Xenophon. — Ζεὺς σωτήρ καὶ νίκη. Some expression denoting good fortune would naturally be chosen for a watchword. Thus in 6, 5, 25, we have Ζεὺς σωτήρ, Ἡρακλῆς ἡγεμών; in Cyr. 3, 3, 58, Ζεὺς σύμμαχος καὶ ἡγεμών; and in Cyr. 7, 1, 10, Ζεὺς σωτήρ καὶ ἡγεμών.

§ 17. Ἀλλά denotes the sudden turn in his thoughts, from the doubt which filled his mind when he asked "*what the noise was*" in the Grecian ranks, to the animation with which he said, "*I both accept it, and let it be*" (thus). With ἀλλά in this place, cf.

ἀλλά, 1, 7, 8. δέχομαι is the proper expression of one who recognizes a favorable sign and appropriates it to himself. Cf. Herod. 9, 91; cf. also *accipio* in Latin. Virg. Aen. 12, 260. — τοῦτο, *this* (i. e., σωτηρία καὶ νίκη). — τὼ φάλαγγε: one might expect τὰ φάλ. as the noun is fem.; but the fem. form τὰ occurs only a few times, and that in the poets; ταῖν in the gen. and dat. is more common than τὰ and found even in prose; but τοῖν for the fem. as well as masc. and neut. is much more common than ταῖν. — προήρχοντο, *began first* (i. e., πρὸ τῶν βαρβάρων, before the barbarians belonging to the army of Cyrus) *to go*, etc.

§ 18. πορευομένων, gen. abs. sc. αὐτῶν. — τὸ ἐπιλειπόμενον, *the part which was left behind*, in allusion to ἐξεκίμανε (*projected forward* as a surge rises from a great body of water). — δρόμῳ θεῖν, *to hasten at a running pace*. — οἷόνπερ, *in such a manner as*, or more simply, *as*. — Ἐυνάλιος, commonly considered another name of Ἄρης. — ἐλελίξω and the synon. word ἀλαλάξω are from ἐλελεῦ and ἀλαλά, the actual words which were shouted in marching against the enemy, after singing the παιάν. — λέγουσι, cf. § 6 above, and Introduction, § 6. — τοῖς ἵπποις, the horses here spoken of were attached probably to the scythe-bearing chariots (§ 10 above), which went in front of the enemy, and were intended to break the ranks of the Greeks.

§ 19. ἐξικεῖσθαι, sc. αὐτῶν; for the infin. after πρίν, see Gram. § 955. — κατὰ κράτος, lit., *according to their power*, i. e., *with all their might*. Cf. ἀνὰ κράτος, 1, 8, 1.

§ 20. ἐφέροντο with the neut. plur. Cf. ἦσαν, 1, 2, 23. — τὰ μὲν . . . τὰ δέ, *some . . . others*, distributive clauses in apposition with τὰ ἄρματα. — ἡνόχων dependent on κενά. Gram. § 758, c. — προΐδοιεν, sc. τὰ ἄρματα. — ἔστι δ' ὅστις, *now and then one however* (of the Greeks). For the analysis of the expression, see Gram. § 998. — ἐκπλαγείς (from ἐκπλήττω), *having been terrified*, and thus losing self-possession. — οὐδὲ τοῦτον παθεῖν, *not even this one suffered*, etc. Instead of τοῦτον, one would rather expect τοῦτους. See, however, τοῦτο, 3, 3, 18. — οὐδ' ἄλλος δὲ . . . οὐδεὶς, *and not even any other*, etc. οὐδέ—δέ, in a negative correspond to καί—δέ in an affirmative clause.

§ 21. τὸ καὶ αὐτοῦς, *that which was opposed to themselves*. — οὐδ' ἔς, *not even thus*; ἔς in the sense of ὅπως is not uncommon after καί, οὐδέ, and μηδέ; observe that it is *oxytone* in this sense, but in every other an *atonie*. — ἐξήχθη (from ἐξάγω), *was he*

*induced.* — *συνεσπειραμένην* (from *συσπειράω*), *drawn closely together*; agrees with *τὴν . . . τάξιν*. All which intervenes between *τὴν* and *τάξιν* is of the nature of an adjective qualifying the noun *τάξιν*. — *ἐπεμελείτο . . . βασιλεύς*, *he narrowly watched what the king would do*. By the general rule (Gram. § 932, 2) we should expect the optat. This verb is another added to the many examples already pointed out, of a sudden transition from a dependent to the form of an independent construction. — *ἦδει* (from *οἶδα*) *αὐτὸν ὅτι*, lit., *he knew him that*; another instance of anticipation. Cf. 1, 1, 5 and 1, 6, 5. — *μέσον*: one would naturally expect *τὸ μέσον*; yet *μέσον*, like *δεξιὸν* and *εὐώνυμον*, denoting a part of the line of battle, often stands without the article. Cf. 1, 8, 13 and 1, 8, 23.

§ 22. *τό* shows that *αὐτῶν* is grammatically connected with *μέσον*; *their own center*: *ἡγούνται*. Several editions have *ἡγούντο*; Hertlein, following Dindorf, has the pres. tense. — *καὶ . . . καί*, *not only . . . but also*. — *ἐν ἀσφαλεστάτῳ*, *in the safest* (position). — *ἦν . . . ἐκατέρωθεν*, *if their forces may be on both sides*; *αὐτῶν* limiting *ισχύς*. Krüger reads, *ἦν ἡ ἰσχύς αὐτῶν ἐκατέρωθεν ἦ*, *if their strength may be on both sides of themselves*; *αὐτῶν* w. *ἐκατέρωθεν*, an adv. of place. — *αἰσθάνεσθαι τὸ στράτευμα* dependent on *νομίζοντες*.

§ 23. *ἔξω ἐγένετο*, lit., *became without*, i. e., *extended beyond*. — *ἐκ τοῦ ἀντίου*, *from the opposite side*. — *αὐτῷ* and *αὐτοῦ* mean the king; *αὐτοῦ* is dependent on *ἔμπροσθεν*, and *τοῖς τετραμέροις* on *ἐμάχετο*.

§ 24. *δεισας μὴ*, *fearing that*; *δεισας* from *δέδοικα*, which, though perf. in form, is present in meaning. — *γενόμενος*, sc. *βασιλεύς*. — *κατακόψη*, the general rule would require the optat. here. See note on *ποιήσει*, § 21 above. — *τοὺς ἐξακισχιλίους*, being thrown to the end of the sentence, presents the contrast to *ἐξακοσίοις* more strikingly.

§ 25. *εἰς τὸ διώκειν ὀρμήσαντες*, *having rushed on in the pursuit*. — *σχεδὸν*, *chieftly*; *οἱ ὁμοτράπεζοι*, *table companions*, called also (1, 9, 31) *συντράπεζοι*.

§ 26. *καθορᾷ*, *he describes*. — *οὐκ ἠρέσχετο*, *he did not contain himself*. *παίει*, *strikes* (him), with the spear, according to Otesias (see Plut. Artax. 11); although the verb *παίει* does not necessarily imply anything more than the use of a missile. See Cyr. 7, 1, 24. Concerning Otesias, see Introduc. § 7. — *καὶ . . . φησι*; *an*



independent added to a relative sentence; cf. *καλ . . . δὲ . . . ἀπέδειξε*, added to *ἧς . . . ἐποίησε*, 1, 1, 2.

§ 27. *μαχόμενοι*. One would expect here the gen. abs. The nomin. can, however, stand, says Hertlein, because the following subject *ὅποσοι* constitutes a part of those of whom *μαχόμενοι* is predicated. Cf. *θέμενοι*, 2, 2, 8, and *καταλιπόντες*, 5, 2, 21. — *ὅποσοι . . . Κτησίας λέγει*, how many, etc., *Otesias relates*. — *ἐκείνω*, i. e., *τῷ βασιλεῖ*. — *ἔκειντο*, like the Lat. *jacere*, *lay* (dead).

§ 28. *ὁ . . . θεράπων*, the attendant most devoted to him of (all) his officers. — *περιπεσεῖν*, dependent on *λέγεται*. The preposition (*περι-*) suggests that he threw his arms around the body of Cyrus.

§ 29. *Κύρω* dependent on *ἐπι-* in composition. — *οἱ δέ*, sc. *φασί*. — *ἐπισφάξασθαι* instead of *ἐπισφάξαι*, which occurred in the last clause. See Gram. § 812, b. We have here *ἑαυτὸν* as object of *ἐπισφάξασθαι*. It is added both for perspicuity and for emphasis: *he* (himself) *slaw himself*; the expression being almost equivalent, says Krüger, to *αὐτὸς ἑαυτὸν κ.τ.λ.*

## CHAP. IX.

### Character of Cyrus.

§ 1. *τῶν . . . γενομένων*, who have lived since the elder Cyrus—the founder of the Persian empire; the subject of Xenophon's *Cyropaedia*. What he says here of Cyrus the Younger is the highest possible eulogy. — *παρά*, c. gen. in connection with the pass. means strictly, *from the side of*, *from*, *by*, as here. Gram. § 802, 1. — *Κύρου ἐν πείρᾳ γενέσθαι*, to have been in intimate acquaintance with Cyrus. *Κύρου* depends on *πείρα*. Cf. the synonymous expression *ἐμπείρωσ αὐτοῦ ἔχειν*, to be intimately acquainted with him, 2, 6, 1.

§ 2. *πῶτων μὲν*, a correlative with *ἐπεὶ δέ*, § 6. — *πάντων πάντα*, of all in all respects. For a similar *paronomasia*, see 2, 5, 7, *πάντη . . . πάντα . . . πανταχῇ πάντων*; 2, 6, 7, *πανταχοῦ πάρες*; 4, 1, 28, *πολλαχοῦ πολλοῦ*.

§ 3. *αἱ βασιλέως θύραι* was the common expression for the court of the (Persian) king. — For the accentuation and meaning of *ἔστι*, see Gram. § 480, 1.

§ 4. ἀκούουσι connected by *καὶ* to θεῶνται, *behold and hear of*; καὶ τοὺς τιμ. . . καὶ ἄλλους, *both those who are honored, etc., and others, etc.* — εὐθὺς παῖδες ὄντες, *immediately being (yet) boys, i. e., from their boyhood onward.* — ἄρχεω. This they learn through the example of the king.

§ 5. αἰδημονέστατος μὲν πρότον, instead of πρότον μὲν αἰδημ.; the present arrangement gives more prominence to the adjective. — πείθεσθαι with its clause is in the same construction with εἶναι, to which it is connected by τέ: καὶ . . . μάλλον, *even more than those who were inferior to himself (in rank)*; ἐαυτοῦ governed by the comparative immediately following. — With φιλιππίστατος supply from the preceding clause ἐδόκει εἶναι; and with χρῆσθαι, ἐδόκει. — ἔκρινον is most naturally explained by Κτήγερ as impers.; like λέγουσι and φασί, Gram. § 602, c; *men judged him to be, etc.* (In German, *man urtheilte.*) — τῶν . . . ἔργων depends on φιλομαθέστατον εἶναι in the same way as the gen. on verbs denoting a state or affection of the mind. Gram. § 758, d; *in respect to the actions, etc., to be most fond of learning, etc.* — τοξικῆς and ἀκοντίσεως are in apposition with ἔργων.

§ 6. ἐπιφερομένην, *attacking (him)*. — συμπεσόν (from συμπίπτω), *having grappled with (it)*. — τὰ μὲν ἔπαθεν, *he suffered some things*. The strict antithesis to this would be τὰ δ' ἐποίησεν, *but he achieved other things*; and such a clause would be followed by a specification of what he did. The actual construction is briefer; instead of τὰ δὲ κ.τ.λ., we have τέλος δέ, *but finally*; and then the statement of what he did. — κατέκαψε from κατακαίω = κατακτείνω. — πολλοῖς μακαριστόν, *most happy in the view of many*. For the construction of this dat., see Gram. § 771.

§ 7. ἐπεὶ δὲ κατεπέμφθη; in the year 407 B. c. — Φρυγία ἡ μεγάλη, so called to distinguish it from Φρυγία ἡ παρ' Ἑλλησποντον. The chief city of the former was Celaenae. See map. — καὶ πάντων, *of all also*; not only of the forces of his own satrapy, but *of all also who, etc.* — οἷς καθήκει, *on whom it is incumbent, i. e., who are required.* — εἰς Κασ. πεδίον. The plain of Castolus seems to have been the rendezvous of the military forces from the greater part of western Asia Minor. Such places were appointed throughout the Persian empire. Cf. Oecon. 4, 6. — μὲν, after πρότον, is a correlative of δέ after φανερός, § 11 below. — περὶ πλείστου, *of the greatest importance*. Gram. § 808, 1, b. — εἰ . . . συνθεῖτο, *if he made peace with any one, and if he*

*made a treaty with any one.* σπένδομαι, says Krüger, implies previous hostility, συντίθεμαι suggests no such collateral notion. Observe the difference in form between the dat. of τῆς which we have in this clause, and the dat. of the article. — μηδὲν ψεύδεσθαι depends on ποιοῖτο.

§ 8. καὶ γὰρ οὖν, *and* (there was proof of this) *for on this account*, etc. These words are used to connect sentences (καί), which express a fixed fact (οὖν), as a proof (γὰρ) of that which goes before. — οἱ ἄνδρες, *sc. ἐπιτερούμενοι: not only the cities, but the (individual) men*, etc. — παρά, *contrary to*. Gram. § 802, 3, e. — ἂν παθεῖν (*fut. in meaning*), *that he would suffer*.

§ 9. τοιγαροῦν has the same force as καὶ γὰρ οὖν with the exception that τοί is intensive and καί connective. — πᾶσαι αἱ πόλεις, *all the cities*, i. e., in Ionia; cf. 1, 1, 6. — ἀπὲ, *instead of*, Gram. § 798. — τοὺς φεύγοντας προέσθαι, *to abandon the exiles*. Cf. 1, 1, 7 and 1, 2, 2. προέσθαι from προΐημι. The exiles whom Cyrus had received were the political enemies of the dominant party in Miletus, and hence the ground of their fear. Probably the exiles belonged to the aristocratic party.

§ 10. καί before γὰρ is a correlative of καί before ἔλεγεν—*not only, but also*. — ὅτι . . . προΐητο, *that he would never abandon (any)*, *sc. τινάς*, or better perhaps τινά (cf. τῆς . . . αἰτούς, 1, 4, 8). — ἀπαξ, *once for all*. — ἔτι μείους, *still fewer*. — ἔτι . . . πράξειαν, *and should be still less fortunate*; κακῶς πράττειν, *to be unfortunate*; εὖ or καλῶς πράττειν, *to be fortunate*; κακῶς ποιεῖν, *to do harm* (to some one); εὖ or καλῶς ποιεῖν, *to do good* (to some one); so also ἀγαθόν, or κακόν with ποιεῖν τινα, *to do good*, or, *ill to any one*; cf. § 11.

§ 11. φανερός δ' ἦν . . . νικᾶν πειρώμενος, *lit., he was plain attempting to surpass (him)*; i. e., *it was plain that he*, etc. Cf. note on δηλός ἦν, 1, 2, 11. — For the two accusatives with ποιήσεις, see Gram. § 725, a. — εὐχὴν αὐτοῦ, *a prayer of his*, indefinite; τὴν εὐχὴν αὐτοῦ would be rendered *his prayer*; ὡς εὐχοίτο, *that he prayed*, etc. — ἔστε νικῆη . . . ἀλεξόμενος, *until, in requiting, he should surpass*, etc. This was a common sentiment among the Greeks, cf. Isocra. 1, 26. How different and how much better is the Christian principle!

§ 12. πλείστοι δῆ. The superlative is often strengthened by δῆ. Cf. 1, 9, 18 and 20. See Gram. § 1087, 4. — αὐτῷ ἐνί γε ἀνδρὶ, *lit., to him one man at least*. The English idiom requires

some change of construction in rendering; e. g., *A far greater number desired . . . to him than to any other one man.* — τῶν ἐφ' ἡμῶν, *of those contemporary with us*, limits ἐνὶ γε ἀνδρί; for ἐπὶ c. gen., see Gram. § 799, 1, c. — προέσθαι (*to give up, to surrender*), is here used in a connection somewhat different from that in § 9 above.

§ 13. οὐ μὲν δὴ οὐδέ, lit., *not indeed not even*, or more simply and in an Eng. idiom, *nor indeed*. μὲν in this clause is considered synonymous with μὴν; so also in the phrases ἀλλὰ μὲν δὴ, καὶ μὲν δὴ, οὐ μὲν δὴ, cf. 2, 2, 8; 3, 2, 14. — εἶα from εἴω. — καταγελάω; some supply αὐτοῦ, i. e., Κύρου; others, τῶν νόμων; but it seems more natural and forcible to consider it as absolute. See Lex. — στερομένους, *deprived of*, with a perf. signification, see Gram. § 856, a. — ἐγένετο, *it happened*, nearly = ἐξῆν, *it was permitted*. — ἔχοντι . . . προχωροίη, *having whatever might be convenient*, sc. to him to have; ἔχειν with προχωροίη is suggested by ἔχοντι. Schneider's interpretation, which is followed by Krüger, seems too forced, and is consequently not given here.

§ 14. τοὺς γε μέντοι ἀγαθοὺς, *but those at least who were good*; μέντοι is here as usual intensive and slightly adversative; that which follows being opposed to the idea of severity contained in the preceding section. εἰς πόλεμον, *for war*, end in view. — πρῶτον μὲν belongs in meaning to ἀρχοντας ἐποίει, as though the intervening clause were in a dependent construction, πολέμου αὐτῷ ὄντος. Clauses logically subordinate are not unfrequently made co-ordinate. Cf. 3, 1, 26; 3, 2, 4. — καὶ αὐτός, *himself also*, not merely his army. — ἑώρα (from ὄρω), see Gram. § 539, 4. — καὶ before ἀρχοντας a correlative of καὶ before ἄλλη. — ἡς κατ. χώρας, for τῆς χώρας ἦν κατ.: cf. ἡς ἀρχοὶ χώρας, 1, 9, 19; and the note on ὅσον ἦν αὐτῷ στράτευμα, 1, 2, 1.

§ 15. ὥστε φαίνεσθαι . . . ἀξιοῦν, *so that he appeared to think it proper*, etc. — Κύρον αἰσθ-, more expressive than αὐτὸν αἰσθήσεσθαι.

§ 16. εἰς, *in respect to*; cf. 2, 6, 30. — γέ, thus united with μὴν, presents with more point and emphasis than δέ a transition to another and important thought. Cf. § 20 below. — ἐπιδείκνυσθαι (unid.), *to exhibit himself, to be conspicuous*. — περὶ παντός, *all-important*; cf. περὶ πλείστου, § 7 above. — τούτους referring to τῆς; cf. 1, 4, 8, αὐτούς. — ἐκ τοῦ ἀδίκου, *by unjust means, unjustly*; cf. ἐκ τοῦ δικαίου, § 19.

§ 17. *ἄλλα τε πολλά . . . καί*, *not only many other things . . . but especially*; when *τέ . . . καί* are correlative, the second member is joined emphatically to the first. Cf. Lat. *quum—tum*. See Lexicon, *τέ*. — *δικαίως αὐτῷ διεχ—were accomplished for him justly*; *αὐτῷ*, for him, not as dat. of agent by him; *δικαίως* is predicated of the just actions, not of Cyrus, but of those who served him. — *ἄληθινῶ*, *true, genuine*, in opposition to the idea of spurious or counterfeit; *ἀληθής*, *true*, in opposition to the idea false or untrue. — *ἔπλευσαν*. Xen. evidently has in mind the Grecian soldiers particularly. — *ἐπεὶ*, causal, *since, because*. — *εἶναι . . . πειθαρχεῖν*, depends on *ἔγνωσαν*, *they knew that to obey Cyrus nobly was*, etc. — *κατὰ μῆνα*, *monthly*, payment being made by the month; cf. 1, 3, 21.

§ 18. *ἄλλα μὲν*, *but further*, used to denote a transition to some new topic. — *ἀχάριστον*, *without thanks*, i. e., *unrequited*, qualifies *προθυμίαν*. — *κράτιστοι δὴ*, see note on *πλείστοι δὴ*, § 12 above. *There were said to arise to Cyrus the very best supporters (servants) in every enterprise.*

§ 19. *εἰ δέ τινα . . . δικαίου*, *and if he saw that any one was skilful as a manager on the principles of justice*; *δεινόν*, *able, skilful*; *ἐκ τοῦ δικαίου*, cf. *ἐκ τοῦ ἀδίκου*, § 16 above. — *καί . . . τέ . . . καί*, *and not only . . . but also*. — *ἦς ἄρχει χάρας = τὴν χάραν*, *ἦς ἄρχει*. — *ἂν ἀφείλετο* denotes repetition or habit. Gram. § 885: *he would never take (anything) away from any one*. Hertlein supplies in this clause *αὐτήν*, i. e., *τὴν χάραν*; but this is not so natural in connection with the next clause. — *πλείω*, acc. plur. neuter. — *ἐπέπατο (πάσμαι)*, a poetic word, but used several times by Xen.

§ 20. *φίλους* is not perhaps the object of *θεραπεύειν*, as it stands without the article, but is rather to be considered a part of the relative clause with *δοῦς*, and instead of having its regular position after *ποιήσαστο*, stands first for the sake of emphasis. — *γέ μὲν*, cf. note, § 16. — *δ, τι . . . κατεργάζεσθαι*, *in that which he might perchance desire to accomplish*. For *τυγχάνω* with the particip., see Gram. § 984. — *πρὸς* with the gen., after pass. verbs, is unusual in Attic prose.

§ 21. *καὶ γὰρ . . . ἔχοι*. The simplest construction of this clause is as follows: *For (it was) this very thing, on account of which he thought he needed friends, that he might have helpers*; others construe thus, *αὐτὸ τοῦτο ὡς ἔχοι συνεργοὺς (τούτου) οὐκ ἐνεκα*

αὐτὸς φέρο δέισθαι φίλων. (It was) *for this* (purpose) *that*, etc. — καὶ αὐτὸς ἐπειράτο κ.τ.λ.; thus he set an example of what he thought a friend should be. — τούτου depends on *συνεργός*, ὅτου on ἐπιθυμούντα. For the accus. and particip. instead of the accus. and infin., see Gram. § 982.

§ 22. εἰς γε ὧν ἀνὴρ limits the superlative πλείστα, lit., *he being one man at least received*, etc., i. e., in an Eng. idiom, *he received more gifts than any other one man*; cf. ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν, limiting πλείστοι, § 12 above. — πάντων δὴ limits the subject of διεδίδου, *he of all men*, etc.; for the force of δὴ, see note on πλείστοι δὴ, § 12 above. — διεδίδου, *used to give apart* (δια-), i. e., *used to distribute*. — καὶ (sc. σκοπῶν) ὅτου, *and taking into consideration that which*, etc. To correspond with πρὸς τοὺς τρόπους ἐκάστου, one might expect πρὸς τὴν ἔνδειαν ἐκάστου, *having regard for the habits and the wants of each one*.

§ 23. ὡς εἰς, *intended for*, cf. 1, 8, 23. — καλλωπισμὸν, personal adorning in distinction from the implements of warfare. — λέγειν αὐτὸν ἔφασαν, *they* (the persons from whom Xen. obtained his information; cf. 2, 1, 14; 2, 6, 10) *affirmed that he used to say*. — φίλους καλῶς κεκοσμημένους, sc. εἶναι, *that friends well adorned were*, etc.; cf. νομίζω ὑμᾶς ἐμοὶ εἶναι κ.τ.λ., 1, 8, 6.

§ 24. τό belongs to the whole member of the sentence ending with ποιούντα, the whole being the subject of ἐστὶ understood. — τὰ μεγάλα, adverbial, *greatly*. — ταῦτα is plural because two ideas precede: *the fact that he surpassed his friends in care* (for them) *and* (the fact that he surpassed them) *in the desire to confer favors, these things*, etc.

§ 25. Observe the difference in this section between ἐπεμπε and ἐπεμψε. — λέγων, *saying*, not in person, but by means of his servant who conveyed the present of wine. Cf. ἔλεγε, 1, 8, 8. — τούτου ἡδίου, *more delicious than this* (wine). — ἐπεμψε, observe here the transition from the *oratio obliqua* to the *oratio recta*. — ἐκπιεῖν from ἐκπίνω. — σὺν οἷς = σὺν τούτοις, οὗς. See Gram. § 996, a (2), cf. πρὸς οἷς ἐκθήσαντο, Pl. Gorg. 519, a.

§ 26. ἄρτων ἡμίσεια, lit., *halves of loaves of bread*, i. e., *half loaves of bread*. For the government of ἄρτων, see Gram. § 729, e. — ἐπι- in comp. with λέγειν signifies, *in addition, besides*, i. e., besides carrying the present. — Observe the accentuation of σέ, Gram. § 119, b. — τούτων, for the government, see Gram. § 742.

§ 27. πάνυ is here placed after the adjective which it qualifies.

This unusual position increases its force; cf. *ισχυρῶς*, 1, 2, 21 and 1, 7, 15. — *αὐτὸς . . . ἐπιμελειαν* is parenthetical, and hence the verb (*ἐδύνατο*) is indic. instead of optat. — *καὶ διὰ τὴν ἐπιμελειαν*, and on account of their care (for him as prince). — *ὡς μὴ πεινῶντες*, sc. *οἱ ἵπποι*. — *ἀγῶσιν* instead of *ἀγῶεν*. Gram. § 932, 2.

§ 28. Ἑλλήνων and βαρβάρων depend on οὐδένα.

§ 29. *παρὰ μὲν*; we should expect here *παρὰ μὲν γάρ*, as introducing after *τεκμήριον* a statement of the proof; other instances, however, like this occur. — *δούλου ὄντος*, being a subject; cf. 2, 5, 28; 3, 1, 17. — *ὄντος*, i. e., Orontes. — *ὃν*, relating to *αὐτόν*, i. e., the faithful servant to whom Orontes had entrusted the letter to the king; cf. 1, 6, 3; *ὃν* being placed before its antecedent is made far more prominent in the sentence; cf. *οὗς—αὐτοῖς*, 6, 4, 9. — *καὶ οὗτοι μέντοι*, and these indeed; *οἱ . . . ἀγαπώμενοι* in apposition with *οὗτοι*, and in the same construction with *πολλοί*. — *ἂν τυγχάνειν*, they would obtain, etc., dependent on *νομίζοντες*.

§ 30. *τὸ . . . αὐτῷ γεγόμενον*, that which happened to him (Cyrus), etc.; *μέγα τεκμήριον (ἦν) ὅτι κ.τ.λ.*, was a striking proof that, etc.

§ 31. *παρ' αὐτόν*, near him, on his side. — *καὶ τὸ στρ.*; not simply alone but having also all the army which, etc. Cf. *καὶ τοὺς θεράποντας πάντας ἔχων*, 3, 3, 2.

## CHAP. X.

Movements of both armies immediately after the death of Cyrus, at the close of the battle. The Persians, after plundering the camp of Cyrus, having advanced against the Greeks, retreat precipitately.

§ 1. *Κύρου . . . χεῖρ ἢ δεξιὰ*: Plutarch (Artax. 13) says this was done *κατὰ δὴ τινα νόμον Περσῶν*. Cf. 3, 1, 17. — *διώκων εἰσπύπτει* agrees with the principal subject, as *λαμβάνει* in § 2 below. — *οἱ μὲν*. To this corresponds that which in substance is contained in § 3, *οἱ δὲ Ἕλληνες—ἀντιταχθέντες*. — *εἰς τὸν σταθμόν*: cf. 2, 1, 3; the station where they had last encamped. *στρατοπέδου*, the place where the attendants of the army remained during the battle.

§ 2. Φωκαῖδα; from Phocaea in Ionia, according to Athenæus, 13, 576, πρότερον Μιλτῷ καλουμένην, Ἀσπασίαν μετονομασθῆναι.

§ 3. γυμνός, like *nudus*, often means *without the outer garment*, clad only with the χιτῶν; cf. 4, 4, 12. — πρὸς τῶν Ἑλλήνων οἱ: πρὸς governs the omitted antecedent of οἱ which would be τοῦτους: *to those of the Greeks who*, etc. The omission of the antecedent in similar cases is extremely rare. — οἱ δὲ καὶ αὐτῶν, *and some of them*, i. e., the Greeks who had arms in their camp. — ταύτην = τὴν Μιλησίαν. — ἄλλα ὅποσα, the more common order would be ὅποσα ἄλλα. — ἐντὸς αὐτῶν . . . ἐγένοντο, *came within their reach*. — The repetition of ἔσωσαν seems here to be emphatic, although similar repetitions occur where no special emphasis seems to be intended. Cf. ἀναβαίνει, ἀνέβη, 1, 1, 2; ἤγγελλον repeated, 1, 7, 13; ἀπεχώρει, ἀπεχώρησαν, 3, 4, 15; δεῖ repeated, 3, 4, 35.

§ 4. οἱ Ἕλληνες here denotes the main army of the Greeks; not the same that were mentioned in the last section. — οἱ μὲν here refers to οἱ Ἕλληνες. In like manner ὁ μὲν not unfrequently refers to the nearer, and ὁ δὲ to the more remote object. — καθ' αὐτούς, *opposite to themselves*; cf. 1, 8, 21. — οἱ δὲ instead of ὁ δὲ because Xen. has in mind not merely βασιλεύς, but also οἱ σὺν αὐτῷ. In a similar way, αὐτούς, § 7, and ὄντας, § 10 below. — ὡς ἤδη πάντες, *as if already all*, i. e., all the Persians, even those who were opposed to the Greeks and were already routed.

§ 5. εἶη and νικῶεν, *oratio obliqua*. Observe the force of the imperf. optat. (νικῶεν, *were conquering*), as distinguished from the aor. optat. — εἰς τὸ πρόσθεν, *forwards*. — οἴχονται, lit., *have gone*; pres. in form, perf. in meaning. One might expect the optat. to correspond with νικῶεν. For a similar change, cf. τρέψονται and ἔχοιεν, 3, 5, 13; πέμπει and φαίνοιτο, 2, 1, 2; τέθηκεν and εἶη, 2, 1, 3. — ἐπὶ τὸ στρ. ἀρήζοντες, *to the camp to render assistance*.

§ 6. καὶ βασιλεύς, *the king also*; as the Greeks had purposed to attack him, so *the king also* was now coming to make an attack on them. — ὡς εἶδοκει must be connected in idea simply with ἔπωθεν. — στραφέντες, *having faced about*; ουστραφέντες (the reading of some editions) would signify, *having brought their ranks together*. — ὡς ταύτη προσιώντος, sc. βασιλέως: καὶ connects here a particip. in the gen. with a particip. in the nominative. Not unfrequently καὶ and δὲ and the corresponding negative



connectives unite a gen. abs. with some other case of a particip. ; cf. 5, 6, 32 ; 7, 1, 27. In 2, 4, 22, the case abs. is connected to a governed case. — ἦ δὲ κ.τ.λ. (see 1, 8, 23), *but where he passed along*, etc. — καὶ τοὺς . . . αὐτομολήσαντας, *and those who (being) over against the Greeks had deserted in the battle* ; cf. 2, 1, 6.

§ 7. διήλασε, *marched through*. Tissaphernes being on the left wing of the Persians (1, 8, 9) would be opposed to the right wing of the army of Cyrus. Here Clearchus was posted (1, 8, 4) ; and on his right, the Grecian targeteer force (1, 8, 5), which skilfully gave way so as to allow Tissaphernes to pass along between themselves and the river. Cf. 2, 3, 19. — Ἕλληνας, here used adjectively ; cf. Θράκας and Κρήτας, 1, 2, 9. The names of nations with nouns denoting persons are often thus used. — κατέκανε from κατακαίνω = κατακτείνω. — αὐτοῦς = Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. Cf. note on οἱ δέ, § 4 above. — Ἀμφιπολίτης, from Amphipolis, a city in Thrace on the Strymon. — φρόνιμος γενέσθαι, *to have been prudent and skilful*, inasmuch as he contrived to avoid the overwhelming force of the enemy, receiving no harm from them, but inflicting considerable damage.

§ 8. ὡς . . . ἀπηλλάγη, *after he withdrew being worsted*. μείον ἔχειν, *to have less, to suffer disadvantage, to be worsted*. ἀπηλλάγη from ἀπαλλάττω. — ὁμοῦ qualifies ἐπορεύοντο.

§ 9. τὸ εὐώνυμον, the left, according to the first arrangement, but now, since the Greeks had faced about (§ 6 above), the right wing. — ἀναπτύττειν (ἀνα-, *back*, πτύττειν, *to fold*) τὸ κέρας, *to bend the wing around*. By this movement the army would front the enemy, while the rear would rest on the river (ποιήσασθαι ὀπισθεν τὸν ποταμὸν, lit., *to make the river in the rear*).

§ 10. ἐν ᾧ . . . ἐβουλεύοντο, *but while (the Greeks) were deliberating on these things*. The movement spoken of in the preceding section was only contemplated (ἐδόκει). — καὶ δὴ, *even now*, nearly = ἦδη. — παραμειψάμενος, *having passed along by*, = παρελθὼν. — ἀντίαν, sc. τοῦ Ἑλληνικοῦ. — εἰς τὸ αὐτὸ σχῆμα, ὡσπερ, *in the same form, as*, etc. — μαχόμενος, fut. part., see Gram. § 510, 11. — ὄντας, sc. βασιλέα καὶ τοὺς σὺν αὐτῷ ; cf. οἱ δέ, § 4 above.

§ 11. ἐκ πλέονος, lit., *from a greater distance*, i. e., they began to flee at a point still farther from the Greeks. — τὸ πρόσθεν, 1, 8, 19.

§ 12. ἀνεστράφεσαν (ἀνά, *back*, or *about*, and στρέφω, *I turn*),

*faced about.* — περὶ (in grammatical apposition with *οὐκ ἐπιβασίλειά*) μὲν οὐκέτι, . . . δέ, *footmen no longer, but*; or more clearly, *not, however, footmen, but*; οὐκέτι, *not after the same manner = but not, not however.* — ἐπελήσθη from ἐμπλήμι: for the gen. with this word, see Gram. § 743. — τὸ ποιοῦμενον, much less frequent in this sense than τὸ γιγνόμενον, *that which was being done*, or more simply, *what was going on.* — ἐπὶ πέλτης, *on a spear*, in which signification the word πέλτη seldom occurs. Cf. *Cyrop.* 7, 1, 4. ἦν δὲ τῷ Κύρῳ τὸ σημεῖον ἀεὶ ἐπὶ δόρατος μακροῦ ἀνατεταμένως (*with expanded wings*).

§ 13. ἐνταῦθα denotes more commonly rest in a place, but also very often motion to a place instead of ἐνταυθοί; so here. — ἄλλοι ἄλλοθεν expresses more briefly than our idiom will admit of the promiscuous dispersion of the horsemen; cf. Lat. *alii alio: some (went) one way, some another*; ἄλλοθεν (which means strictly, *from another place*) is here translated like ἄλλοσε, *to another place*, the writer assuming in mind for his stand-point the place towards which the enemy were fleeing. — ἐψιλοῦτο (from ψιλόω); observe the force of the imperf., *was becoming bare*; ἐψιλώθη, *was made bare*, would be inconsistent with the next clause. — καὶ πάντες, *all also*; cf. 1, 8, 2.

§ 14. ἀνεβίβαζεν, sc. τὸ στράτευμα, *did not conduct (the army) upon*, etc. — ὑπὸ αὐτόν; an expression implying motion with a verb of rest. The idea is, *conducting the army to the foot of it (the hill), and commanding it to halt, he sends*, etc. — κελείει, sc. αὐτοῦς. — κατιδόντας . . . τί ἐστίν, lit., *having looked down on the things beyond the hill, what (there) is*; τί in the sing. denotes the complete view of the several objects denoted by τὰ; cf. τί οὖν ταῦτά ἐστιν, 2, 1, 22.

§ 15. σχεδὸν δ' ὅτε, *and about the time when.* — καὶ ἥλιος ἐδύετο, *the sun also was setting*; ἥλιος often stands without the article, when the Eng. idiom requires it; so also other objects and appearances in nature which are from their very character single; cf. οὐρανοῦ, 4, 2, 2; ἥλιος, 5, 7, 6; βορέας and νότος, 5, 7, 7.

§ 16. ἅμα μὲν. Instead of a corresponding ἅμα δέ, the construction is changed, owing to the introduction of explanatory clauses, and we have in the correlative sentence, § 17, καὶ αὐτοὶ ἐβουλεύοντο κ.τ.λ. — αὐτὸν τεθνηκότα, Gram. § 982. — καταληψόμενόν τι, *to seize upon something*, perhaps some important

military point. — προεληλακέαι, *had marched forward*; from προελαύω.

§ 17. αὐτοί, *they themselves*, they on their part in contradistinction from Cyrus. — αὐτοῦ, *adv. there*; ἐνταῦθα, cf. § 13 above, with note. — αὐτοῖς ἀπιέναι, *that they themselves should go away*, in opposition to the idea of bringing the baggage to them; were there no antithesis implied, αὐτοῖς would be unnecessary. — δόρηστον, chiefly poetic, instead of δειπνον.

§ 18. ταύτης μὲν . . . ἐγένετο, *such was the end of this day*. An eventful day; and destined to exert an important influence on the future history of the world. For on that day the Greeks learned their superiority to the Persians, even in the heart of the empire. The conquests of Alexander, with all of their weighty results, may be traced directly to the lesson which was learned in the battle of Cunaxa. — τὲ . . . καί, *not only, but especially*. Gram. § 1040, a. — μεστὰς: οὔσας is here omitted; cf. ἀμετρον, sc. ὄν, 8, 2, 16; and ὀρθία, sc. οὔσα, 4, 1, 20. — ὡς ἐλέγοντο has respect to the preceding word. The personal instead of the more common impersonal construction is used here. Cf. ἐδόκουν, 1, 4, 7. — καὶ ταύτας repeats with emphasis the idea of τὰς ἀμάξας: *even these*.

§ 19. καταλύσαι, cf. 1, 8, 1. — For the meaning of ἄριστον and δειπνον, see Dic. Antiqq. art. coena.

## BOOK SECOND.

*Ἔ*οσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο ἀπὸντων τῶν Ἑλλήνων σὺν Τι-  
σαφέρνει ἐν ταῖς σπονδαῖς.—Movements of the Greeks after the battle of  
Cunaxa, until the treaty which they ratified with the Persians was  
broken.

## CHAP. I.

Negotiations of the Greeks with Ariaeus, Persian commander under  
Cyrus, to whom they offer the throne of Persia; and of Artaxerxes  
with the Greeks, whom he attempts in vain either to overreach or  
to intimidate.

§ 1. A recapitulation of the principal events in the last book.  
— Ὅς μὲν οὖν, *How therefore*; μὲν, correlative with δέ, § 2. —  
Κύρω, dat. com. Gram. § 767. — ἐν τῇ ἀνόδῳ = ἐν τῇ ἀναβάσει  
(3, 1, 1); cf. note on ἀνω, 1, 2, 1. — ἐλθόντες, *having gone back*;  
cf. ἐλθεῖν, 5, 7, 15; also ἤξω, 2, 1, 9; ἦκε, 2, 1, 15; ἦκον, 2, 3, 6.  
— τὰ πάντα, see Gram. § 672. — νικᾶν does not mean *that*  
*they were conquering*; but rather, *that they have conquered, that*  
*they are victorious*. In this sense it is often used; cf. 1, 8, 12;  
1, 10, 4. Gram. § 827. Krüger takes τὰ πάντα as subject-accus.  
of νικᾶν, but it seems much more natural to take it as the object.  
See Gram. § 716, a. — δεδήλωται has for its subject the several  
clauses introduced by ὡς.

§ 2. ἄμα τῇ ἡμέρᾳ, *at break of day*; ἄμα is often thus used as  
a preposition. Gram. § 772, c. — σημανόντα, fut. act. particip.  
denoting purpose, from σημαίνω. — αὐτός, ἴσως, always intensive  
in the nominative without the article. — πέμπει—φαίνοιο.  
The same change of mood occurs, § 3, τέθηκεν—εἶη. — εἰς τὸ  
πρόσθε, cf. 1, 10, 5. — συμμίξειαν, *should join with*; μίγνυμι  
is again used intransitively in 2, 3, 19, and in 3, 5, 16.

§ 3. ἐν ὀρμῇ, *in the act of setting out*. — ὄντων, gen. abs.;  
sc. αὐτῶν; cf. προϊόντων, 1, 2, 17. — ἄμα ἡλίῳ ἀνίσχοντι, *at sun-*  
*rising*, denoting a time later than ἄμα τῇ ἡμέρᾳ; for ἡλιος without  
the article, see note 1, 10, 15. — Teuthrania was in Aeolis not  
far from Halisarna (7, 8, 17), opposite the island of Lesbos, ac-

cording to the conjecture of Kiepert. It had been given by Darius to the Spartan king Damaratus, after he had been driven from Sparta by the intrigues of king Cleomenes. — γεγονώς ἀπό, *descended from*; for another construction, see 1, 1, 1. — Γλοῦς connected by καί to Προκλῆς. — Ταμῶ, gen., Att. 2d declens. — τέθνηκεν . . . εἷη; the indic. is more positive than the optat.; the death of Cyrus therefore is reported as a fixed fact. — ἐν τῷ σταθμῷ must be connected with εἷη, as πεφυγώς would require εἰς τὸν σταθμόν. — τῇ προτεραίᾳ, sc. ἡμέρᾳ. — τῇ ἄλλῃ, *on the other = on the next* (day); cf. 3, 4, 1; in this sense τῇ ὑστεραίᾳ is more common. — λέγοι and φαίη, sc. Ἀρμῆος. — ἐπὶ Ἰωνίας, *towards Ionia*. For the difference between ἐπὶ with the gen. and ἐπὶ with the accus., see Gram. § 799.

§ 4. Ἄλλ', cf. note 1, 7, 6. — ἄφελε . . . ζῆν, *would that Cyrus were alive*. For the precise meaning of this form of wish, see Gram. § 871, a; ἄφελε, 2d aor. of ἀφείλω. — ἡμεῖς, ὑμεῖς, not expressed in the nom. except for some particular emphasis or for perspicuity. Gram. § 602, a. Yet cf. note, § 12 below. — καθιεῖν, Att. fut. infin. of καθίζω, *to cause to sit down*, i. e., *to set, to place*. See Gram. § 425.

§ 5. τοὺς ἀγγέλους; those mentioned in § 3 above. — ἐβούλετο, sc. ἀποστέλλεσθαι.

§ 6. οἱ μὲν, an asyndeton for καὶ οἱ μὲν; cf. 1, 2, 25. For the general subject of asyndeton, see Gram. § 1039. — κόπτοντες refers to στρατεύμα as a collective noun. — ξύλοις, *for wood*, in apposition with οἰστοῖς κ.τ.λ. — οὐ, *to the place where*. — ἐκβάλλειν, *to cast away*, probably from their quivers. The deserters from the king were retaken; cf. 1, 10, 6. — ἦσαν φέρεσθαι, *there were to be brought*, i. e., *which might be brought* (for fuel). — ἔρημοι, *empty*, because they had been plundered; 1, 10, 18. — κρέα belongs as object both to ἔψοντες and ἦσθιον.

§ 7. οἱ μὲν ἄλλοι βάρβαροι, . . . δέ, *the others barbarians*, . . . but. — ἐντίμως ἔχων = ἐντιμος ὢν. — τῶν ἀμφὶ κ.τ.λ., *in those things pertaining to*, etc.; depends on ἐπιστήμων, Gram. § 753, d. — τάξεις τε καὶ ὄπλομαχίαν. The former denotes the act of drawing up the lines; the latter, the various exercises pertaining to a battle (strictly as the etymology imports, a battle with heavy armor).

§ 8. νικῶν τυγχάνει. For the construction, cf. note on παρὰν ἐτύχανε, 1, 1, 2. — ἰόντας ἐπὶ . . . θύρας, *going to the doors of*

*the king*; a common form of expression to denote the suit of the poor and the weak before the rich and the powerful; cf. 1, 2, 11. — *εὐρίσκεισθαι*, to try to obtain; cf. 7, 1, 81. — *ἂν δύνωται*, if they can, sc. obtain any advantage; *ἀγαθόν* belongs as a complement with *εὐρίσκεισθαι* and also with the conditional clause.

§ 9. *ὁμως δὲ Κλέαρχος*, but Clearchus nevertheless, i. e., although he was equally indignant with the others. — *οὐ*; the position of the negative, not before *εἶη* but before *τῶν νικάντων*, should be noticed: to deliver up their arms belonged not to the victorious, implying the antithesis *ἀλλὰ τῶν ἡττωμένων*. — *ἔφη*, continued he; a common use of the word. Cf. 8, 2, 9; 8, 8, 12; 8, 5, 6. — *ἔχετε*, sc. *ἀποκρίνασθαι*. — *ἦξω*, will return; cf. note on *ἐλθόντες*, 2, 1, 1. — *τὰ ἱερά ἐξηρημένα* (from *ἐξαιρέτω*), the entrails which had been taken out (from the victim); since from the entrails, especially from the liver, they supposed future events might be known. — *θυόμενος*, sacrificing, the mid. voice adds the idea, for himself, i. e., as the word often means, to take the auspices. Cf. 1, 7, 18.

§ 10. *Κλεάνωρ*, doubtless the same who in 2, 5, 37 is called an Orchomenian and a general. See note 1, 2, 9. — *πρόσθεν . . . παραδοίησαν*, they would sooner die than deliver up their arms; a familiar idiom in many languages; *παραδοίησαν*: with the exception of the common word *εἶησαν* (see 1, 1, 5) this is an extremely rare form of the optat. of verbs in *-μι*, instead of *παραδοίει*. — *θαυμάζω, πότερα*, I wonder whether. This verb often contains in itself not only the notion of wonder, but also of desire to know, and hence may be followed by an indirect question. — *δῶρα*, sc. *αἰρεῖ*. — *εἰ μὲν γάρ*, sc. *αἰρεῖ*. — *καὶ . . . ἐλθόντα, ἀνδ* not (much rather) to come and take (them); lit., having come to take.

§ 11. *αὐτῷ*, sc. *τῷ βασιλεῖ*, depends on *ἀντιποιεῖναι*, perhaps as dat. incom.; Gram. § 767; for who is there that lays claim to the government against him? — *ἐαυτοῦ εἶναι*, belong to himself, i. e., are his property. — *ἔχων*, sc. *ὑμᾶς*. — *μέση*, cf. *μέσου*, 1, 2, 7. — *καὶ . . . ἐντός*, and (having you) within, etc. — *οὐδ', εἰ παρέχοι ὑμῖν*, not even if he should give them up to you, sc. to be slain; i. e., should they not fight at all, there would be too many even for the Greeks to slaughter.

§ 12. *ὡς σὺ ὄρα*s, the personal pronoun stands here, as elsewhere sometimes, with a very slight emphasis. Examples of this

sort are found chiefly in clauses introduced by a relative adverb or pronoun; cf. *ὄσους σὺ ὄρῃς*, § 16 below; also *ὡς ἐγώ*, 2, 2, 3. — *ἄν*; the first belongs to *χρῆσθαι*; the second, to *στερηθῆναι*. — *παραδώσειν*, sc. *ἡμῖς* as subject: *that we shall deliver up to you*, etc. — *σὺν τοῖτοῖς* = *ταῦτα ἔχοντες* (§ 20 below), not exactly the same as *τοῖτοῖς* (dative of instrument). Cf. 3, 2, 8.

§ 13. *φιλοσόφῳ*, used here in contempt, as of one who does not recognize the actual, but sees only the imaginary. — *ζοικας*, *you resemble*; for the forms of this verb, see Gram. § 492, 7. — *οὐκ ἀχάριστα*, *what is not unpleasing*, ironical. — *ἴσθι . . . ὦν*, *be assured that you are*, Gram. § 982. — *οἶει*, the form always used by Attic writers as 2d pers. sing. of *οἶομαι*; cf. *βούλει* and *ᾄψεις* from *βούλομαι* and *ᾄψομαι*. Gram. § 884.

§ 14. *ἔψασαν*, cf. note, 1, 9, 28. — *ὡς καὶ . . . ἐγένοντο καὶ . . . ἂν . . . γένοιτο*, *that they both were . . . and might become . . .*; see Gram. § 1040, a. — *παλλοῦ*, see note on 1, 3, 12. — *εἴτε . . . εἴτε*, *whether . . . or*. — *ἄλλο τι*, *in something else*, as distinguished from an expedition to Egypt. — *συγκαταστρέψαντο* (comp. *σύν, κατά, στρέψω*) *ἂν αὐτῷ*, *they would together with him subjugate (it)*.

§ 15. *ὑπολαβὼν εἶπεν*, *breaking in, said*. — *Οἷτοι . . . ἄλλος ἄλλα λέγει*; the verb agrees with *ἄλλος*, which is in apposition with *οἷτοι*; cf. the construction of *ἐπορεύετο*, 1, 8, 9; we may render, *of these, one says one thing, another (says) another*. — *τί λέγεις*, *what you propose*.

§ 16. *ἄσμενος* is much more common than *ἀσμένως*, where an adverb might be expected. Cf. *ἐκῶν, ἄκων, ἐθελούσιος, ἀκούσιος*. — *οἶμαι* often stands as here without any influence on the construction; still, the accus. *τοὺς ἄλ. πάντας*, would be admissible; cf. Plat. Prot. 814, b, *οἶμαι δὲ καὶ Πρόδικον κ.τ.λ.*; with the construction of *οἶμαι* here, compare *εἰ ἴσθι* and similar expressions. — *οἱ ἄλλοι πάντες*, sc. *σε ἄσμενοι ἐωράκασιν*. — *ἡμεῖς*, sc. *Ἑλληνές ἐσμεν*. — *περὶ ὧν* = *περὶ τούτων ᾄ*.

§ 17. *πρὸς θεῶν*, *in the presence of the gods*, a solemn form of asseveration. Gram. § 805, 1, a. — *ἀναλεγόμενον* expresses no fitting idea, says Hertlein; Krüger translates it with *εἰς τὸν ἔπειτα χρόνον*, *when handed down to coming time*, making *ἀναλεγόμενον* agree with *ᾄ*; but such a meaning of the word, he says, is not to be found elsewhere, at least in Attic writers. Hence various conjectural readings have been proposed; e. g., *ἂν λεγόμενον*,

*should it be reported*; ἀναγγερόμενον, *being announced*; πάντα λεγόμενον, in which case λεγόμενον would agree with χρόνον, *time, that tells all things*. — ξύν, older Attic form of σύν. — ξυμβουλευομένους ξυμβούλευσεν αὐτοῖς, *advised them on consulting with him*; the marked difference between the act. and mid. will not escape notice.

§ 18. ταῦτα ὑπήγετο, briefly expressed, says Hertlein, for ταῦτα λέγων ὑπήγετο, *in these things he made an artful suggestion to lead (Phalinius) on*. — ὑποστρέψας, *having artfully turned*. The notion, *artful, sly*, in both of these verbs, is expressed by ὑπό. — παρά, *contrary to*. — αὐτοῦ, i. e., τοῦ Κλεάρχου. It will be perceived that Greek met Greek in this interview.

§ 19. τῶν μυρίων. For the article here, cf. 1, 7, 10, and Gram. § 664, c. — σωθῆναι depends on ἐλπιδων, *hopes of being saved*. After ἐλπίς ἐστίν the infin. aor. is not unfrequently used without ἄν, denoting a future event; less frequently after ἐλπίζειν. — πολεμοῦντας agrees with the implied subject of σωθῆναι. The dat. agreeing with ὑμῖν would also have been grammatical; cf. note on λαβόντα, 1, 2, 1. — ἄκοντος, cf. note 1, 8, 17. — ὅπη δυνατόν, lit., *in what way it is possible*, i. e., in the best way possible.

§ 20. ταῦτα as usual referring to what precedes, τάδε to what follows. — φίλους εἶναι, sc. ἡμᾶς. — πλείονος . . . φίλοι, dependent on οἰόμεθα, *we might be more valuable friends*, sc. ἡμεῖς (which however could not properly be expressed); for the nominative with the infin., see Gram. § 940. — πολεμεῖν, also dependent on οἰόμεθα. This reply is worthy of the Laconian Clearchus.

§ 21. μένουσι . . . αὐτοῦ, sc. ὑμῖν, *to you* (on condition of your) *remaining here*. — εἶσαν, see note on παραδοίησαν, § 10 above. — προϊούσι καὶ ἀπιούσι, sc. ὑμῖν; πόλεμος, sc. εἶη. — εἴπατε: for those parts of the 1st aor. of this word which are used in preference to the 2d aor., see Gram. § 539, 8. — περὶ τούτου, *concerning this*, i. e., the last point proposed by the king. — πότερα . . . εἰσω, lit., *whether you will remain and there is a treaty to you*, i. e., *whether you will remain and have peace*. — ὡς πόλεμον ὄντος, *on the supposition that war exists*; gen. abs. with ὡς.

§ 22. ἅπερ καὶ. When two ideas, expressed in a demonstrative and relative clause, are compared, the Eng. word *also* is regularly placed only in the demonstrative clause, but the Greek word καὶ



stands also in the relative clause, sometimes even when it is not expressed in the demonstrative; cf. *καί* before *ὑμεῖς*, 1, 3, 6. Consequently, in translating, we cannot well render *καί* in the relative clause: *to us also the same things seem expedient as to the king*. — *τί ταῦτα*, cf. note 1, 10, 14. — *ἀπεκρίνατο*, notice the asyndeton. — *σπονδαί*, sc. *εἰσίν*.

§ 23. *ταῦτά*, do not confound with *ταῦτα*. — With *μένουσιν* and the other participles in the dat. plur., understand *ἡμῖν*. The diplomacy of Clearchus appears to be quite a match for that of Artaxerxes.

## CHAP. II.

The Greeks joining Ariaeus resolve to return with him to Ionia. After a day's march, they arrive at some Babylonian villages. In the night they are seized with a groundless panic, which is allayed through an ingenious pleasantry of Clearchus.

§ 1. *οἱ δὲ παρὰ Ἀριαίου*; see 2, 1, 3 and 5. — *αὐτοῦ παρὰ Ἀριαίῳ*, *there with Ariaeus*; *αὐτοῦ* is often in this way more exactly defined by a preposition with its case, cf. 4, 3, 6; 4, 3, 28; 4, 2, 22. — *βελτίους*, *better*, i. e., in respect to birth and rank. — *οὐς* (sc. *φαίη*) . . . *βασιλεύοντος*, *who would not endure his being king*; we should expect here instead of the accus. and infin. *οἱ οὐκ ἂν ἀνασχοῖντο κ.τ.λ.*; but in indirect narration (*ορατίο ὀβλιγμα*) we sometimes find the infin. after a relative pronoun, also after *ὡς*, *ὄτε*, *ἐπεὶ*, *ἐπειδὴ*. Cf. 5, 7, 18. See Gram. § 947; *αὐτοῦ* depends on *ἀνασχεῖσθαι*, Gram. § 749. — *κελεύει*, sc. *ὑμᾶς*. — *αὐτός* belongs to the subject of *ἀπιέναι*, *that he himself will go away*. Gram. § 940.

§ 2. *οὕτω* regularly refers to what precedes; but it denotes what follows when used as a correlative before *ὥστε* or *ὅστις*, and also before an epexegetical clause; as here. Cf. 4, 6, 10; 5, 6, 12 and 32. — *ποιεῖν*, sc. *ὑμᾶς*. — Before *ὥσπερ λέγετε*, understand, from the foregoing, *χρῆ ποιεῖν*. — *οὐδὲ τούτοις*, *not even to these*, as he had also concealed his intention from Phalinus and his fellow ambassadors, 2, 1, 23.

§ 3. *ἔναι* depends not on *θυομένῳ*, but on *οὐκ ἐγίγνωτο τὰ ἱερά*, sc. *καλά*, cf. 6, 6, 36; 7, 2, 17; *καλά* is omitted with *γίγνωσθαι* also in 6, 4, 18, and 16, and 17, and 19, and 25; and in 6, 5, 2.

— *ἄρα, manifestly*; it is used similarly in 4, 2, 15. — *οὐ μὲν δῆ, cf. note 1, 9, 13.* — *οἷόν τε, possible, sc. ἐστί; οἷος* with *τέ* annexed has regularly the meaning, *able, possible*; and it often stands as here without the verb. — *τὰ ἐπιτήδεια, the requisite means of subsistence.* — *ἔστιν, see Gram. § 480.* — *ἰέναι, dependent on καλά.*

§ 4. *δειπνεῖν, exegetical of ὠδε ποιεῖν, and governed in the same way.* — *δειπνεῖν—συσκευάζεσθε, a transition from χρή with the infin. to the imperative, as in § 2, χρή ποιεῖν—πράττετε.* — *σημήνη, sc. ὁ σαλπικηγῆς* as it is ordinarily explained; cf. *ἐσάλπιγξε, 1, 2, 17.* — *ὡς ἀναπαύεσθαι, as if to rest*; *ὡς* denotes that the signal was given only as a pretence to deceive the enemy. — *ἐπὶ τῷ τρίτῳ, on the third (signal).* — *τῷ ἡγουμένῳ* is neuter (cf. 2, 4, 26); *the part (of the army) taking the lead.* — *πρὸς τοῦ ποταμοῦ, near or next (πρὸς) from the (denoted by the gen.), in the next place this side of the river, or more freely, on the side towards the river.* Gram. § 805, 1. — *τὰ ὄπλα, by a common meton. for τοὺς ὀπλίτας.*

§ 5. *τὸ λοιπόν, as to the rest, i. e., from that time forth.* — *ἤρχεν* is spoken of the chief command. — *οὐχ ἐλόμενοι, not having chosen* him for the commander in-chief. — *δεῖ τὸν ἄρχοντα, sc. φρονεῖν.*

§ 6. As Krüger remarks, this section is wholly out of place here; like a considerable number of similar passages it is very likely an interpolation from some other work. — *ἀριθμὸς τῆς ὁδοῦ, a reckoning of the way*; cf. *πλήθος τῆς καταβάσεως τῆς ὁδοῦ, 5, 5, 4.* — *μάχη, battle-field,* so in 5, 5, 4. — *σταθμοὶ τρεῖς καὶ ἐνεήκοντα:* only eighty-four stations from Sardis to the battle-field are mentioned in the first book, but it will be perceived that the distance from Ephesus purports to be given here. — *ἑξήκοντα καὶ τριακόσιοι, cf. note 1, 8, 2.*

§ 7. *τῶν πεζῶν Θρακῶν, mentioned 1, 2, 9, as being in all 800 peltasts.* The Thracian horsemen are mentioned in 1, 5, 13. — *ἠτόμολησε* from *αὐτομολέω.*

§ 8. *κατὰ τὰ παρηγγελμένα, according to the directions which had been announced, § 4 above.* — *τὴν ἐκείνου στρατιῶν = τὴν στρατιῶν αὐτοῦ, only that ἐκείνου is more emphatic than αὐτοῦ; ἐκείνος* not unfrequently as here refers to an object in immediate proximity with it, instead of denoting an object somewhat remote; cf. 1, 2, 15; 1, 8, 1; 1, 8, 26. — *μέσας νύκτας, cf. note*

1, 7, 1. — ἐν τάξει, a construction denoting rest with a verb of motion; instead of which one might expect εἰς τάξιν (cf. 2, 2, 21; 8, 4, 11). But ἐν and the dat. with a verb of motion involves the idea of the rest which succeeds, an idea not distinctly suggested with εἰς and the accus.; cf. Gram. § 788. — θέμενοι, sc. οἱ Ἑλληες, not simply οἱ στρατηγοί. Cf. note on μαχόμενοι, 1, 8, 27. — θέμενοι τὰ ὄπλα, cf. note 1, 5, 14. — μήτε—τε; so in Latin sometimes *neque—et*: may be rendered, *not only not—but also*; cf. 2, 5, 4; 3, 1, 30; 4, 3, 6. — προσώμοσαν, *swore in addition* (προσ-).

§ 9. Demosthenes (23, 68) mentions κάπρος, κριός, and ταῦρος as being used for a solemn sacrifice; compare also the *suovetaurilia* of the Romans. The wolf seems to have been added to the sacrifice as an animal held sacred among the Persians to Ahriman, the god of darkness. — εἰς ἀσπίδα, so that the blood ran *into the shield* (Hertlein); cf. εἰς τὸν ποταμόν, 4, 3, 18. For the form of the ἀσπίς, see Dic. Antiqq. art. Clipeus.

§ 10. Ἄγε δῆ, *come now, age vero*. — ἀπιμεν (sc. τὴν ὁδὸν) ἤνπερ ἦλθομεν, *shall we withdraw by the way that we came*, etc. For the government of ἤνπερ, see Gram. § 715, b.

§ 11. ἀπιόντες, sc. τὴν ὁδὸν: also, with μακροτέρων below, understand ὁδόν. — ὑπό with the gen. (when not used in a local sense) denotes regularly the agent or doer; then also the acting cause; cf. 1, 5, 5. — ἑπτακαίδεκα κ.τ.λ., *for in seventeen of the nearest marches*; σταθμῶν denotes here the notion of time within which something takes place, and hence is put in the gen. Gram. § 759. — οὐδὲ δεῦρο ἴοντες, *not even in coming hither*, etc.; much less would they be able to obtain provisions from the same country in a second march over the same route. — ἔνθα is either a demonstrative or a relative adverb; here the latter: *but where there was anything*, we, etc. — ἀπορήσομεν, instead of ἀπορεῖν by a change of construction similar to the one in 1, 3, 15, πείσομαι instead of πεισόμενον.

§ 12. πορευτέον; for the construction of the verbal in τέος, see Gram. § 988, ff. — ἀποσπασθῶμεν, Gram. § 503, 4, σπάω. — ἀπαξ, cf. note 1, 9, 10. — οὐκέτι μὴ δύνηται. The strengthened negation οὐ μὴ takes almost always the subjunct. aor. or fut. indic.; here by the use of δύνηται the fut. event is contemplated as already present. — σπανιεῖ, Att. fut. from σπανίζω; cf. καθιεῖν, 2, 1, 4. — ταύτην is here a predicate: *this as my opinion*.

§ 13. ἦν δυναμένη, *signified, meant*; the particip. with ἦν is considered = εἰδύατο; cf. 6, 1, 6, ἦν πεπονθώς, and 6, 4, 24, βοηθηκότες ἦσαν. — ἡ ἀποδρᾶναι ἡ ἀποφυγεῖν, *than to escape by secret or by open flight*. Cf. 1, 4, 8. — ἐν δεξιᾷ ἔχ- τὸν ἥλιον, i. e., towards the north, since it was not far from the autumnal equinox, when the sun rises exactly in the east.

§ 14. τοῦτο, *in this*; cf. 1, 8, 11. — ἔτι δέ, *furthermore*. — ἔδοξαν ὁρᾶν, *they imagined they saw*. — τῶν Ἑλλήνων depends on the subject of ἔθειον, the antecedent of οἱ, *those of the Greeks who*, etc. — ἐτέρωτο, Gram. § 531, 6.

§ 15. εἰσὶν . . . νέμονται. For a similar change of mood, cf. 2, 1, 2 and 3; 3, 5, 13; 4, 5, 10 and 28. — νέμονται with the neut. plur., cf. ἦσαν, 1, 2, 23. — ἐστρατοπεδεύετο, the mood but not the tense of the *oratio recta* is here retained; cf. ἦν, 1, 2, 21; ἐφρόνει and ἦσαν, 2, 2, 5; ἦσαν, etc., 3, 1, 2; εἶχεν, 7, 8, 2. — καὶ γὰρ καί, *etenim etiam*, unusual in Attic writers; and (the king was doubtless encamped somewhere near) *for a smoke also*, etc.

§ 16. ἀπειρηκόςτας (ἀπό, εἴρηκα), fut. ἀπερῶ, aor. ἀπέειπον; in 1, 5, 3, ἀπαγορεύω is used as a corresponding pres., *wearied out, exhausted*. — ὄντας after a *verbum sentiendi*, Gram. § 982. — εὐθύωρον, *forthwith*, an unusual word. — ἄγων (and above ἦγεν) used absolutely, *marching*. — τοὺς πρώτους, *the first, the foremost*, i. e., *the van*. — καὶ αὐτὰ τὰ ξύλα, *even the very timbers*. — τὰ ἀπὸ τῶν οἰκιῶν ξύλα, an abbreviated expression which we can easily render into English; expressed in full = τὰ ἐν ταῖς οἰκίαις ξύλα ἀπὸ τῶν οἰκιῶν διήρπαστο κ.τ.λ.; cf. τοὺς ἐκ τῶν πόλεων = τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλ., 1, 2, 3; τῶν παρὰ βασιλέως = τῶν παρὰ βασιλεῖ παρὰ βασιλέως, 1, 1, 5.

§ 17. ὁμως, *nevertheless*, notwithstanding the fact that the villages were plundered and laid waste by the king. — σκοταῖοι προσιώντες, *coming up in the darkness*; adjectives denoting time very often, those denoting place less frequently, stand instead of adverbs. Gram. § 619; so also in Latin, And. & St., Gram. § 215, Rem. 15. — ὡς ἐτύγγαλον ἕκαστοι, *as they severally happened*, sc. αὐλιζόμενοι. — κραυγὴν ἐποιοῦν; one would sooner expect ἐποιούτω, yet the act. is found with κραυγὴν, Cyr. 3, 1, 4; Hel. 6, 4, 16. — ὥστε followed by the indic., denoting an actual consequence or result, may be rendered *wherefore*. Cf. note 1, 7, 7.

§ 18. ἐξεπλάγη from ἐκπλήττω. — καὶ βασιλεύς, *the king also*;

not simply *οἱ ἐγγύτατα τῶν πολεμίων*, § 17. — *οἷς τῇ ὑστεραίᾳ ἔπραττε*, *by what he did on the next day*. See 2, 3, 1.

§ 19. *οἶον*, sc. *θόρυβον καὶ δούπον*, the subject of *γίγνεσθαι*, dependent on *εἰκός*, sc. *ἔστι*, *such as it is natural should arise*, etc.

§ 20. *τῶν τότε*, sc. *κηρύκων*. — *τούτων*, in apposition with *Τολμίδην*, is expressed for the sake of perspicuity on account of the intervening clause. Cf. *καὶ ταύτας*, 1, 10, 18; *ταύτην*, 2, 5, 11. — *σιγῆν κατακηρύξαντα*; heralds always proclaimed silence before they made any announcement. Cf. *Hel.* 2, 4, 20. — *τὸν ἀφέντα . . . ὄπλα*, *the one who let loose the ass among the heavy armor*; *τὸν* before *ὄνον* implies that the ass had been the cause of the uproar—a joke invented by Clearchus to quell the panic. — *τὰ ὄπλα* denotes here the place (the front of the camp) where the arms were stacked. Cf. 2, 4, 15; 3, 1, 33; 5, 7, 21.

§ 21. *ἦπερ*, *in what manner, as*. — *εἶχον*, used absolutely. *they had themselves, they were drawn up*. Cf. 6, 4, 11, *εἶχε*; *Cyr.* 6, 3, 21, *ἔχετε*.

### CHAP. III.

Further negotiations between the Persians and Greeks, ending in a treaty, the terms of which were that the Persians should faithfully conduct the Greeks back to Ionia, providing them with a market; and that the Greeks in turn should purchase their supplies or obtain them without damage to the country.

§ 1. *Ὁ . . . ἔγραψα*, 2, 2, 18. — *τῆδε*, *in the following manner*. — *πέμπων*, without object (*ἀγγέλους*) as often; cf. 1, 1, 8; 3, 1, 27. — *ἠλίω*, see note 1, 10, 15.

§ 2. *ἄχρι ἂν σχολάσῃ*, instead of *ἄχρι σχολάσειεν*, as the clause depends on a historic tense of the indic., *until he should be at leisure*; a haughty reply, but it appears from the context to have been well timed and judicious.

§ 3. *ὥστε . . . πυκνήν*. In this clause Hertlein proposes to govern *ὄρασθαι* by *πυκνήν*, but acknowledges that the position is unusual. Krüger supplies *καί* before *ὄρασθαι*. Why not govern *ὄρασθαι* by *καλῶς* (Gram. § 952, 1 [d])? and render, *so that it presented a fine appearance* (lit., *so that it was beautiful to be seen*) (being) *on all sides a dense phalanx*. Instead of *ὄρασθαι*, the act. *ὄρᾶν* with this construction would be more common. Gram.

§ 952, a. — μηδένα rather than οὐδένα because ὥστε is here followed by the infin.; cf. note 1, 7, 7.

§ 4. πρὸς τοῖς ἀγγέλοις, *near the messengers*. Gram. § 805, 2. — ἄνδρες . . . ἔσονται, *being men who were competent*, etc. — ἔσονται, the form of the *oratio recta*, in the midst of oblique narration. Many instances of this sort have already been noticed.

§ 5. ἄριστον . . . ἔστω, *for there is not a breakfast*. — οὐδ' ὁ τολμήσων, *nor is he the person that will dare*, etc. — μή πορίσας: the particip. with μή denotes a condition. Gram. § 1025.

§ 6. ἦκον, *came back*; cf. ἦξω, 2, 1, 9; ἐλθόντες, 2, 1, 1. — φῖ, *by which, wherefore*. — εἰκότα, *things that were reasonable*. — δοκοῖεν has the same subject as ἔλεγον; ἦκοιεν (like ἦκον), *had come back*. — εἰάν . . . γένηται, fut. perf. in meaning. Gram. § 898, c. — ἔνθεν = ἐκείσε ἔνθεν, *to that place from which*; cf. ὄθεν, 1, 8, 17.

§ 7. ὁ δέ, i. e., Clearchus. — σπένδοιτο, *should conclude a treaty*. — αὐτοῖς τοῖς ἀνδράσι, *with the men themselves, with the men alone*, to the exclusion of those whom they represented. As this expression is not sufficiently defined, an exegetical clause is added, τοῖς ἰούσι καὶ ἀπιούσιν, *those coming and going away*, i. e., the Persian commissioners. — ἄρασιν, sc. ἔσωστο σπονδαί. In this whole conference, Clearchus affects for himself and the Greeks a perfect indifference to the treaty; thus placing the king as far as possible in the attitude of a suppliant.

§ 8. μεταστησάμενος, *having removed*. Notice the force of μετά in composition; L. & S., sub voce, G. IN COMPOS. VIII. — ἐδόκει, *it seemed* (expedient). — καθ' ἡσυχίαν, *quietly*, i. e., undisturbed by the enemy. — ἐπί, *after*, i. e., in order to get and bring; cf. 5, 1, 5; 6, 2, 2; 7, 6, 2 and 3. In the next section, πρὸς means simply *to*.

§ 9. ἂν δκνήσωσιν, *shall have become uneasy, afraid*. — ἀποδόξῃ, *it may seem inexpedient*. — ποιήσασθαι. With verbs containing the notion of *fearing, hindering, denying, refusing* (here ἀποδόξῃ), the accompanying infin. regularly takes the negative. Cf. 1, 3, 2. See Gram. § 1029; there are, however, many exceptions to this rule, as here; after κωλύειν, μή is more frequently omitted.

§ 10. τάφροις καὶ αὐλώσιν, *ditches and canals*; the latter denoting something larger than the former. These had been made for the purpose of irrigating the land; cf. § 18 below. — ὡς =

ὥστε, as in 1, 5, 10. — διαβάσεις as distinguished from γέφυραι, regularly constructed *bridges*, denotes a temporary means of crossing; and may be rendered here *temporary bridges*; cf. 3, 5, 9. — τοὺς δέ, *but others*, corrects the too general statement οἱ ἦσαν ἐκπεπωκότες; they used not simply the palm-trees which were already fallen, but they also cut some down. Cf. οἱ δὲ καί, 1, 5, 13; and note on 5, 4, 31.

§ 11. Κλέαρχον . . . ἐπεστάται, lit., *to learn Clearchus how he governed*, by anticipation (πρόληψις) for καταμαθεῖν ὡς Κλέαρχος ἐπεστάται, *to learn how Clearchus governed*. Cf. 1, 1, 5, note on τῶν βαρβάρων ἐπεμελείτο κ.τ.λ. — βακτηρίαν. Flogging was not uncommon in the Spartan armies, and hence the Spartan generals were in the habit of carrying a stick. Cf. πληγὰς ἐπέβαλεν, 1, 5, 11. — πρὸς τοῦτο, i. e., διαβάσεις ποιέσθαι. — τὸν ἐπιτήδειον, *the one who deserved* (it, i. e., παίεσθαι). — ἔπαισεν αὖ, cf. note on ἂν ἀφείλετο, 1, 9, 19. — μή is here prefixed to οὐ συσπουδάξω on account of the notion of *refusing* implied in αἰσχύνῃν εἶναι. Gram. § 1029. The Eng. idiom does not admit of our rendering it.

§ 12. οἱ τριάκοντα ἔτη γεγόνότες, *those who had become thirty years of age*, including without doubt all the soldiers who were younger than that. Hence Krüger's conjecture οἱ εἰς or οἱ οὐπω τρ. ἔτ. γεγ. is very probably the true reading.

§ 13. οἷα τὸ πεδῖον ἄρδων, *such as to, or suited to irrigating the plain*. It was now near the middle of autumn. The fields were irrigated in the summer to prepare them for the sowing in the early autumn. — ἀφεικέναι (from ἀφίγημι), in like manner we say in English to *have let*, etc.

§ 14. οἶνος φοινίκων, cf. 1, 5, 10. — ὄξος κ.τ.λ., *a sour drink made from the same by boiling*.

§ 15. ἀπέκειντο, *were laid up*; cf. ἀποκείμενον, 5, 4, 27. — αἱ δέ, *but some*, ἀπόλεκτοι, *of a choice quality*. — ἠλέκτρον instead of ἠλέκτρον ὄψεως, a species of brachylogy very common in Greek and Latin. We should say *the appearance differed in no respect from* (that of) *amber*. — τὰς δέ τινας, *but some others*. With ὁ μὲν and ὁ δέ, τίς is often united. Cf. 3, 3, 19; 5, 7, 16. — τραγήματα, in apposition with τὰς δέ τινας. — ἦν, *it was*, the subject being indefinite. The reference is to the dried fruits just mentioned. — παρὰ πόσον, *at a banquet*. For a full account of the συμπόσιον or πότος, see Dic. Antiqq. art. Symposium.

§ 16. τὸν ἐγκέφαλον, *the pith*, taken from the young shoots. — τὴν ιδιότητα τῆς ἡδ., *its peculiar and delicious flavor*. With the meaning of τῆς ἡδονῆς, cf. ἡδύ, § 15, ἥσθη, 1, 9, 26.

§ 17. γυναικός, her name, according to Plut. Artax. 5, was Statira. — ἦκε, used aoristically, cf. note 1, 2, 6.

§ 18. ἀμήχανα, *inextricable*, predicated of evils or dangers against which no remedy or defence can be found. — εὖρημα ἐποιησάμην, *I considered it an unexpected good fortune*. Cf. ἐποιῶντο, 6, 1, 11. — αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι; for a similar accumulation of infinitives, see 7, 6, 30: *to obtain by request that he would grant to me to conduct in safety*. — ἀν οὐκ is uncommon instead of οὐκ ἀν; by the present order the negative is connected immediately with ἀχαρίστως. — With ἀχαρίστως ἔχειν, *to be without gratitude*, compare εὐνοϊκῶς ἔχειν, 1, 1, 5; κακῶς ἔχ., 1, 5, 16; ἐντίμως ἔχ., 2, 1, 7. — πρὸς, *on the part of*.

§ 19. αὐτῷ Κῦρον ἐπιστρατεύοντα, *that Cyrus was marching against him*; the accus. and particip. with ἀγγέλλω is much less frequent than the accus. with the infin. — πρῶτος ἡγγεῖλα, see 1, 2, 4. — διήλασα, 1, 10, 7. — αὐτῷ, sc. τῷ βασιλεῖ.

§ 20. βουλευσασθαι, see note 1, 2, 2. — ἐρέσθαι, *to ask, to enquire of*; a defective verb, the tenses which are wanting being supplied by ἐρωτάω. — διαπράξασθαι, *to bring about, to obtain*.

§ 21. μεταστάντες, cf. note on μεταστησάμενος, 2, 8, 8; recollect also that the perf., pluperf., and 2d aor. of ἴστημι are intrans. in the act. voice. — ἔλεγεν, *spoke, acted as speaker*. Cf. 2, 5, 39; 3, 3, 3. — ἐπί, Krüger conjectures ὡς ἐπί, cf. 1, 2, 1.

§ 22. ἡσχύνθημεν: for the construction of αἰσχύνομαι with the accus., see Gram. § 712: *we felt ashamed both before gods and men*, etc.; for the difference between the particip. and the infin. with αἰσχύνομαι, see Gram. § 986. Cf. 2, 5, 39. — ἡμᾶς αὐτούς is simply reflexive, no special emphasis resting on αὐτούς. — παρέχοντες . . . ποιεῖν, lit., *yielding ourselves (to Cyrus) to do well (by us)*; i. e., suffering ourselves to receive favors from him.

§ 23. βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς; cf. 2, 1, 11, αὐτῷ τῆς ἀρχῆς ἀντιποιεῖται; βασιλεῖ, like αὐτῷ, dat. incommodi. — οὐτ' . . . ἔνεκα, *nor is there (anything) for which*; ἔστιν has for its subject the implied antecedent of ἔσται. — ἀδικούντα, *any person who injures (us)*, the object of ἀμύνασθαι. — ὑπάρχη, *begins, is first*, as in 5, 5, 9. — τοῦτου ἡττησόμεθα, *we shall not be inferior*



to this one, or, behind this one. Gram. § 749. — εἰς, according to. Gram. § 796.

§ 24. ἦκω, cf. note on ἐλθόντες, 2, 1, 1. — μενόντων, imperat. — ἀγορὰν παρέχειν is the regular expression signifying to furnish a market where provisions are sold. Cf. §§ 26 and 27 below; also 3, 1, 2.

§ 25. εἰς, cf. note on εἰς, 1, 7, 1. — διαπεπραγμένος παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν, having obtained from the king that it should be granted to him (Tissaphernes) to rescue, etc. With σώζειν τοὺς Ἕλληνας, compare ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. — ἀξίω, worth the while, becoming, = πρέπον, as in 7, 3, 19. — ἐαυτὸν, instead of αὐτόν, because βασιλεῖ is the subject of ἀφείναι on which the clause containing the reflexive is immediately dependent. — ἀφείναι (comp. ἀπὸ ἴημι), to dismiss, let go.

§ 26. τέλος, finally, cf. 1, 10, 13. — ἦ μὴν, surely, certainly, used particularly with oaths, asseverations, or solemn promises. Gram. § 1037, 9. — ἦ μὴν παρέξειν, that we will certainly guarantee. The subject of παρέξειν is ἡμᾶς understood; φιλίαν is an adjective agreeing with χώραν, used here as a predicate; Gram. § 594, b. — ἀδόλωσ, in good faith, used very commonly in solemn promises and in treaties. Cf. 2, 2, 8; 3, 2, 24. — ὅπου . . . ἦ, and wherever it may not be (possible).

§ 27. ὑμᾶς δοῦσαι (from δυνμι), that you should give your oath. — πορεύεσθαι by a rhetorical figure for πορεύσεσθαι, the fut. being conceived of as already present. — διὰ φιλίας, sc. τῆς χώρας, cf. 1, 8, 14. — ἔξειν, according to Krüger, depends on δέησει, ὑμᾶς being understood as its subject.

§ 29. ὡς = πρὸς before the names of persons; cf. 1, 2, 4. — ἐπεὶδὼν διαπράξωμαι, fut. perf. in meaning; Gram. § 898, c. — ἀ λέομαι, cf. note on εἶ τι δέοιτο, 1, 8, 4.

#### CHAP. IV.

The Greeks, suspecting the sincerity both of Ariaeus and of Tissaphernes, march and encamp by themselves. Both armies cross over to the left bank of the Tigris, and proceed as far as the river Zabatas.

§ 1. ἀναγκαῖοι, kinsmen; cf. ἐπιτήδειος, and in Latin, necessarius. — Περσῶν τινες, sc. ἀφικνούνται. — ἔνιοι is considered as in apposition with τινές; cf. 5, 5, 11; 6, 6, 34. — δεξιὰς ἔφερον,

*brought assurances.* They presented the right hand as the sign of a solemn promise in the name of the king; in Ages. 3, 4, δεξιὰν πέμπειν is predicated of the king himself. — μνησικακήσειν, with βασιλέα as its subject, depends on δεξιὰς ἔφερον as containing the idea of a promise. — τῆς ἐπι- and ἄλλου μηδ-, gen. of cause; Gram. § 744. — τῶν παρρηγημένων (from παροίχομαι), of the things that were past.

§ 2. οἱ περὶ Ἀριαίων, *Ariaeus and his men.* We learn from Hell. 4, 1, 27, that Ariaeus afterwards revolted a second time from the king. — προσέχοντες τὸν νοῦν with the dat., *giving the mind to, attentive to.* — καὶ διὰ τοῦτο, *on this account also*, aside from other reasons. — προσιόντες, sc. οἱ πολλοὶ τῶν Ἑλ-. — τοῖς μὲν πολλοῖς, a correlative of Κλέαρχος δέ, § 5 below. — τῷ Κλ-, dat. with ἔλεγον.

§ 3. ἦ, instead of ἦ, used chiefly in indirect questions; and in “such direct questions as follow a general question and suggest the answer thereto, like Lat. *an.*” L. & S. — περὶ παντός, cf. note on περὶ πλείστου, 1, 9, 7. — στρατεύειν instead of τοῦ στρατεύειν, dependent on φόβος, cf. 3, 1, 18; but in 4, 4, 11, ἀνίστασθαι without τοῦ dependent on ἄκνος. — ὑπάγεται, *he through deceit induces*, cf. ὑπήγετο, 2, 1, 18. — αὐτῷ dat. incom. with δισπάρθαι. — Διωθῆ from δλιζω, a poetic word. — οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται, lit., *there is not any way that he will not attack*, i. e., *he will certainly at all events attack*; cf. 4, 5, 81.

§ 4. οὐ . . . βουλήσεται, *he will never consent, voluntarily at least*, etc. — τοσοῖδε means either *so many* or *so few*, the context alone determining which of these specific ideas it denotes; here, *so few*. — ἐπὶ ταῖς θύραις αὐτοῦ, a hyperbole, as in 3, 1, 2. — καταγελάσαντες, cf. καταγελᾶν, 1, 9, 13.

§ 5. καὶ ταῦτα πάντα, *all these things also*, as well as other things. — ἐπὶ πολέμῳ, *for war*, denoting purpose; Gram. § 799, 2, c. — ὅθεν must also be connected with παρέξει: *nor will any one furnish places from which*, etc. — ἐπισιτιούμεθα, Att. fut. mid. of ἐπισιτιζω, Gram. § 425. — ὁ ἡγησόμενος . . . ἔσται, lit., *the one who will act as guide will be nobody*, i. e., *there will be no one to act as guide*; cf. ὁ τολμήσων, 2, 3, 5. — For the meaning of the fut. ἔσθήξω, see Gram. § 467. — οἱ πρόσθεν ὄντες, sc. φίλοι, *even those being formerly (friends) will be*, etc.

§ 6. ποταμός is placed before εἰ to give it more prominence and emphasis. Cf. ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἶ τις φέροι, 4, 8, 6.

— ἄρα, *perchance*, denoting that the supposition is not improbable. — διαβατικός, *that must be crossed*; Gram. § 988. — ὃ οὖν, *but at all events*, presents a fixed fact contrasted with a mere conjecture; cf. 1, 2, 12. — οἶδαμεν an unusual form instead of ἴσμεν. — οὐ μὲν δὴ, cf. note on 1, 9, 13. — ἰππεῖς. They had already gone over to the Persians (2, 2, 7). — νικῶντες, *in case we should conquer*; the participle for the sake of conciseness often takes the place of a conditional clause. So ἡττημένων, *should we be conquered*.

§ 7. βασιλέα is the subject of ὁμοσαι, and αὐτῶν is repeated for the sake of perspicuity, on account of the intervening clauses. — τὰ σύμμαχα, *the means of making an attack, the resources*. — ὃ, τι, *in what respect, why*; ὃ, τι instead of τί, because it is an indirect question. — θεοὺς ἐπορκῆσαι, *swear falsely by the gods*; cf. 3, 1, 22; Gram. § 712.

§ 8. εἰς οἶκον; to his province Caria. Hell. 3, 2, 12: Καρία, ἔνθαπερ ὁ Τισσαφέρνους οἶκος. — ἐπὶ γάμῳ, *not for marriage*, but rather *in marriage*, i. e., *as his wife*; since the nuptials had doubtless been celebrated in Babylon; and in 3, 4, 13, the expression τοῦ τὴν βασιλείως θυγατέρα ἔχοντος is used of Orontas. This can hardly mean anything else than that he was already married. So Krüger.

§ 10. ὑφορῶντες (ὑπό and ὄραω), *looking with suspicion upon*. — αὐτοὶ ἐφ' ἑαυτῶν, *themselves by themselves*. — ἡγεμόνας, *guides*. — εὐθύς, *immediately*.

§ 11. ξυλιζόμενοι ἐκ τοῦ αὐτοῦ; like the Eng. idiom, *while gathering wood from the same place*. Expressed logically in full, it would be, ξυλιζόμενοι ἐν τῷ αὐτῷ καὶ ἐξ αὐτοῦ κομιζόμενοι; cf. ἐκ ταύτης ἡγόραζον κ.τ.λ., 1, 5, 10. — πληγὰς ἐπέτεινον, cf. πληγὰς ἐπέβαλεν, 1, 5, 11.

§ 12. καλούμενον, *so called*; cf. 1, 2, 13. — εἴσω αὐτοῦ, *with-in it*, i. e., on the eastern side, towards Babylon. — πλίνθοις ὀπταῖς, *burnt bricks*, in distinction from those which are dried in the sun. — ἐν ἀσφάλτῳ, which was very commonly used as mortar, and served an excellent purpose; cf. Herod. 1, 179. — ποδῶν depends on τεῖχος, the implied subject of ἦν. — This passage, says Kiepert, shows what cannot be inferred from the imperfect and somewhat careless account of the preceding marches (2, 1, 3), that the Greeks had gone back two or three days' march, by the way that they had come, along the bank of the Euphrates,

or near the river, and had already passed the Median wall, so as to be on the west side of it, the side towards Mesopotamia; *εἴσω αὐτοῦ* consequently means on the side towards Babylon or the eastern side. *Ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ* is a remark so idle and inaccurate that it can scarcely be considered anything else than a gloss.

§ 13. *τὴν δ' ἐζευγμένην*, lit., *the other joined together*, Lat. *junctam*, i. e., the other being furnished with a temporary bridge consisting of seven boats. The Greeks said either *ζευγνύουσι ποταμῶν* (*διώρυχα*) as here, or *ζευγνύουσι γέφυραν*, as in § 24 below. — *ἦσαν ἀπό*: it is not uncommon to unite *εἶναι* with prepositions or adverbs expressing motion; cf. *εἰσὶν ἐκ*, 1, 2, 7. — *κατετέμνητο* (*κατά, τέμνω*), *there had been cut*. — *ὄσπερ*, sc. *κατατέμνηται*. — *μελίνας* here means fields on which *μελίμη* is grown.

§ 14. *δένδρων* is probably dependent on *παραδείσου*, since *δαοῖς* elsewhere always takes the dative. The clause would then be read, *near a large and beautiful and dense park* (consisting) of, etc. — *οἱ δὲ βάρβαροι*, sc. *ἐσκήγησαν*.

§ 15. *ἄπλων*, cf. note on *τὰ ἄπλα*, 2, 2, 20. — *ἴδοι*, *might see*, i. e., have an interview with. — *καὶ ταῦτα*, *and that too*; cf. 1, 4, 12. — *ὣν* agrees with the subject of *ἐζήτει*, *ἄνθρωπός τις*.

§ 16. *ὅτι*, cf. note 1, 6, 8. — *ἔπεμψε*, in the sing., agrees with the nearest subject and is understood with the more remote; an idiom not uncommon. Cf. *ἦν*, 1, 2, 8; *ἐπαινοίη*, 6, 1, 16.

§ 17. *τὴν γέφυραν*: *the bridge of boats* mentioned again, § 24 below. In § 18 above, *γέφυρα* denotes a regularly constructed bridge in distinction from a mere bridge of boats, a pontoon. — *ὡς* before *διανοεῖται* is causal, *since*; before *μὴ διαβῆτε*, it is final, *in order that*. — *τῆς διώρυχος*, the one mentioned, § 18, over which the bridge of boats was constructed.

§ 19. *ἀκόλουθα*, *consistent*. Wherein the two things threatened were inconsistent or incompatible with each other, appears from the sequel. — *τὲ—καί*; we should expect here from the sense *καί* only; instead of the simple *καί*, *τὲ—καί* stands also in 1, 5, 11; 1, 10, 4; 4, 8, 1. — *ἐπιτιθημένους*, *the persons making an attack*, agrees with the implied subject of *νικᾶν* and *ἠττᾶσθαι*. — *σωθῶμεν* (as in the next § *φύγωσιν*, and in 1, 7, 7, δὴ), since *ἔχομεν αὐν* does not differ greatly in sense from *ἔξομεν*. — *ὅποι*, (*a place*) *to which*; the antecedent of the relative adverb, like that of the relative pronoun, being often omitted.

§ 20. *πόση τις, about how large*; *τις* is often joined in this way to adjectives denoting quantity. — *χώρα ή*, see Gram. § 668.

§ 22. *ὑποέμψαιεν*; *ὑπό* in composition denotes, from the general idea *under*, the notion *secretly*. Instead of *πέμψαιεν*, the other form *πέμψειαν* would be more common; Gram. § 316. — *ἐνθεν μὲν . . . ἐνθεν δέ*, *on the one side . . . on the other side*; cf. 3, 5, 7. — *τῶν . . . ἐνότων*, *there being in (it) persons who would till (the land)*; a clause in the gen. abs. connected to a gen. governed by a preposition; cf. note 1, 10, 6. — *ἐργάζεσθαι, to work*, is used particularly to denote agricultural labor. — *ἀποστροφή γένοιτο, it might become a place of refuge*; *ἀποστροφή* = *καταφυγή*, as in 7, 6, 34.

§ 23. *ὅμως, nevertheless*, i. e., although they thought there was no occasion for alarm or solicitude; cf. 2, 2, 17.

§ 24. *ὡς οἶόν τε μάλιστα, as much as possible*; *πεφυλαγμένως*, adv. *being on their guard*. — *τῶν παρά*, cf. note 1, 1, 5. — *διαβαυόντων*, gen. abs.; the dat. *διαβαίνουσι* might have been expected here; cf. note on *ἰόντων*, 1, 4, 12. — *ἔχετο ἀπελαύνων*, *he departed riding away*, or simply, *he rode away*; *ἀπελαύνων* added to *ἔχετο* is not a mere tautology, since it tells how he went away.

§ 25. *ἔκειτο, was situated*; cf. note on *οἰκουμένην*, 1, 4, 1.

§ 26. *εἰς δύο, two abreast*; but in 7, 1, 23, *εἰς ὀκτώ* denotes the depth of the line. The depth of the line is also denoted by *ἐπί* with the gen.; e. g., *ἐπὶ τεττάρων, four deep*, 1, 2, 15; but in 5, 2, 6, *ἐπί* with the gen. denotes also the width of the line. Hence the connection must determine the precise meaning of both expressions. — *ἄλλοτε καὶ ἄλλοτε ἐφίστάμενος, halting now and then*. — *τὸ ἡγούμενον, the van* (cf. 2, 2, 4); it is the object of *ἐπιστήσειε, all the time that he made the van of the army to halt*. — *τὴν ἐπίστασιν, the halt*.

§ 27. *Μηδίας*; the land on the eastern side of the middle Tigris. It was originally called *Athúr* (Hebrew and Phoenician *Ashtúr*, whence the Greek *Ἀσσυρία*). After the Assyrian empire had been overthrown by the Medes, the country took the name of *Μηδία*. Herod. calls it *Ματινή*, whereas the name *Assyria* is applied by him exclusively to *Babylonia*. In the time of Alexander the Great and later, this country was again called *Assyria*. — *Παρνσάτιδος κόμας*. From the distance they had marched, these must have been somewhere near the mouth of the Lesser Zab, a

considerable stream, the passage of which one would expect to find mentioned. This seems to have been forgotten in speaking of the pillage. — *Κύρῳ ἐπεγγελῶν (ἐπί, ἐν, γελῶ), insulting Cyrus, as an insult to Cyrus.* — *πλὴν ἀνδραπόδων, but not to reduce the inhabitants to servitude;* the full expression would be, *πλὴν ἀνδραποδίζεσθαι τοὺς ἀνθρώπους οὐκ ἐπέτρεψε.*

§ 28. *Καναί*, later in the Roman and Parthian wars, called *Kanae*, *Maschane*, or *Marchane* (probably the Assyrian commercial city *Canneh*, mentioned in *Ezekiel 27, 23*). Its ruins are still in existence, and some remains of Assyrian sculpture have recently been found there. — *ἐπὶ σχ. διψ-, on rafts (made) of tanned skins.* *Arrian. Anab. 3, 29, 4,* describes something similar. — *ἄσπρους, τυρούς, οἶνον.* *Asyndeton* is often employed in the enumeration of different objects. *Cf. 3, 1, 3; 3, 4, 31; 4, 4, 9; 4, 5, 31; 6, 6, 1.*

## CHAP. V.

During a halt of three days at the river *Zabatus* (the Greater *Zab*), *Clearchus* seeks and obtains an interview with *Tissaphernes*. He is so far deceived by the wily Persian that he takes with him four other generals and twenty captains for a second interview. The Greek generals are made prisoners and the captains are put to the sword. *Ariaeus* repairs at once to the Grecian camp and demands an immediate surrender. *Cleanor*, in behalf of the Greeks, returns a reproachful answer.

§ 1. *Ζαπάρας* (*cf. 3, 3, 6*), Syriac *Zaba*, i. e., *Wolf*; hence called by the later Greeks *Λύκος*; it is still called the Greater *Zab* (Syriac *Sab*). — *ὑποψία*, *occasions for distrust.*

§ 2. *παῦσαι τὰς ὑποψίας* connected by *καὶ* to *συγγενίσθαι*, and understood with *δύνατο*. — *ἔροῦντα* (*indic. ἐρῶ, the fut. of φημί*), *to say.* — *αὐτῷ*, i. e., *τῷ Τισσαφέρνει.*

§ 3. *Τισσαφέρρη*, instead of *Τισσαφέρνες*. See *Gram. § 212.* — *ἡμᾶς*, dependent on *φυλαττόμενον, guarding yourself against us, etc.*

§ 4. *οὔτε* has for its correlative *τε* after *ἐγώ*; *cf. note on μήτι — τε, 2, 2, 8.* — *αἰσθεσθαι* instead of *αἰσθάνεσθαι* is rare: the aorist infin. would be *αἰσθέσθαι.* — *τοιούτον οὐδέν, any such thing*, i. e., *to do injury to you.* — *εἰς λόγους σοι ἐλθεῖν, to enter*

into a conference with you. — ἐξέλκομεν, from ἐξαιρέω, *I take away from.*

§ 5. ἀνθρώπους, which denotes the whole, is in the same case with τοὺς μέν, and τοὺς δέ, which denote the parts, instead of the gen. ἀνθρώπων. This kind of apposition is not uncommon. — οἱ φοβηθέντες . . . βουλομένοι . . . ἐποίησαν, "instead of φοβηθέντας . . . βουλομένους . . . ποιήσαντας. To avoid such an accumulation of participles, the present construction (unusual with οἶδα) was chosen. — φοβηθέντες, *having feared*, is regularly used as aor. mid. — φθάσαι . . . παθεῖν, *wishing to anticipate* (the others) *before they suffered* (anything). — For the two accusatives, κακά and τοὺς κ.τ.λ., with ἐποίησαν, see Gram. § 725, a.

§ 6. ἀγνωμοσύνας, a milder expression for ἀδικήματα, as ἀγνώμων is used for ἄδικος, 7, 6, 23.

§ 7. πρῶτον . . . μέγιστον, *for* (to speak of that which is) *first and most important*; cf. 1, 3, 10; 5, 6, 29. — μέν is correlative with δέ, § 8. — οἱ θεῶν ὄρκοι, *our oaths to the gods*; cf. 6, 1, 31, ὁμνῶν θεούς, *I swear by the gods*. — τούτων, i. e., τῶν θεῶν, depends on παρημεληκῶς. — τὸν θεῶν πόλεμον, *war with the gods*, object of ἀποφεύγει. — ἀπὸ ποίου τάχους, *with what speed*. In this and similar expressions the means seem to be conceived of as the beginning of the action, the starting-point; cf. 1, 1, 9; 2, 6, 5. — For the difference between ἀποφεύγω and ἀποδιδράσκω, cf. note on 1, 4, 8. — ἀποστᾶτη, with this also τὸν θεῶν πόλεμον may be supplied, *nor how* (fleeing) *into a stronghold he might escape from the war with the gods*. So Krüg. and Hert. Cf. ἀφίστανται τὸν ἥλιον ὑπὸ τὰς σκιὰς. Cyneg. 8, 8. — ποῖον stands regularly in a direct question, ὅπως in an indirect. For a similar change (from the indirect to the direct interrogative), see 3, 5, 13. — πάντα πάντα, πανταχῇ πάντων, cf. note 1, 9, 2; cf. also πιστὰ ἄπιστα, 2, 4, 7. — ἴσον, adv., *alike, equally*.

§ 8. οἷς relates to the more remote noun θεῶν. — κατεθέμεθα, *have deposited it* (τὴν φιλίαν), as a consecrated offering which neither party has any right to remove from its place (παρὰ τοῖς θεοῖς). — τῶν ἀνθρωπίνων, in contrast with περὶ τῶν θεῶν, dependent on μέγιστον ἀγαθόν.

§ 9. πᾶσα ὁδός, *every way*; but πᾶσα ἡ ὁδός, *all the way, the entire journey*. — φοβερώτατον instead of φοβερωτάτη; cf. ἄπορον, 3, 2, 22; πονηρός, 3, 4, 35; ἀλεωνών, 4, 4, 11. See Gram.

§ 617. — Notice the paronomasia φοβερός, φοβερώτατος; cf. 2, 4, 7, and § 7 above.

§ 10. μαινέτες, aor. of μαινομαι, *having become destitute of reason*. — ἄλλο τι ἂν ᾗ, an elliptical expression with which one may supply mentally (before ᾗ) γένοιτο, *would anything else happen than*; or perhaps ποιῶμεν, *should we do anything else than*. — ἔφεδρον means properly the athlete who, when the number of combatants was uneven, had no one matched against him, and who consequently waited to contend with fresh strength against the already exhausted victor; hence it denotes secondarily a *dangerous antagonist*.

§ 11. τῶν τότε, cf. 2, 2, 20; in this clause understand αὐτόν as the subject of εἶναι. — τὴν τε . . . ἔχοντα, *possessing both the military power and the country of Cyrus*. Cf. Hell. 3, 1, 3. — τὴν δὲ βασιλέως δύναμιν, sc. ὀρῶ. — ταύτην, cf. note on τοῦτον, 2, 2, 20.

§ 12. ὅστις, *that he*; cf. 7, 1, 28. — ἐρῶ γὰρ καί, *for I will tell also*; γάρ has reference to the thought implied after ἀλλὰ μὴν, *but furthermore* (we can become useful to you) *for*, etc.; cf. 3, 2, 11.

§ 13. ἂν παρασχεῖν has the same subject as νομίζω, *whom I think that I might render*, etc. — ἀλλὰ ἔθνη; as the Lycaonians, 3, 2, 23; the Carduchians, 3, 5, 16. Concerning the Mysians see note 1, 6, 7; and the Pisidians, see note 1, 1, 11; and the Egyptians, see note 1, 8, 9. — ἂν παῦσαι, *I should make to cease*. — ἐνοχλοῦντα agrees with δ. — τῆς . . . οὐσης instead of ἡ τῆ . . . οὐση, *I see not by the use of what allied force you could better punish* (them, i. e., the Egyptians) *than by using that which is now with me*.

§ 14. Observe the difference between τῷ dat. of τῆς, and τῷ the dat. of the article. — ὡς before μέγιστος is intensive, *the very greatest*; before δεσπότης, it signifies *as*. — εἶης, sc. ἔχων ἡμᾶς ὑπέρτας. — ἀναστρέφοιο, sc. ἂν, *you might conduct yourself as master*, etc.; cf. 1, 6, 2, where ἂν is expressed with the first optative (in the apodosis) and understood with the others. — τῆς χάριτος, supply ἐνεκα from the preceding clause. — ἦς, object of ἔχοιμεν, attracted to the case of the antecedent.

§ 15. τὸ ὄνομα, τῆς, an unusual form of expression. We should expect either the omission of τὸ ὄνομα (in which case it would read, *I should most gladly hear who*), or else τὸ ὄνομα τούτου,



δοῖς (*I should most gladly hear the name of him who*). — δειῶς λέγειν, *skillful* or *able to speak*, i. e., *eloquent*. — ἀπημείφθη = ἀπεκρίνατο, in which sense ἀμείβομαι (comm. with a 1st aor. mid.) is poetic.

§ 16. Ἄλλά, see note 1, 7, 6. — ἄν belongs to εἶναι; κακόνους in the nom. agreeing with the subject of εἶναι; Gram. § 940. — ὡς δ' ἄν μάθης, *but that you may perhaps (ἄν) learn*. When ὡς or ὅπως, denoting a purpose, is followed by the subjunctive, if ἄν is omitted, the notion of simple purpose is denoted, if ἄν is expressed, the notion of contingency is added (Hermann as cited by Hertlein). Cf. 6, 8, 18.

§ 17. ἀπορεῖν stands here without ἄν, since a fixed fact is expressed (οὐκ ἀπορούμεν); in § 18 it stands with ἄν denoting possible cases (οὐκ ἄν ἀπορούμεν). — ἐν denotes here the means, Gram. § 797, c. — ἀντιπάσχειν depends on κίνδυνος, cf. 5, 1, 6.

§ 18. ἀλλά is best rendered here by the Eng. word *or*. See L. & S., sub voce II.; cf. 5, 8, 4. — διαπορεύεσθε, cf. note 2, 8, 27. — ὄντα instead of εἶναι, Gram. § 982. — ὄντα πορευτέα, *must be passed*; with this belongs ὑμῖν as agent or doer; Gram. § 769, b. — ταμύεσθαι . . . μάχεσθαι, *to divide off* (after the manner of a steward) *so many of you as we may wish to fight with*; i. e., as the Greeks were crossing a river, they could attack either those who had already passed over or those who were left behind, as many or as few as they pleased. — αὐτῶν, *of them*, i. e., the rivers. — διαπορεύομεν; notice the difference between πορεύω and πορεύομαι.

§ 19. εἰ ἠττώμεθα (optat.), *if we should be defeated*. — ἀλλὰ τό γέ τοι πῦρ, *yet at least (γέ) the fire is certainly (τοί), etc.*; cf. ἀλλά . . . γέ, 8, 2, 3.

§ 20. ἔχοντες is conditional and hence takes μηδένα instead of οὐδένα, Gram. § 1025. — ἄν qualifying ἐξελόμεθα is repeated because the first is so far removed from the verb. — πρὸς θεῶν, cf. note on 1, 6, 6.

§ 21. ἀπόρων ἐστὶ . . . οὔτινες ἐθέλουσι, lit., *it belongs to persons without resources, etc., who wish*; a mingling of two constructions, ἀπόρων ἐστὶ . . . ἐθέλειν, and ἀποραὶ εἰσιν . . . οὔτινες ἐθέλουσι. — καὶ τούτων ποιηρῶν, *and still more (it belongs) to base persons*. Cf. note on καὶ ταῦτα, 1, 4, 12.

§ 22. ἐξόν, accus. absol.; Gram. § 973; cf. 2, 6, 6; 8, 2, 26. — ἐπὶ τούτῳ ἤλθομεν, *we came upon this*, i. e., *we applied our-*

*selves to this* (cf. ἐπὶ πᾶν ἔλθοι, 8, 1, 18). The clause reads, *why indeed, when it was permitted to destroy you, did we not apply ourselves to this?* — τοῦτου, *of this* (i. e., the fact that we did not undertake to destroy you), depends on αἴτιος. — τοῦ γενέσθαι καὶ καταβῆναι depends on ἔρωσ; *my earnest desire to become faithful*, etc. (lit., *desire of this that I become*, etc.); τοῦτοφ is the antecedent of φ, and the substantive ξενικῶφ stands in the relative clause; Gram. § 995; *and my earnest desire to return, being strong through benefits* (conferred), *with that mercenary force, with which Cyrus came up*, etc. *My earnest desire*, etc., *was the cause of this* (τοῦτου αἴτιος). μισθοδοσίας and εὐεργεσίας are antithetical. I think they are better viewed as gen. sing., rather than as acc. plur.

§ 23. ὅσα, *in how many ways*, connected with χρήσιμοι, Gram. § 718. — τιᾶρα ὀρθή: the Persian kings alone wore the *upright tiara*, while the nobility wore those which were flexible. — τῆν δ' ἐπὶ τῇ καρδίᾳ: by this figurative language, Tissaphernes is thought to intimate that he himself secretly aspired to the throne. It is not necessary, however, to put this construction on the passage; since it may naturally signify that while the king wore the outward sign of authority, the real power would be in the possession of Tissaphernes if he were supported by the Greeks. After ἔχοι supply ὀρθήν.

§ 24. εἶπεν, sc. ὁ Κλέαρχος. The aorist εἶπεν comprehends the following as one whole; the imperf. ἔφη dwells on the presentation of the single and special (Krüger). Cf. 6, 1, 81; 7, 8, 24; 7, 6, 41. The Eng. idiom scarcely admits of our translating ἔφη. — τοιοῦτων . . . ὑπαρχόντων, gen. abs., *while such reasons exist*, etc. — παθεῖν, without τοῦ, dependent on ἄξιος, cf. 1, 9, 1.

§ 25. οἱ τε στρατηγοὶ καὶ οἱ λοχαγοί, in apposition with the subject of βούλεισθε, sc. ὑμεῖς. — Before ἐλθεῖν Krüger supposes εἰς λόγους may have fallen from the text. In that case μοί would limit εἰς λόγους ἐλθεῖν, *to come to an interview with me*. Kühner connects ἐν τῷ ἐμφανεῖ with the foregoing, and renders *mihī in conspectum venire, to appear before me*. With the text of Hertlein, if no ellipsis be supposed, μοί must be considered as the dat. in reference to whom the action takes place (Gram. § 771); since a Greek would not say ἐλθεῖν μοι, *to come to me*, but ἐλθεῖν πρὸς or παρὰ ἐμέ. — ἐν τῷ ἐμφανεῖ, according to Krüg. and Hert., *openly*. Cf. ἐν τῷ φανερώφ, 1, 8, 21.

§ 26. καὶ—αὐ, see note 1, 1, 7. — ὅθεν, not *from whom*, since this word is not spoken of persons; but rather, *whence, from what source*.

§ 27. δῆλος ἦν οἰόμενος, *manifestly supposed*. Cf. δῆλος ἦν, 1, 2, 11. — φιλικῶς διακείσθαι τινι ordinarily means, *to have a friendly disposition towards any one*; here, however, in a wider sense, it means *to sustain towards any one relations that are mutually friendly*, the friendly disposition of Tissaphernes being the prominent idea. — οἱ . . . διαβάλλοντες, *who should be convicted of calumniating* (him, i. e., Tissaphernes). For the construction of ἂν ἐλεγχθῶσι, cf. note on ἐὰν μὴ διδῶ, 1, 8, 14. — The omitted antecedent of οἱ is subject of τιμωρηθῆναι, and the clause ὡς . . . ὄντας is in apposition with it: *on the ground that they themselves were traitors and evil-minded towards the Greeks*. Others consider αἰρούς the antecedent of οἱ, and refer for a similar construction to 1, 9, 29; 6, 4, 9.

§ 28. αὐτῷ, i. e., Clearchus. — ἦ instead of εἶη; cf. note on διαβῆ, 1, 4, 18.

§ 29. πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, *should direct their attention towards himself*, implying *that they should be devoted to him*. — ἀντέλεγον—αὐτῷ μὴ ἵεναι πάντας, *spoke in opposition to him, that all, etc., should not go*. For the use of μὴ before ἵεναι, cf. note on τὸ μὴ καταπερωθῆναι, 1, 8, 2.

§ 30. κατέπειπεν, *exerted himself, contendebat*. The whole transaction is differently related by Otesias, cap. 60, according to whom, Clearchus was with difficulty persuaded by Menon to go to Tissaphernes. — ὡς εἰς ἀγοράν, *as if to market*, consequently without their armor.

§ 31. Ἄγιας has not been mentioned before; cf. note 1, 2, 9. — ἐπὶ θύραις without the article, as commonly when no qualifying clause is joined to it; cf. 7, 3, 16.

§ 32. ἀπὸ τοῦ αὐτοῦ σημείου, *from, etc.*, in the Eng. idiom, *at the same signal*. Cf. ἀπὸ παραγγέλσεως, 4, 1, 5. — ὅττω . . . πάντας, cf. note on ὅστις . . . πάντας, 1, 1, 5.

§ 33. ἡμφεργνύουσιν, from ἀμφιγνώω; for the augment see Gram. § 361.

§ 35. ἦσαν. Our idiom would hardly admit of the imperf. here, but to be exact we should employ the pluperf., *had been*. Cf. ἐπολιόρκει, and συνεπολέμει, *had besieged, etc.*, 1, 4, 2; ἠνάγκαζον, *had compelled*, 2, 1, 6. Instances of this sort are not unfrequent

§ 36. εἴ τις, like ὅστις, is used as a compound relative: *ordered whatever one there might be . . . to approach*, etc. — ἀπαγγείλωσι, cf. note on διαβῆ, 1, 4, 18. — τὰ παρὰ βασιλέως, cf. 2, 3, 4.

§ 37. Ὀρχομένιος, not from the Boeotian, but from the Arcadian Orchomenus, since he is also called Ἄρκας, 2, 1, 10; 3, 1, 47. — Ξενοφῶν has been mentioned but once before, 1, 8, 15. — τὰ περὶ Προξένου, *the things relating to Proxenus, the fate of Proxenus*. The common construction for this idea would be τὰ περὶ Πρόξενου, cf. 3, 2, 20; 1, 6, 8; but the gen. stands instead of the accus., owing to the proximity of μάθοι, by a species of attraction, since μαθεῖν περὶ τινος would be the regular construction. So Hert., Krüg., and Küh., explain it.

§ 38. ἔστησαν εἰς ἐπήκοον: a verb of rest followed by a clause denoting motion, (having gone) *to a place within hearing distance they stood*. — ἔχει τὴν δίκην, *has suffered punishment*; cf. § 41 below; but in 7, 4, 24, ἔχειν δίκην means, *to receive satisfaction*. — ἀπαρτεῖ; he does not say simply αἰρεῖ. Cf. note on ἀπήτουν, 1, 2, 11. — τοῦ ἐκείνου δούλου, *his slave*; ἐκείνου is governed by τοῦ δούλου. — With εἶναι and ἦσαν supply τὰ ὅπλα.

§ 39. ἔλεγε, cf. note 2, 3, 21. — αἰσχύνεσθε θεούς, cf. note on ἡσχύνθημεν, 2, 3, 22. — ἡμῖν depends on τοὺς αὐτοὺς, Gram. § 773, a. — νομίειν, *to consider*; fut. of νομίζω, cf. καθίειν, 2, 1, 4; *to consider the same persons . . . whom we do*. A common form of expression to denote an offensive and defensive alliance. — ὡς should not be expressed, but owing to his excitement Cleonor forgets that he had just used οἷτινες. To the same excitement must be attributed προδεδωκότες, while προδόντες had just been expressed. By employing the same anacoluthon in English, and by repeating the idea of αἰσχύνεσθε, we may translate ὡς: *are you not ashamed that you have destroyed the very men to whom you gave your oath, and*, etc.

§ 40. γάρ has reference to some thought not expressed, perhaps in this form—we are not unjust *for*, etc. Cf. note on Ἡ γάρ, 1, 6, 8.

§ 41. δίκαιον is here used impersonally; cf. 3, 1, 37. In like manner δῆλον, 3, 1, 16. With both these words, the personal construction is very frequent; cf. 1, 2, 11; 2, 5, 27; 2, 6, 21. — Πρόξενος καὶ Μένων: grammatically they seem to be connected with the nearest verb, but logically they seem rather to

be the object of *πέμψατε*. We may imitate the expression thus, *But in respect to Proxenus and Menon, since they are, etc.* Cf. *ἡμεῖς*, 8, 8, 16.

## CHAP. VI.

Character of the five generals; particularly of Clearchus, of Proxenus, and of Menon.

§ 1. *ὡς*, see note 1, 2, 4. — *ἀπομηθέντες τὰς κεφαλὰς*. From the active, *ἀποτέμνειν τινὴ τὴν κεφαλὴν*, comes the passive, *ἀποτέμνεται τις τὴν κεφαλὴν*, the acc. of the thing being retained even in the Pass., Gram. § 724, a. Render, *having been beheaded*. — *εἰς* is in apposition with *στρατηγοί*. — *μέν*, the correlative *δέ* occurs § 16 below. — *ὁμολογουμένως ἐκ πάντων*, *by the admission of all*; the construction of *ἐκ πάντων* seems to be determined by *ὁμολογουμένως* (which contains the notion *ὁμολογούμενος*) rather than by *δόξας*, *having seemed*, which would take *πάσι*. For *ἐκ*, denoting the agent or doer, see note 1, 1, 6. — *τῶν . . . ἐχόντων*, *those who were familiarly acquainted with him*; cf. 1, 9, 1; *αὐτοῦ* depends on *ἐμπείρωσ*, by the same principle that the adjective *ἐμπειρος* takes the gen., Gram. § 758, d. — *καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως*, *both skilled in war and extremely fond of war*. Cf. the similar word *πολέμιος*, *hostile*; *πολεμικός* is defined § 7 below, and *φιλοπόλεμος* § 6.

§ 2. *πόλεμος*, the Peloponnesian war, which commenced 481 B. C., and ended in the spring of 404 B. C., three years and a half before the death of Clearchus. — *παρέμενεν*, *he remained*, i. e., among the Lacedaemonians. — *τοὺς Ἕλληνας*, *the Greeks* who occupied the Thracian Chersonesus; cf. 1, 3, 4. — *Περίνθου*: Perinthus was a city in Thrace, on the Propontis; it was afterwards called Heraclea, and is now called Eregli.

§ 3. *μεταγόντες πῶς*, *having in some way (or for some reasons) changed their mind*. — *ἔξω*, *away*, i. e., away from Sparta. — *Ἴσθμοῦ*; the isthmus of Corinth, since that alone was commonly called *Ἴσθμός* without any qualifying word. — *ἐνταῦθα* imparts additional emphasis to the member of the sentence before which it stands; cf. 1, 10, 5; 3, 4, 25. — *οὐκέτι*, *no longer, no more* as he had previously done when he remained-(§ 2, *παρέμενεν*) faithful to Sparta.

§ 4. τῶν τελῶν, nom. τὰ τέλη, *the magistrates*, meaning particularly the Ephors. — ἔπεισε, sc. μυρίους δαρειακοὺς δούναι. — ἄλλη γέγραπται, *has been described elsewhere*; a mistake on the part of Xenophon, since neither in 1, 1, 9, nor in 1, 8, 8, nor anywhere else, is anything said on this point.

§ 5. ἀπὸ . . . χρημάτων; cf. note on ἀπὸ . . . τάχους, 2, 5, 7. — ἀπὸ τούτου, *ab eo tempore*, inde, Küh. — ἔφερε καὶ ἦγε; so in Latin *ferre* and *agere*, the former being predicated properly of movable effects, the latter of cattle; hence when used together they mean, *to rob and plunder utterly*. They take as object in the accus. either the country or the inhabitants. — πολεμῶν διεγένετο, cf. ἐσθίοντες διεγίγοντο, 1, 5, 6.

§ 6. ὅστις, see note on οἷτινες, 2, 5, 21. — ἐξόν, see note 2, 5, 22. — ὅστε πολεμῆν, *under the condition that he may carry on war*; Gram. § 958, b. Cf. 5, 6, 26. — ὥσπερ εἰς παιδικά, *just as if upon a favorite*.

§ 7. ταύτῃ, adverbial, *in this respect*. — πανταχοῦ πάντες, cf. note 1, 9, 2.

§ 8. ὡς δυνατόν . . . εἶχεν, *as much as possible with such a character as he possessed*; ἐκ is used somewhat like ἀπό, § 5 above; καὶ before ἐκείνος, as also before ἄλλος in the next sentence, cannot easily be translated into English. — ὡς τις καὶ ἄλλος, cf. 1, 8, 15. — αὐτῷ is *ethical dat.*, Gram. § 771. — ἐμποῦησαι, *to impress upon*. — ὡς . . . Κλεάρχῳ, *that Clearchus must be obeyed*; Κλεάρχῳ here is much more expressive than though he had said simply αὐτῷ.

§ 9. ἐκ τοῦ χαλεπὸς εἶναι, *from the fact that he was austere*, or simply, *by being*, etc.; χαλεπός, see Gram. § 940. — ὄρᾶν στυγνός, *repulsive in appearance*; for the construction of the infin. ὄρᾶν, see Gram. § 952. — αὐτῷ μεταμέλει, cf. 1, 6, 7. — ἔσθ' ὅτε more emphatic than ἐνίστε, as οὐδὲ εἰς is more emphatic than οὐδεῖς. — γνώμη, *with judgment, considerately*, in opposition to ὀργή. — στρατεύματος . . . ὄφελος, cf. 1, 8, 11.

§ 10. ἔφασαν, cf. note 1, 9, 28. — φυλακὰς φυλάξειν, Gram. § 715. In English we should say, *to keep guard*; cf. 5, 1, 2. — φίλων ἀφέξεσθαι, *to refrain from (doing injury to) friends*.

§ 11. αὐτοῦ ἀκούειν, *to hear to him, to obey him*; Gram. § 742. — σφόδρα, *implicitly*, cf. σφόδρα πειθόμενοις, § 18 below. — ἐν τοῖς προσώποις, *in his looks*. The plural of πρόσωπον, used of a single person, is chiefly poetical.

§ 12. πρὸς ἄλλους, sc. στρατηγούς. — ἀρχομένους agrees with the subject of ἀπίνα. For the accus. instead of the dat., cf. note on λαβόντα, 1, 2, 1. Render, *and it was permitted (to the soldiers) to go away to serve under other (generals)*. — διέκειντο πρὸς αὐτόν, *were disposed towards him*; ὥσπερ . . . διδάσκαλον. It is to be hoped that boys nowadays will not understand this comparison.

§ 13. καὶ γὰρ οὖν, cf. note 1, 9, 8. — τεταγμένοι, sc. παρῆναι αὐτῷ. — ὑπὸ τοῦ δεῖσθαι, sc. κατεχόμενοι, *adhering to him from the fact that they were in want*. — πειθομένους agrees as predicate with the object of ἐχρήτο; these persons (those described in the former part of the sentence) *he made use of, obeying (him) implicitly*. Cf. πολεμία, 2, 5, 11.

§ 14. τὰ . . . στρατιώτας, lit., *the things making the soldiers with him to be useful*. — τὸ . . . φοβείσθαι αὐτούς, *the fact that they feared, etc.*

§ 15. οὐ μάλα = ἥκιστα, a very common litotes. — ἀμφὶ τὰ πενήκοντα, cf. note on ἀμφὶ τοὺς διαχίλιους, 1, 2, 9; see also § 30 below.

§ 16. εὐθὺς μειράκιον ὄν, cf. εὐθὺς παῖδες ὄντες, 1, 9, 4. — Γοργίας, a celebrated sophist and rhetorician from Leontini in Sicily. — ἔδωκε . . . ἀργύριον; in order to obtain instruction from him. Ἀργύριον δίδουαι τιμὴ often means, *to receive instruction from any one*; cf. Symp. 8, 6.

§ 17. συνεγένετο ἐκείνῳ, *had associated with him, i. e., had received instruction from him*. So συγγίγνεσθαι τιμὴ is not unfrequently used; as also in Latin *esse cum aliquo*. — τοῖς πρώτοις, *the first, i. e., the most distinguished men*. — εὐεργετῶν (particip. of εὐεργετέω), cf. the construction of ἀλεξόμενον, 1, 9, 11.

§ 18. τοσοῦτων . . . σφόδρα, *but while desiring so many things intently*. — αὐ, *on the other hand*. — ἄνευ δὲ τούτων, *but without these, i. e., without justice and honor*. — μή, supply mentally the idea τούτων τυγχάνειν; the position of μή renders it particularly emphatic.

§ 19. ἑαυτοῦ, objective gen. dependent on αἰδῶ, *respect for himself*. — ἐκείνῳ = αὐτῷ, except that ἐκείνῳ is more emphatic. Cf. note on ἐκείνου, 2, 2, 8.

§ 20. φέτο . . . δοκεῖν . . . ἐπαιεῖν, *and he thought it sufficient for being and seeming (to be) competent to command that he should praise, etc.*

§ 21. δῆλος ἦν ἐπιθυμῶν, cf. δῆλος ἦν ἀνώμενος, 1, 2, 11. — διδοίη δίκην, *proenam dare, give satisfaction*, i. e., *suffer punishment*, cf. 4, 4, 14; 5, 4, 20.

§ 22. ὄν for ταῦτα ὄν. — τὸ αὐτὸ τῶ . . . εἶναι, *the same (thing) with the being stupid, the same as stupidity*. Cf. ἐν ταύτῳ τούτοις, 3, 1, 27.

§ 23. τοῦτῳ depends on ἐπιβουλεύων. — καὶ . . . κατεγέλα implies that he was afraid of the enemy. — τῶν συνόντων πάντων depends on καταγελῶν, but must be supplied mentally (in the dat. case) with διελέγετο: *he always conversed with his associates as if he were making sport of them all*.

§ 24. τὰ τῶν φίλων, *the (possessions) of his friends*. — μόνος, an adjunct of the subject of εἰδέναι, cf. Gram. § 940, *he supposed that he alone* (i. e., *he especially, he better than anybody else*; Hert. renders μόνος, *unus omnium maxime*) *knew*, etc. — ὄν, particip. instead of infin. after εἰδέναι, a *verbum sentiendi*; Gram. § 982. — ἀφύλακτα belongs as a predicate to τὰ τῶν φίλ., *because they were not guarded*; see Gram. § 614 (b).

§ 25. The antecedent of ὅσους, namely πάντας understood, is the object of ἐφοβείτο, and with this object ὀπλισμένους agrees.

§ 26. τῶ ἑξαπατῶν δύνασθαι; τῶ belongs to δύνασθαι, *in the ability to deceive*. — πλάσασθαι from πλάσσω, an expressive word. — τῶν ἀπαιδεύτων, connected with εἶναι, partitive genitive. — καὶ . . . κτήσασθαι, *and those persons with whom he attempted to excel (to occupy the foremost place) in friendship, he thought it necessary to acquire by calumniating their best friends*. διαβάλλων instead of διαβάλλοντα, by attraction of the subject of ᾤετο just as though δεῖν were not expressed. Examples of this sort are not uncommon. Cyrop. 5, 2, 17, ἐπὶ τῶ σίτη οἶσσαι δεῖν φρόνιμοι καὶ μέτριοι φαίνεσθαι. With τοὺς πρώτους supply from the foregoing φιλία, *those who are first in friendship*, i. e., *their best friends*; τούτους, object of κτήσασθαι.

§ 27. τὸ . . . παρέχεσθαι depends on ἐμχανάτο, *he contrived to render*, etc. — ἐκ τοῦ . . . αὐτοῖς denotes the means. — εὐεργεσίαν κατέλεγεν, *he recounted it as a beneficent act that he did not* (ὅτι . . . οὐκ . . .), etc. So κατέλεγεν is commonly understood; but Krüg. interprets it thus, *he spoke against, he spoke with complaint of his beneficent conduct in that he did not*, etc.

§ 28. Ἀριστίππῳ, cf. 1, 1, 10, and 1, 2, 6. — Ἀρμιάφ depends on οἰκείσματος. — ἦδερο, sc. Ἀρμιάος. — αὐτὸς δέ, *but he him-*



*self*, i. e., Menon. — γενειῶντα (particip. from γενειάω), *having already arrived at manhood*; agrees with Θαρύπαν. The disgusting vice here alluded to is described in the Epistle to the Romans, ch. 1, verse 27. An uglier portrait than that of Menon has seldom been drawn on a small scale.

§ 29. πεποικῶς οὐκ ἀπέθανε, sc. Μένων. — ἀπομηθέντες τὰς κεφαλάς, cf. § 1 above. — ὡς belongs simply to ποιηρός, not to λέγεται.

§ 30. καὶ τοῦτω, lit., *these also*, is most conveniently rendered by the Eng. word *likewise*; cf. καὶ τοῦτους, 1, 1, 11. — εἰς φιλιαν, *in respect to friendship*; i. e., *for a want of fidelity in their relations to friends*.

## BOOK THIRD.

“Ὅσα παραβάντος τὰς σπονδὰς βασιλείας καὶ Τισσαφέρους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος.—Hostilities between the Persians and Greeks after the treaty was broken, with an account of the march from the river Zabatas to the Carduchian mountains.

## CHAP. I.

The Greeks are in the greatest dejection. Xenophon, waking from a remarkable dream, rouses first the captains of Proxenus and urges them to immediate action. The other captains and the surviving generals are then called, and after deliberation, in which Xenophon takes a conspicuous part, they conclude to elect new generals in place of those who were taken by the Persians.

§ 1. Ὅσα . . . μάχης indicates the subject of the first book; δσα . . . σπονδαίς, the subject of the second book. — ἐν ταῖς σπονδαίς, *during the treaty*, is to be joined with ἐγένετο.

§ 2. οἱ στρατηγοί; not all of the generals, but those only who are mentioned in 2, 5, 31. — ἐπὶ ταῖς βασιλείαις, cf. note 2, 4, 4. — ὅταν ἦσαν (and the verbs in the following clauses dependent on ἐννοούμενοι), see note on the construction of ἐστρατοπεδεύετο, 2, 2, 15. — κύκλῳ is not always to be taken in the strict sense (cf. 1, 5, 4), hence it is often joined with πάντη, or πανταχῆ. — πολλά and πολέμια belong both to ἔθνη and πόλεις, *there were around them on every side many both nations and cities* (that were) *hostile*. When connected nouns have a common attributive, it is expressed with each only when perspicuity or emphasis requires; otherwise it is expressed but once, and agrees in form with the nearest noun; cf. Gram. § 616. — ἀγοράν, cf. note 2, 8, 24. — μύρια στάδια: i. e., by the most direct route; by the circuitous way in which they had come it was considerably more; cf. 2, 2, 6. — νικῶντες, *in case they should be victorious*. ἠτάσασθαι, *I am vanquished*, is regularly used for the pass. of νικάω.

§ 3. ὀλίγοι, *few*, not *a few*; it belongs to ἐννοούμενοι as an apposition of the part to the whole. — εἰς, cf. note 1, 7, 1. —

τὰ ὄπλα, lit., *the heavy armor*, by meton. the place where the heavy armor was stacked, hence *the encampment*; cf. 2, 2, 20. — ἐτύγχανεν, sc. ὦν, *happened to be*. The particip. is often omitted with τυγχάνειν, especially in relative clauses. — παρῖδων . . . παιδῶν; notice the asyndeton. Cf. note on ἄρτους κ.τ.λ., 2, 4, 28.

§ 4. αὐτός is intensive (as always in the nom.); it belongs also to the subj. of νομίζειν rather than to that of ἔφη; thus, *whom he said that he himself deemed*, etc. — κρείττω, *better, of more value*, agrees with ὃν which relates to Κύρῳ.

§ 5. μή, *lest, or that*, the notion of *fearing* being contained in ὑποπτεύσας. — μὴ . . . γενέσθαι, *that the becoming a friend to Cyrus might be some occasion of accusation on the part of the city*. — ὅτι introduces the reason; *because*. — συμπολεμηῆσαι; particularly during the last years of the Peloponnesian war. — ἐλθόντα, see Gram. § 941. Cf. λαβόντα, 1, 2, 1.

§ 6. ἄν is repeated; cf. 4, 6, 18. — τὴν ὁδόν, accus. of cognate meaning, Gram. § 715, b. — καλῶς πράξας, cf. note on πράξειω, 1, 9, 10. — θεοῖς instead of θεοῦς; an instance of inverse attraction. For the response of the oracle, see 6, 1, 22.

§ 7. οὐ stands before τοῦτο instead of ἡρώτα, because the points in the antithesis are οὐ τοῦτο—ἀλλὰ . . . τοῦτο . . .; cf. note on οὐ, 1, 4, 5. — τοῦτο regularly refers to what precedes; but when an exegetical clause (introduced by ὅτι, ὡς, or as here, in the form of an indirect question) is added to it, then it has reference to what follows. — ἴτεον εἶναι, *that he must go*; Gram. § 988, ff. — ἦρου from ἠρόμην, aor. of ἐρωτάω.

§ 8. οἷς ἀνέλεν, sc. θύσσειν. — ὀρῶν τὴν ἄνω ὁδόν, *to set out on the march upward*, accus. of kindred signification; cf. ἔλθοι τὴν ὁδόν, § 6 above. — συνεστάθη (from συνίστημι), *was introduced*.

§ 9. συμπροθύμειτο, *joined in soliciting*. — ὅτι . . . ἀποπέμψειν. A clause introduced with ὅτι or ὡς is occasionally by anacoluthon finished with an infinitive instead of a finite mode. Cf. ὡς . . . παραδώσειν, 7, 5, 8. ἐπειδὴν τάχιστα, *as soon as*. — εἰς Πισίδας; cf. note 1, 1, 11.

§ 10. ἦδει, sc. ὁ Πρῶξενος. — ὅμως, *nevertheless*, i. e., notwithstanding their fear and unwillingness. — οἱ πολλοί, *the most (of them)*. Some, according to 1, 4, 7, left the army at that time. — δι' αἰσχύνην καὶ ἀλλήλων κ.τ.λ., *from a feeling of shame both*

towards one another, etc.; ἀλλήλων and Κύρου are objective gen.; cf. note on εαυτοῦ, 2, 6, 19.

§ 11. ὑπνου λαχών (from λαχάω); for the government of ὑπνου, see Gram. § 789. — ἔδοξεν: an instance of asyndeton, such as is very common; when a sentence more fully explains what the foregoing expresses in general terms; cf. 4, 8, 8; 4, 7, 10. — πᾶσαν, sc. τὴν οἰκίαν: it seemed that all the house. To correspond with the foregoing personal construction, ἔδοξεν . . . σκηπτός, a thunderbolt seemed, we should have here πᾶσα, all the house seemed. Cf. 1, 4, 18, ἐδόκει.

§ 12. ἀνηγέρθη (from ἀνεγείρω), was aroused, awoke. — πῆ μὲν . . . πῆ δέ, in one respect . . . but in another respect. — ἰδεῖν ἔδοξε, he seemed to see, it appeared to him in a dream that he saw. — μὴ οὐ δύνατο, lest he should not be able, is to be connected with ἐφοβείτο.

§ 13. ὁποῖόν τι κ.τ.λ. But of what import it is to have (lit., to see) such a dream, it is permitted to discover, etc. — πρῶτον μὲν; the correlative clause is ἐκ τούτου, § 15. — εἰκός; ἐστὶ is regularly omitted with this adjective. — ἐπὶ βασιλεῖ, cf. 1, 1, 4. — τί ἐμποδών, sc. ἐστὶ, what is in the way, what hinders; this question is equivalent to οὐδὲν ἐμποδών; and hence it is followed by the two negatives μὴ οὐ, which, according to the English idiom, we render simply that. Gram. § 1084, b; cf. μὴ οὐ, 2, 8, 11. — ἐπιδόρας, having lived to see; cf. 7, 1, 30; 7, 6, 31.

§ 14. ὅπως κ.τ.λ., but how we shall defend ourselves, etc. — ἐξόν, cf. note 2, 5, 22. — ποῖαν ἡλικίαν; see Introduction, § 1.

§ 15. ἐκ τούτου, cf. note 1, 8, 11. — ἄνδρες, cf. note 1, 8, 8. — οὔτε . . . οὔτε, neither . . . nor; οὐδέ, not even. — ὑμεῖς, sc. δύνασθε καθεύδειν. — ἐν οἷς ἐσμέν, in what (dangerous) circumstances we are.

§ 16. δῆλον ὅτι, although written in two words, is often employed as an adverb, in the sense manifestly; and is not unfrequently introduced in the midst of the clause; cf. § 35 below. — πρότερον . . . πρῖν, cf. note on πρόσθεν . . . πρῖν, 1, 1, 10. — οὐ . . . ἐξέφηναν (from ἐκφαίνω), did not declare. — ἀγωνιούμεθα (from ἀγωνίζω), Gram. § 425.

§ 17. ὑφίστασθαι, to be negligent, to yield. — ἐπὶ βασιλεῖ, cf. note on ἐπὶ τῷ, 1, 1, 4. — ὅς is causal, since he, or, from him who; it introduces the reason for the question, "what do we think we shall suffer?" — καὶ τοῦ . . . καὶ τοῦ; the repetition of the

article and also of the conjunction gives more prominence to each adjective. — *καὶ τεθνηκότος ἤδη, even when already dead.* This in the mind of a Greek would greatly heighten the abuse. Cf. Herodot. 7, 238. — *τὴν χεῖρα; τὴν δεξιάν,* 1, 10, 1. — *ἡμᾶς* subject of *παθεῖν*. Regularly when the subject of the infin. is the same as the subject of the governing verb, it is omitted with the infin.; Gram. § 940, b. Here, however, it is expressed and also stands first in the sentence as being the emphatic word; Krüg. and Hert. are inclined to consider the construction an anacoluthon, the sentence commencing as though it should have ended with *ποιῆσαι αὐτόν* instead of *παθεῖν*; an improbable explanation. — *ἐστρατεύσαμεν δὲ κ.τ.λ.*; an independent sentence joined to a relative clause. Render, *who made an expedition against him,* etc. — *ὡς . . . ποιήσοιτες,* cf. note on *ὡς*, 1, 1, 2.

§ 18. *ἄρ' οὐκ . . . ἔλθοι, would he not have recourse to every means; ἐπὶ πᾶν ἐλθεῖν = πάντα ποιῆσαι* at the end of the §, and in § 35. — *αἰκισάμενος* implies both ignominy and suffering: *τὰ ἔσχατα αἰκισάμενος, having insulted and tormented us to the last degree; τὰ ἔσχατα* is the object of *αἰκισ-*. — *τοῦ στρατεύσαι κ.τ.λ.* depends on *φόβον*. — *ἐπ' ἐκείνῳ,* cf. *ἐπὶ βασιλεῖ,* § 17. — *ποιητέον,* see Gram. § 988, ff.

§ 19. *διαθεώμενος . . . ἔχοιεν, considering in respect to them how extensive a country and what sort of a country they possessed; αὐτῶν* depends on the following relative clause considered logically as a single word. — *χρυσὸν δέ,* without a repetition of the relative *ὅσον;* as in § 40. *ὡς ἀθύμως μὲν . . . ἀθύμως δέ:* not *ὡς ἀθύμως δέ.* — *ἔσθητα,* like Latin *vestis,* Eng. *apparel,* has a collective signification.

§ 20. *ὅποτε ἐνθυμοίμην, whenever I considered.* The optat. is here iterative; cf. note 1, 5, 2. — *ὅτι . . . οὐδενὸς ἡμῖν μετεῖη, that we shared in nothing of,* etc.; Gram. § 737. — *ὅτου, the means with which;* gen. of price; Gram. § 746. — *ἤδειν . . . ἔχοντας, I knew that few longer possessed,* etc. — *ὄρκους . . . ἡμᾶς,* sc. *ἤδειν, I knew that our oaths restrained us;* *πορίζεσθαι* with its complement depends on *κατ' ἔχοντας.* — *ἐνίστε* qualifies *ἐφοβούμην.*

§ 21. *ταῦτα τὰ ἀγαθὰ, these good things* (above enumerated). — *ἅθλα* is a predicate: *as prizes.* Supply *τούτων* before *ὁπότεροι* (for those), *whichever party of us,* etc. The allusion to their national games would be very inspiring to the Greeks.

§ 22. αὐτοὺς, *them*, i. e., the gods; ἐπιορκεῖν θεοὺς is analogous to ὁμνῆσαι θεοῖς. Gram. § 712. — τῶν θεῶν ὄρκους, cf. 2, 5, 7. — πολὺ qualifies μείζονι: cf. 1, 5, 2; 3, 2, 15.

§ 23. ἔτι δέ, *furthermore*; cf. 3, 2, 28. — ἔχομεν . . . ἔχομεν δὲ καί. In anaphora, μέν is generally wanting when the second member has δὲ καί; when the second member has only δέ, μέν is commonly expressed with the first. — ψύχη καὶ θάλπη, *cold and heat*. The plural is used in Greek denoting what had been experienced at different times and in different degrees. — σὺν τοῖς θεοῖς, *with the assistance of the gods*. The frequency and the apparent reverence with which Xen. refers to the gods are worthy of notice. — οἱ ἄνδρες is here spoken of the enemy.

§ 24. ἀλλά belongs to μὴ ἀναμένωμεν, *but since others also are probably considering these things, let us not*, etc. — πρὸς, Gram. § 805. — παρακαλοῦντες, like συγκαλοῦμεν, § 46, is future; Gram. § 428. — τοῦ ἐξορμηῆσαι depends on ἀρξωμεν. Gram. § 741. — φάητε: for a similar asyndeton, cf. ἴωμεν, 6, 5, 21.

§ 25. ἐγώ, σύ, ἡμεῖς, and ὑμεῖς are often much less emphatic than ego, tu, nos, and vos. Krüg. — οὐδὲν . . . ἡλικίας, *I do not allege my age as any excuse*; cf. § 14. — ἐρύκειν is chiefly poetic.

§ 26. ἦν βιωτιάζων τῇ φωνῇ · οὗτος δ' εἶπεν, instead of the simpler and more common form of expression βιωτιάζων τῇ φωνῇ εἶπεν. Cf. note 1, 9, 14. — ἄλλως πως . . . ἦ: cf. § 20 above. — σωτηρίας ἂν τυχεῖν, *that he could obtain safety*. — εἰ δύναίτο, sc. τὸν βασιλεία πείσαι.

§ 27. μεταξὺ ὑπολαβών, *interrupting (him) in the midst* (of his remarks). — οὐδὲ . . . οὐδέ (is far more emphatic than οὔτε . . . οὔτε) *not even . . . nor indeed*. — ταῦτῳ τούτοις, *in the same place with these*. Cf. note on ἡμῖν, 2, 5, 89. For an explanation of the allusion, see 2, 1, 8. — μέγα φρονήσας, *having become proud*. — ἐπὶ τούτῳ, *on account of this*—the death of Cyrus.

§ 28. τί οὐκ ἐποίησεν, *what did he not do*, expresses in the form of a question the same idea as πάντ' ἐποίησε in a direct form. Cf. § 18 above.

§ 29. αὐτοῖς, i. e., τοῖς Πέρσαις, implied in βασιλεύς expressed above. Cf. note on οἱ δέ, 1, 10, 4. — οὐ νῦν . . . δύναται, *are they not now, the wretched men, though beaten . . . , unable even to die*; being prevented, as he seems to imply, from putting an end to their existence by their being bound. — καὶ μάλ' . . .

ἐρῶντες τούτου, even though passionately longing for it. τούτου, i. e., τοῦ ἀποθανεῖν. — πάλω is comm. understood as qualifying πείθειν . . . λόγας; Grote, however, understands it as qualifying κελεύεις.

§ 80. μήτε . . . τε, cf. note 2, 2, 8. — προσίσθαι, to be admitted. — εἰς ταῦτό ἡμῖν αὐτοῖς: for the construction, cf. ἐν ταύτῃ τούτοις, § 27 above. — ἀφελομένους and ἀναθέντας agree with ἡμᾶς understood, the subject of χρῆσθαι. — ὡς τοιοῦτα, as such a person; one on whom they had placed baggage (σκεύη ἀναθέντας).

§ 81. τοῦτω . . . τῆς Βοιωτίας προσήκει οὐδέν, there belongs to this fellow nothing of Boeotia. Gram. § 787. — ἀμφοτέρα . . . τετραπλημένον, having both ears bored. For the construction, cf. note on ἀποτριβέντες τὰς κεφαλὰς, 2, 6, 1. The practice of boring the ears was regarded with abhorrence by the Greeks; and as belonging only to the barbarians. — καὶ εἶχεν οὕτως, and so it was. The Greeks discovered this on examination.

§ 82. οἴχοιτο, was gone; οἴχομαι and ἦκω though present in form are perfect in meaning.

§ 83. τὸ πρόσθεν τῶν ὄπλων, the front of the encampment; the place where the arms were stacked; cf. note 2, 2, 20. — Ὁν ἐγένοντο and ἀμφὶ τοὺς κ.τ.λ., cf. note 1, 2, 9. — μέσαι νύκτες, cf. note 1, 7, 1.

§ 84. καὶ αὐτοῖς συνελθεῖν, both to come together ourselves; αὐτοῖς in apposition with ἡμῖν. — ἀπερ . . . ἡμᾶς, sc. ἔλεξας, the very things which (you said) to us also.

§ 85. ταῦτα μὲν has nothing properly corresponding to it in what follows; since with ἡμῖν δέ a different turn is given to the sentence from what would have been suggested by ταῦτα μὲν. — δῆλον ὅτι, cf. note § 16 above.

§ 86. μέγιστον . . . καιρόν, a most important opportunity. — ἀθύμους, sc. ὄντας.

§ 87. ἴσως in courteous language was used by the Greeks even where no actual doubt existed. — δίκαιον, cf. note 2, 5, 41. — ἡμᾶς . . . τούτων, that we surpass them somewhat. — ὑμεῖς . . . ὑμεῖς: the anaphora without μὲν and δέ is far more emphatic than with these particles. — χρήμασι: the officers received higher pay than the common soldiers; cf. 7, 2, 86. — τούτων depends on ἐπλεονεκτήειτε, Gram. § 749. — ἀξιοῦν . . . αὐτούς, it is becoming that you consider yourselves, etc.

§ 88. εἰ . . . ἀντικατασταθῶσιν, *if you would see that instead of those who have perished . . . be appointed*; ἔπωσ after ἐπιμελέομαι, μέλει and verbs of similar meaning, is more commonly followed by the fut. indic.; yet here we have the subjunct., and in 1, 8, 18; 2, 6, 8; 7, 7, 44, the optat. — ὡς συνελόντι εἰπεῖν, *to speak briefly, to comprehend all in one word*; properly *to say it when one has brought the whole together into a small compass*. With συνελόντι we are not to understand λόγῳ, but rather the dat. of a person. See Gram. § 956. — ἐν δὲ δὴ . . . παντάπασιν, *but above all in military achievements*; supply mentally ἀνευ γὰρ . . . γένοιτο.

§ 89. ἐπειδὴν δὲ κ.τ.λ. . . ἦν καὶ κ.τ.λ., *but when you shall have, etc., . . . if you will also, etc.* For ἄν with the aor. subjunct., see Gram. § 898, c. — πάνν ἐν καιρῷ, *very seasonably*.

§ 40. ἀθύμως δέ, cf. note § 19 above. — ἐχόντων, cf. note on ἰόντων, 1, 4, 12. — ὃ, τι: cf. note on τί, 1, 8, 18. — δέοι τι: sc. χρῆσθαι with which τι is connected, as ὃ, τι with χρῆσασθαι.

§ 41. τί πείσονται. Recollect that πείσομαι from πᾶσχω takes the accus.; but πείσομαι from πείθω, the dat.

§ 42. ἡ . . . ποιούσα, *that which achieves, etc.*, is the subject of ἐστίν, and is fem. on account of its proximity to ἰσχύς. It is easier in rendering it to follow the Greek order, *that it is neither a multitude, etc., . . . which achieves, etc.* — ὡς ἐπὶ τὸ πᾶν, *for the most part, generally*. — οὐ δέχονται, *do not receive, i. e., the enemy do not sustain the attack of such persons*.

§ 43. μαστεύουσι: a word chiefly poetic, which however Xen. employs several times. — ἐκ παντὸς τρόπου, *by every means, at all events*. ζῆν (from ζᾶω), Gram. § 412. — τούτους is the antecedent of ὅποσοι δέ, as οὗτοι μὲν is the antecedent of ὅποσοι μὲν. — μᾶλλον πως . . . ἀφικνουμένους, *in some way rather* (i. e., more frequently) *arriving, etc.* — διάγοντας, *living, agrees with τούτους*.

§ 44. αὐτοῦς, is intensive, *should not only be brave men ourselves but, etc.* — παρακαλεῖν, sc. ἄνδρας ἀγαθοὺς εἶναι.

§ 45. τοσούτον . . . ὅσον, *in so far . . . as*. — Ἀθηναῖον εἶναι, sc. σέ, *that you were an Athenian*. — ὅτι qualifies πλείστους; cf. note on ὅτι, 1, 1, 6.

§ 46. αἰρείσθε, imperat., *do ye who need choose, etc.* — συγκαλοῦμεν, cf. note on παρακαλοῦντες, § 24 above.

§ 47. τὰ δεῖοντα, the subj. both of μέλλοιτο and of περαινόιτο: *that the necessary business might not be postponed but, etc.* —



*Δαρδανεύς*: from Dardanus, a city of Troas, south of Abydus. — *Κλεάνωρ* was already *στρατηγός*, according to 2, 5, 37. We are to suppose, therefore, that the soldiers of *Άγίας* were united with those of *Cleanor*.

## CHAP. II.

The whole army being called together, *Chrisophus* and *Cleanor* first address the soldiers briefly, and after them *Xenophon* harangues the assembly at considerable length and with great skill; he concludes by proposing the order of march which is approved by all.

§ 1. *τὲ . . . καί*. Gram. § 1040, a. — *ἰπέφανε*, intrans., cf. 4, 2, 7; 4, 8, 9: *day was almost beginning to dawn*. — *καταστήσαντας*, cf. note on *λαβόντα*, 1, 2, 1. — *πρῶτον μὲν* corresponds with *ἐπὶ τούτῳ*, § 4; cf. note on *πρῶτον μὲν*, 8, 1, 18.

§ 2. *ὅποτε* is here causal, *since, inasmuch as*. — *στερόμεθα*, *are deprived of*, have lost and are now destitute of. For the difference in meaning between this and the cognate forms *στερέομαι*, *στερίσκομαι*, see L. & S. sub *στέρομαι*. — *πρὸς δ' ἔτι*, *and besides*. In Attic prose only the preposition *πρὸς* is thus used without a case, i. e., as an adverb; Krüg. Gr.; cf. *Cyrop.* 2, 1, 31. — *ὁ ἀμφὶ Ἄριαϊον*, 2, 4, 2.

§ 3. *ἐκ τῶν παρόντων . . . ἐλθεῖν*, *to go forth from the present* (difficulties). — *εἰ δὲ μή*, *but otherwise*, i. e., *εἰ δὲ μὴ καλῶς νικῶντες σωσόμεθα*. — *ἀλλὰ . . . ἀποθνήσκωμεν*, *yet at least let us die nobly*. — *οἷα . . . ποιήσειαν*, *quae vitānam faciant*.

§ 4. *ἐπὶ τούτῳ*, *after him*; cf. 6, 1, 11; 7, 8, 14. — *ὅστις*, not the same as *ὅς*: *a man who, such a man that he*. — *γείτων . . . τῆς Ἑλλάδος*, cf. 2, 8, 18. — *περὶ πλείστον*, cf. note 1, 9, 7. — *ἄν*: the condition, to which this participle must be referred, lies particularly in *σῶσαι*: *saying that he would make it an object of the highest importance to rescue us* (if he should be able to rescue us). Cf. note 1, 6, 2. — *αὐτός* (recollect that it is always intensive in the nom.) before *ἐξαπατήσας* belongs in idea both to the verb and particip. Notice particularly the anaphora. — *ὁμοσπάρτες*, see 2, 5, 27. Thus he became a *ξείνος* towards *Cleanor*, and hence his offence was particularly against *Ζεὺς ξένιος*. — *αὐτοῖς τούτοις*, *by these very means*.

§ 5. *Βασιλεία καθιστάται*: cf. 2, 1, 4. — *καὶ ἐδόκαμεν καὶ ἐλά-*

*βομεν*: the Eng. idiom requires a fuller expression, e. g. (to whom) *we gave and (from whom) we received*, etc.; cf. note on *ἑστρατεύσαμεν*, 3, 1, 17. — *καὶ οὗτος*; cf. note on *καὶ ταύτας*, 1, 10, 18. — *ἐχθίστους*: an adject. in the superlat. degree, used as a substantive; and as such governing *ἐκείνου*, *his bitterest enemies*.

§ 6. ἀλλὰ . . . ἀποτίσαντο, *but may the gods punish them as they deserve*; ἀπό in comp. with τίσαντο denotes the idea *deserved* or *due*; cf. ἀπήτουν, 1, 2, 11; ἀποθύουσιν, § 12 below.

§ 7. ὀρθῶς ἔχειν, *that it was right*, depends on νομίζων. — ἐν τούτοις, *in these*, i. e., in his most beautiful armor.

§ 8. διὰ φιλίας λέναι, lit., *to go through friendship*, i. e., *to be friendly*; διὰ παντὸς πολέμου λέναι, lit., *to go through perpetual war*, i. e., *to be perpetually at war*; Gram. § 795, 1, d. — τοὺς στρατηγούς . . . οἷα πεπώνθασιν, *seeing the generals what they have suffered* (a construction called *anticipation* or *prolepsis*); in an Eng. idiom, *seeing what the generals*, etc. Cf. note on τῶν βαρβάρων, 1, 1, 5. — σὺν τοῖς ὄπλοις, cf. note on σὺν τούτοις, 2, 1, 12. — ὧν = τούτων ᾧ, *for those things which*; the gen. depends on δίκην.

§ 9. οἰωνός, *an omen*. For an account of the various kinds of omens, see Dic. Antiqq. art. Divinatio, p. 517. The omen, says Xen., occurred *while we were speaking περὶ σωτηρίας*, hence it was thought to be from Zeus Soter. — τοῦ Διὸς τοῦ σωτήρος. An appellative attached to the name of a god is commonly placed after the name; and as the appellative is of the nature of an adjective, the article is either placed before both or is omitted with both. Hert.; cf. 4, 8, 25; 6, 1, 22; 7, 6, 44; yet 6, 2, 15, is an exception. For the construction of appellatives with other proper names, see Gram. § 623, ff. — εἰξασθαὶ depends on δοκεῖ. — ὅπου, *when* or *where*; it includes both ideas. Cf. ἐνθα, 5, 1, 1. — ἀνασεινάω τὴν χεῖρα, *let him raise the hand*. The Greeks voted in all of the various ways which are common among us, by the voice, by raising the hand, by ballot, and by a division of the assembly. For the last-named method, cf. Thucyd. 1, 87. Raising the hand (χειροτονία, χειροτονεῖν, διαχειροτονία, διαχειροτονεῖν), being both the easiest and the most unequivocal method, was also the most common.

§ 10. ἐπιωρκήκασιν, *have been guilty of perjury*, in that they took the oath with the intention of breaking it: τοὺς ἔρκους

λελύκασιν, *have broken their oaths*, have actually carried into effect that which they intended to do when they took the oaths. — ἐχόντων, gen. abs., *things being thus*. — With εἰκός, δηλον, οἶόν τε, used impersonally, ἐστί is often omitted; and oftener still with ἀνάγκη.

§ 11. ἔπειτα δέ. That which would naturally follow these words is joined by an anacoluthon to the sentence introduced by γάρ. — ἀναμνησκω takes two accusatives, ὑμᾶς and τοὺς κινδύνους. Gram. § 724. — σώζονται τε . . . οἱ ἀγαθοί, *and that the brave are delivered*, etc. — ἐλθόντων . . . Περσῶν, *for when the Persians came*; μέν is here a correlative of ἔπειτα, § 18. Allusion is evidently made to the invasion in 490 B. C., when the Persians for the first time landed in Greece. — σῶλαφ, cf. note on σὺν τῷ στρατεύματι, 1, 7, 1. — ἀφανιούτων, fut. of ἀφανίζω. Gram. § 425. — ὡς . . . Ἀθήνας, *as if to blot Athens out of existence again*; αὐθις not implying any previous destruction of the city, but simply that it should again become the same as it was before it had any existence.

§ 12. εὐξάμενοι belongs logically to ἔδοξεν, as though perhaps ἐψηφίσαντο or some similar word were used. The anacoluthon is less noticeable, inasmuch as both κατακάνοιεν and εἶχον intervene. — οὐκ εἶχον, *had not* (the ability), *were not able*. The number of Persians who fell in the battle of Marathon, according to Herod. 6, 117, was 6,400; but according to the representation of Xen., it must have been much greater, else the Athenians would already have ceased making the annual offerings. — ἀποθύουσιν. The sacrifices had been promised to the goddess, and hence were considered due (ἀπο-). Cf. note on ἀποτίσασα, § 6 above.

§ 13. τήν (before ἀναριθμητον) *the* (well known), *that*. — ἦλθεν in 480 B. C. — καὶ τότε, *then also* (as well as in the battle of Marathon, ten years before). — ἔστι, Gram. § 480. — ἀλλά, *but only*; cf. 1, 4, 18; 6, 4, 2.

§ 14. οὐ μὲν δὴ: cf. note 1, 9, 18. — ἐρῶ, fut., comm. referred to φημί as a present. — ἀλλ' . . . ἀφ' οὗ, *but there are not yet many days since*; supply in this clause εἰσίν, which in adverbial formulas of this nature is not commonly expressed.

§ 16. αὐτῶν depends on ἄπειροι: Gram. § 758, d. — ἀμετρον, sc. ὄν: cf. note on μεστάς, 1, 10, 18. — εἰς αὐτούς properly signifies (says Krug.), *into the midst of them*, stronger than ἐπί:

cf. 4, 3, 29; 4, 5, 18. — *πείραν . . . αὐτῶν*: cf. note on *Κύρου πείρα*, 1, 9, 1.

§ 17. *μηδὲ . . . δόξῃτε*, *nor imagine*. In prohibitions, *μή* is used with the present imperat. or aor. subjunct.; Gram. § 874, a, b. — *μείον ἔχειν*, *that you are inferior, that you suffer disadvantage*; cf. *μείον ἔχων*, 1, 10, 8. — *εἰ*, *that*; see L. & S., *εἰ*, II. — *οἱ Κύριοι*, *the forces of Cyrus*, meaning of course the barbarian forces. — *γούν* confirms the foregoing assertion by an undeniable fact. — *πρὸς ἐκείνους*, i. e., *τοὺς ὑφ' ἡμῶν ἡττημένους*.

§ 18. *ἐνθυμήθητε*, *do ye consider*. We should expect, from the foregoing *εἰ δέ τις . . . ἀθυμεί*, the 3d pers. sing. *ἐνθυμηθήτω*.

§ 19. *τῶν ἰππέων* is governed by the comparative degree. — *πολύ* qualifies *ἀσφαλεστέρου*; though removed from it by several words, the arrangement is not unusual. — *βεβηκότες*, *standing firm*; cf. Oecon. 8, 17, where this word is predicated of a house. — *ἴσου* depends on *τευξόμεθα*. — *ἐνὶ μόνῳ*, *in one thing alone*. — *προέχουσιν ἡμᾶς*: *προέχειν* regularly governs the gen., Gram. § 749; yet in Eurip. Hippol. 1365, it also takes the accus.

§ 20. *τοῦτο*, *at this*, viz., *ὅτι κ.τ.λ.*; for the construction, cf. *οἰδέν*, 1, 1, 8. — *κρίττον*, sc. *ἐστίν*. — *οὐδ . . . ἄνδρας* = *τοὺς ἄνδρας (ἡγεμόνας ἔχειν) οὐδ*. For the antecedent in the relative clause, cf. note 1, 2, 1. — *εἴσονται*, see *οἶδα*, Gram. § 491. — *τὰς ἑαυτῶν ψυχὰς καὶ σώματα*. When the gender of two connected nouns is different, the article is seldom omitted with the second noun.

§ 21. *πότερον*, sc. *σκεψασθε*, *consider whether*. — *ἦς*, object of *παρεῖχον*, but attracted to the case of the antecedent. — *πολλοῦ ἀργυρίου*, *for much money*. Cf. the construction of *ἴσου*, 3, 1, 20. — *ἔχοντας* agrees with the subject of *ὠνεῖσθαι*, *ἡμᾶς* understood. — *αὐτοῖς* is intensive, agreeing with the implied subj. of *λαμβάνειν*, or *that we ourselves should take* (provisions).

§ 22. *εἰ . . . κρείττονα*, lit., *but if you know these things that they are better*; cf. note on *τῶν βαρβάρων . . . ὧς*, 1, 1, 5. — *ἄπορον*: cf. note on *φοβερώτατον*, 2, 5, 9. — *καὶ . . . διαβάντες*, *and if you think that you have been greatly deceived in having crossed* (them). — *σκεψασθε*, *εἰ*: after verbs of doubting, considering, and the like, the Greeks used simply *εἰ*, not only to denote improbability, but also probability, where we should employ a negative: so here, *whether the barbarians have not*, etc.

— ἄρα, see Gram. § 1048, 1. — προϊούσι, *to* (persons) *advancing*; Gram. § 771.

§ 23. μήτε . . . τε: cf. 2, 2, 8. — διήσουσι from διήμι, *to allow to pass*; cf. 4, 1, 8; 5, 4, 2. — οὐδ' ὥς: cf. note 1, 8, 21. — Μυσοῦς: cf. 1, 6, 7; 2, 5, 13. — ἄκοιτος: cf. note 1, 8, 17. — ἐν τῇ βασιλείῳ χώρᾳ instead of ἐν τῇ χώρᾳ αὐτοῦ: cf. the repetition of Κύρου, 1, 4, 12; τῶν βαρβάρων, 4, 4, 21. — Πισίδας: cf. note 1, 1, 11. — αὐτοὶ εἶδομεν, 1, 2, 19. — τούτων, i. e., τῶν Περσῶν, implied in βασιλεύς, cf. note 3, 1, 29.

§ 24. ἡμᾶς, subj. of εἶναι, stands at the beginning of the sentence to give it more prominence. — ἄν . . . ἔγωγε, *I for my part should say*. The particle ἄν suggests the condition εἰ μὴ ἐδεδόκειν: in place of which we have below, § 25, ἀλλὰ δέδοικα: cf. 4, 2, 10. — τοῦ . . . ἐπέμψειν limits ὁμήρου, *hostages as a pledge that he would send*, etc. — καὶ . . . γε, *and even*, cf. 7, 2, 88; in the next sentence, καὶ . . . γε, *and at least*, cf. 3, 3, 5. — ἄν before οἶδα qualifies ἐποίησεν.

§ 25. ἀλλὰ γάρ, *but* (I do not advise that we actually make such preparation) *for*. — ἀπαξ, cf. note 1, 9, 10. — καλαῖς καὶ μεγάλας, *beautiful and stately*. These two words are often united in the Greek writers, because the latter idea was considered an important element of perfect beauty. Cf. Odys. 15, 418; Xen. Mem. 2, 1, 22; Oecon. 10, 2. — μὴ, although expressed above, is repeated on account of the intervening clause. So εἰ, § 35 below; εἶτι, 5, 6, 19. — οἱ λωτοφάγοι, *the lotus-eaters*. Allusion is made to the companions of Ulysses who ate of the lotus; Odys. 9, 94, etc.

§ 26. ἐξόν: cf. note 2, 5, 22. — τοὺς . . . πολιτεύοντας, *those who now live at home* (i. e., in Greece) *without a fortune*, object of ὄραν; πλουσίους is predicated of τοὺς . . . πολιτεύοντας. — ἐνθάδε κομισαμένους, *having migrated hither*, is commonly understood as referring to αὐτοῖς, cf. note on λαβόντα, 1, 2, 1. — ἀλλὰ γάρ, *but* (no more on this point) *for*.

§ 27. ἡμῶν governed by στρατηγῆ. — ἔπειτα, cf. note 1, 3, 2. — ἔχλον παρέχουσιν, *occasion difficulty*. — ἄγειν depends on ἔχλον, Gram. § 952, a.

§ 28. ἀπαλλάξωμεν, an exhortation, *let us*, etc. — κρατουμένων depends on ἀλλότρια. Gram. § 753, *all things are forfeited on the part of those who are conquered*. — τοὺς πολεμίους, *so* εἶναι.

§ 29. *ὄρατε γάρ*. This sentence states the reason for the following (introduced by *οὖν*, § 30); cf. 5, 1, 8; 5, 8, 11; 6, 4, 8. When the reason denoted by *γάρ* is thus placed first in order, *γάρ* corresponds to the Eng. *since*. — *καὶ τοὺς πολεμίους; even the enemy; καί* suggests the notion; if the enemy entertained such an opinion, how fully ought we also to be convinced of the importance of order and discipline. — *τοὺς πολεμίους ὅτι*, another instance of *anticipation*, instead of *ὅτι καὶ οἱ πολ.*; cf. note 1, 1, 5. — *πρόσθεν . . . πρὶν*, cf. note 1, 1, 10.

§ 30. *τοὺς νῦν*. The position of this phrase is determined by the effort to place the words which are antithetical near together. So also *νῦν ἢ πρόσθεν*. — *τῶν πρόσθεν*, sc. *ἀρχόντων*.

§ 31. *ἢν ψηφίσῃσθε*. The first conditional clause belongs to the following: *and if you will resolve, in case any one shall be disobedient*. The same arrangement occurs 7, 8, 37; cf. 3, 1, 39. — *τὸν . . . ἐντυγχάνοντα*: lit., *that the one of you on each occasion (ἀεί) falling in* (with him, i. e., *τῷ ἀπειθοῦντι*). — *οὐδ' ἐνὶ* is more emphatic than *οὐδενί*, *not even one man*.

§ 32. *εἰ . . . βέλτιον*, sc. *δοκεῖ*: lit., *if any thing else seems better than in this way*. There would be more uniformity in the expression by substituting *ἄλλη* for *τι ἄλλο*, or else *ταῦτα* for *ταύτη*. — *ὁ ἰδιώτης*, *the common soldier*; cf. 1, 8, 11.

§ 33. *οἷς* by attraction instead of *ἄ*. — *καὶ αὐτίκα*, *presently also*, not simply now. — *ἀνέρειων*: on the asyndeton, see note 1, 8, 20.

§ 34. *προσδεῖν*, impers., governs *ὧν*, *what there is need of in addition*. — *ὅπου* = *ἐκεῖσε ὅπου*, *to that place where*; cf. *οὐ*, 2, 1, 6. — *πλέων*: cf. note 1, 2, 11. — *ἀπεχούσας*, *distant*, agrees with *κόμας*.

§ 35. *εἰ . . . εἰ*: cf. note on *μή*, § 25.

§ 36. *ὄπλων*: cf. note on *τὰ ὄπλα*, 2, 2, 4. — *τίνα* is the subj. of *ἠγεῖσθαι*, and both depend on the impers. *χρή*, *who ought to lead, whose duty it is to lead*, etc. — *τίνας*, sc. *χρή*. — *πλαίσιον* signifies *a hollow rectangle* (not necessarily a square). It was the ordinary arrangement of forces in a retreat through a plain country; especially where they were beset by cavalry and light-armed troops; cf. Hellen. 4, 3, 4. — *ἐπὶ τῶν πλευρῶν ἑκατέρων*, *upon each of the sides*; one would expect here *ἑκατέρας*. The plural seems to be used here, as also in § 37, because each side consisted of several ranks. — *τοῖς τεταγμένοις*, *those who have been arranged, those who have been appointed to their place*.

§ 87. ἐπειδὴ . . . ἐστὶ: he was entitled to the post of honor, because the Lacedaemonians at that time held the hegemony among the Greeks; cf. 6, 1, 26. — τὸ νῦν εἶναι, *for the present at least*; cf. note on τὸ . . . εἶναι, 1, 6, 9.

§ 88. αἰ, *on each occasion*; cf. αἰ, § 81.

§ 89. μνησθῶ . . . εἶναι, *let him remember to be, etc.*; if it were ᾧν instead of εἶναι, the idea would be *let him remember that he is, etc.* Gram. § 986.

### CHAP. III.

Mithridates comes to the Greeks, under the guise of friendship, proffering his advice, while his real object is manifestly to ascertain their plans. The Greeks resolve to listen to no more terms from the Persians. After crossing the river Zabatas, being annoyed by the enemy's cavalry and light troops, they concert measures to supply this deficiency in their forces.

§ 1. ἀνάστησαν: cf. note 6, 2, 5. — ὅπου depends on δέουτο (*whatever any one needed*); it is limited by τῶν περιττῶν, and its antecedent is the object of μετεδίδουσαν. — εἰς ἐπήκουον: cf. 2, 5, 88.

§ 2. Κύρω πιστός: cf. 2, 5, 35. — εἵνους, *sc. εἰμί*, which is suggested by ἐγώ, . . . ἦν, although, as is often the case in ellipses, the tense is different. The form to be supplied may also differ in number, person, and mood, from the form expressed. Κράγ. — ὀρήην: for this form of the optat., see Gram. § 374, a. — καὶ . . . ἔχων, *having also, etc.*, i. e., not simply alone. — πρὸς με differs from πρὸς ἐμέ in that the enclitic με is less prominent than the orthotone ἐμέ. Cf. Gram. § 268. — ὡς φίλον: it is more common to repeat the preposition (in this instance πρὸς) when the comparison follows as here. — φίλος opposed to the idea πολέμιος; εἵνους, *to ἐχθρός*.

§ 3. ἔλεγε: cf. note 2, 3, 21. — τις, *any one*. The allusion is to Tissaphernes.

§ 4. τῶν Τισσαφέρνηους τις οικείων. For the same position of τις, see 2, 5, 82; 5, 7, 19. Cyr. 5, 4, 1; 7, 2, 8. Thucyd. 1, 45. But τῶν τις οικείων without Τισσαφέρνηους would be only Ionic. Hert. — πίστewς ἔνεκα, *for the sake of fidelity, to secure fidelity*, i. e., the fidelity of Mithridates.

§ 5. ἔστε followed by εἶναι (which denotes continued existence) we render, *while, as long as*; followed by γίγνεσθαι (which denotes the beginning of an action, the coming into existence), we render it *until*. — Νίκαρχον: cf. 2, 5, 83. Whether they were the same person, is doubtful. — ᾤχετο ἀπίων: cf. 2, 4, 24; 2, 6, 3.

§ 7. ἐγένοντο: Μιθριδάτης καὶ οἱ σὺν αὐτῷ. — τῶν ὄπλων: as in 3, 2, 36. — βραχύτερα ἢ ὡς ἐξικνεῖσθαι: lit., *a shorter distance than so as to reach*; in an Eng. idiom, *too short a distance to reach*.

§ 8. ἐδίωκον has for its subj. the antecedent of οἱ.

§ 9. οὔτε . . . χωρίῳ, *nor were the footmen (the Greeks) able in a short space to overtake the footmen (the Persians) in fleeing from a point considerably in advance*; with ἐκ πολλοῦ, compare ἐκ πλείους, 1, 10, 11.

§ 10. καὶ φεύγοντες . . . εἰς τοῦπισθεν τοξεύοντες, *even while fleeing . . . by shooting behind*. So in later times the Parthians. Cf. Plut. Crass. 24, ὑπέφενον ἅμα βάλλοντες οἱ Πάρθοι. Virg. Georg. 3, 31.

§ 11. δεῖλης here means δεῖλης ὀψίας (*the later afternoon, evening*), as the words τῆς ἡμέρας ὄλης show. For the different uses of δεῖλη, see L. & S.; cf. 1, 8, 8. — τὰς κόμας: mentioned above 3, 2, 84; hence the article. — οὐδὲν μᾶλλον, *none the more*, i. e., no more than though he had remained with the phalanx.

§ 12. ἤτιῶντο: see note on ἐστρατοπεδεύετο, 2, 2, 15; and on the change of mood (ἤτιῶντο and μαρτυροίη), cf. note 2, 2, 15.

§ 13. ἀληθῆ λέγετε: a brief and lively expression for τῇ ἀληθείᾳ ἐγγέρετο ἢ λέγετε, in truth those things which you say took place.

§ 14. χάρις, sc. ἔστω. Cf. Cyrop. 7, 5, 72; 8, 7, 3. So in Eng. the verb is often omitted: *thanks to the gods that*, etc.

§ 15. ὅσον, *as much as*, here predicated of space: *such a distance that neither*, etc. — οἱ ἐκ χειρὸς βάλλοντες: same as οἱ ἀκοντισταί, § 7 above. — ἐξικνεῖσθαι, *to reach*, often stands thus without any definite object. πολὺ belongs to χωρίον. — ἐν δλίγῳ . . . ῥύματος, *and in a short space not even though a footman were fleet would he overtake in pursuit a footman who had a bow-shot the start*. ἐκ . . . ῥύματος is analogous to ἐκ πολλοῦ, § 9. Cf. ἐκ πλείους, 1, 10, 11.

§ 16. ἡμεῖς: we should expect here ἡμῖν depending on δεῖ, but the case is determined by the nearest verb μέλλομεν, being a



species of attraction. Cf. note on Πρόξενος, 2, 5, 41. — σφενδονητῶν depends on δεῖ, Gram. § 743, b. — τὴν ταχίστην, cf. note 1, 3, 14. — σφενδονῶν depends on διαπλάσιον used substantively. σφενδόνη here denotes by meton. the stone which is flung. So in 3, 4, 4; 4, 3, 29; 5, 2, 14. The clause reads, *and their missile is borne even twice the distance of the stones from the Persian slings.*

§ 17. διὰ τὸ . . . σφενδονῶν, *from the fact that* (the Persians) *sling with, etc.*

§ 18. αἰτῶν depends on-τίνας. — πέπναι, cf. note on ἐπέπναι, 1, 9, 19. — τούτῳ: as τίνες was just before used, we should expect here the plural; but in using the sing. one person is presented as an example of what would be done for all. — αὐτῶν, *for them*, i. e., the slings. For the government, see Gram. § 746. — τῷ . . . ἐθέλοντι, *to the one who is willing being enrolled to act as slinger.* — ἄλλῃ τινὰ ἀτέλειαν, *something else as an immunity.* Cf. note on ἄλλο δένδρον, 1, 5, 5. This immunity might perhaps be exemption from the duty of acting as sentinels.

§ 19. τοὺς μὲν τινάς: cf. note on τὰς δέ τινάς, 2, 8, 15. — τῷ Κλεάρχῳ, *by Clearchus*, dat. of agent; Gram. § 769. — εἰς ἱππίας κατασκευάσωμεν, *prepare for horsemen*, i. e., by equipping these horses with the armor suitable for the use of horsemen.

§ 20. ἐδοκιμάσθησαν, *were approved*; δοκιμάζω is the common word for this idea.

#### CHAP. IV.

Contains an account of several days' march from the level country in the neighborhood of Nineveh into the hilly region bordering on the Carduchian mountains. The Greeks are at first attacked by Mithridates, whom they easily repulse; afterwards by Tissaphernes, with a large army, from which they experience considerable annoyance.

§ 1. τῇ ἄλλῃ: ἄλλος preceded by the article generally means (especially in the sing. numb.) *the rest of*, but that meaning cannot be assigned to it here. Cf. 2, 1, 3; 6, 1, 15, where τῇ ἄλλῃ means as here, *on the next day.* — ἐφ' ἣ, *at which*, connect in idea with ἐπιθούνο.

§ 2. διαβεβηκόσι, *after they had crossed over*; the notion of time is the prominent idea of the particip. here; so also just above διαβαίνουσιν, *while crossing over.* — ἂν . . . λάβῃ: cf. note on εἰν μὴ διδῶ, 1, 3, 14.

§ 3. *παρήγγελο κ.τ.λ., and orders had been given who of the targeteers should pursue, etc.* τῶν πελτασπῶν limits οὖς, the subject of διώκειν. — *θαρροῦσι*, particip. agreeing with τοῖς ἰππεῦσιν; more conveniently rendered as an adv., *to pursue boldly.* — *ὡς, on the supposition that, feeling assured that.* Cf. *ὡς*, 1, 1, 2.

§ 4. *κατελήφει*, sc. αὐτούς. — *σφενδῶναι*: cf. note on *σφενδωνῶν*, 3, 3, 16. — *ἐσήμηνε*, sc. ὁ σαλπικτής. Cf. note on *ἐσάλπιγξε*, 1, 2, 17. — *ἔθειον . . . εἶρητο, they to whom orders had been given ran towards the same point, i. e., towards the enemy.* — *οἱ δέ*; i. e., οἱ πολέμοι.

§ 5. *τοῖς βαρβάροις, on the side of the barbarians*; dat. incomm., limiting ἀπέθων and also ἐλήφθησαν. — *ὅτι* qualifies φοβερῶτατον, *as shocking as possible.* — *ὅραν* depends on φοβερῶτατον, Gram. § 952.

§ 6. *οὕτω πράξαντες, having fared thus, having experienced such fortune.* With *οὕτω πράττειν*, compare *εὖ πράττειν, etc.* Cf. note 1, 9, 10.

§ 7. *Λάρισσα.* This apparently Grecian name need not occasion surprise, since the numerous cities of this name in Greece are of Pelasgic, hence also of oriental origin. The meaning of the word Larissa is not yet settled, and in the present instance it is probably not the name by which the place went among the Persians. From its proximity to the Zab, it was evidently the city whose ruins are now called Athur (= Ashur) or Nimroud. Through the indefatigable exertions of Layard many remarkable relics of ancient Assyrian art have been recently discovered here, and are now among the most interesting objects in the British Museum. — *Μῆδοι*: cf. note on *Μηδίας*, 2, 4, 27. — *τὸ εἶρος* without *μέν*, as though ὕψος δ' ἑκατόν did not follow; cf. 4, 8, 9. — *τοῦ . . . περιόδου, the entire circumference.* — *πλίνθοις κεραμίνας*: cf. note on *πλίνθοις ὀπταῖς*, 2, 4, 12.

§ 8. *Βασίλευς*, i. e., Cyrus the Elder. — *ἡλιον κ.τ.λ.*; in this way certain Grecian philosophers also explained eclipses of the sun. — *ἐξέλιπον*, sc. τὴν πόλιν. Taking the eclipse as an unlucky omen, they were led to abandon their city.

§ 9. *παρά*, cf. note 1, 2, 13.

§ 10. *πρὸς [τῆ] πόλει.* If the article is the true reading, then the meaning is *near the city*, i. e., the one to which the fort belongs. — *Μέσπιλα.* This also, as in the case of Larissa, seems

not to be the true name, but perhaps a corruption of the name given in the Aramaean rural dialect to the region of country or to the ruins. It is very surprising that Xen. did not learn—what we so well know from the Grecian and Roman writers of a later period, and from the Arabic writers of the middle ages, as well as from the interesting discoveries of recent times—the fact that he was among the ruins of Nineveh (ἡ Νίβος), once the capital of the old Assyrian empire, a city described in the most glowing terms by the Greeks themselves. It was situated on the eastern bank of the Tigris, nearly opposite the modern city of Mosul; and was built almost entirely of the shelly marble (λίθος κογχυ-λιάτης) in which the adjacent country abounded.

§ 11. ἰπὸ Περσῶν: this construction is employed because ἀπέ-λεσαν τὴν ἀρχὴν (= ἐστερήθησαν τῆς ἀρχῆς) is pass. in idea: *lost the government, were deprived of the government*; cf. 7, 2, 22.

§ 12. χρόνον, *by time*; the means of subsistence being consumed by the length of the siege. — ἐμβροσῆτους, *mad, insane*; or as others understand it, *terrified by a storm*. — ἔδλω from ἀλίσκομαι: observe that all the parts of this verb are pass. in meaning, though some of the forms are in the act. voice.

§ 13. εἰς . . . σταθμόν. The preposition is to be understood as in 1, 7, 1, since σταθμός here denotes the notion of time. — ἦλθεν. The fact that he went up to Babylon with horsemen is mentioned in 1, 2, 4. Cf. also 2, 4, 8. ἔχων is to be repeated in mind, as though he had written ἔχων οὐδ ἦλθεν ἔχων, *he appeared with (ἔχων) the horsemen that he himself came (up to Babylon) with (ἔχων), etc.* So with ἀνέβη and ἐβοήθει, repeat ἔχων in mind. — ἰππίας: antecedent in the relative clause; cf. note 1, 2, 1. — ἔχοντος, in matrimonio habentis. — ὁ . . . ἀδελφός, cf. 2, 4, 25. — πρὸς, *in addition to*.

§ 14. εἶχεν . . . καταστήσας is understood as a circumlocution for κατέστησεν. — ὕπισθεν, *in the rear*, i. e., of the Greeks. — εἰς τὰ πλάγια, *in the direction towards the flanks* (of the Grecian army).

§ 15. Σκύθαι evidently does not belong here. — προθύμειτο, sc. ἀμαρτάνει ἀνδρός. — οὐδὲ γὰρ . . . ῥάδιον ἦν: because the enemy stood so close together. — ἦν stands without ἀν, because the consequence was necessary and unconditional.

§ 17. καὶ . . . Περσικά, *the Persian implements of archery also*, as well as those of the Cretans. — τοῖς Κρησί belongs to χρῆσι-

μα. — τὰ τοξέματα means *the arrows*; τὰ τόξα, *the implements of archery*, including bows and arrows. — διετέλουν χρώμενοι, *they continually used*; so διάγειν, 1, 2, 11; διαγιγνεσθαι, 1, 5, 6; 2, 6, 5; 4, 5, 5. — ἐμελέτων τοξέειν, lit., *they practised to shoot*, i. e., as we should say, *in practising they shot*. — ἄνω ἰέντες μακρὰν, *far upwards* (lit., *casting* [sc. their arrows] *far upward*). This was done that they might the more easily recover them, without being compelled to go far from the main army. — πολλά belongs both to νεῦρα and μάλυβδος. Cf. note on πολλά, 3, 1, 2.

§ 18. μείων ἔχοντες: cf. note 1, 10, 8.

§ 19. πλαίσιον ἰσόπλευρον, *a square*; cf. note 3, 2, 36. — συγκύπτει,  *bend together*, i. e., *approach each other*. — τὰ κέρατα, *the wings*, § 22, αἱ πλευραὶ. — ὁδοῦ στενοτέρας . . . ὁρέων . . . γεφύρας: these contingencies would now occur; for immediately north of Mosul the fruitful plain of Assyria becomes more hilly, and is intersected by numerous brooks, which flow down from the mountains of Kourdistan. — ἐκθλίβεσθαι τοὺς ὀπλίτας, *that the heavy-armed men are thrown out of their ranks*. The heavy-armed men in the van and the rear particularly would be thus disturbed. The targeteers also in the van and rear (see 3, 3, 8; 3, 4, 40 and 43) would in like manner be thrown into confusion, but the heavy-armed alone are mentioned, because they constituted the principal part of the forces at the points in question.

§ 20. διασχῆ (from διέχω) is the opposite in meaning of συγκύπτω. — τὸ μέσον τῶν κεράτων, *the space between the wings*. — διάβασιν, cf. note 2, 3, 10. — βουλόμενος φθάσαι πρῶτος, *wishing to get over first*. — εὐπίθετον ἦν, *it was easy to make an attack*. The adjective joined to the impersonal ἦν must be understood as a substantive predicate. Cf. προσβατόν, 4, 3, 12; and the plurals βάσιμα, 3, 4, 49; βατά, 4, 6, 17.

§ 21. ἐξ λόχους. Three of these were to constitute the van and three the rear of the square (πλαίσιον); cf. § 43 below. Each λόχος consisted of two πεντηκοστίες (commanded by πεντηκοστήρες), and each πεντηκοστής of two ἐνωμοτῖαι (commanded by ἐνωμοτάρχαι). — ἄλλους κ.τ.λ., *and others as commanders of Pentekosties, and others as commanders of Enomoties*; cf. note 1, 5, 5. — οἱ δὲ πορευόμενοι, *and while they were on the march*. We should expect here the gen. abs.; yet see note on

μαχόμενοι, 1, 8, 27. — οἱ λοχαγοί: these of course were attended by their companies (λόχοι). So also § 23. — ἐξῶθεν τῶν κεράτων, *apart from the wings*; i. e., as we learn from ὑπίμενον ὕστερον, *behind the wings*. Hence the definition of παρήγον, *they made the men march up sideways*, given by L. & S., referring to this passage, is not accurate. Translate thus, *but then they led* (their men) *along behind the wings*.

§ 22. ἂν ἐξεπίπλασαν: cf. note on ἂν ἀφείλετο, 1, 9, 19. — τὸ διέχον, *the vacant space*. — κατὰ λόχους, *with companies of a hundred men*; so arranged that the lochus constituted but a single file of a hundred men deep. Thus there would be six men abreast. κατὰ πεντ., *in companies of fifty*; so arranged that each company constituted but a single file of fifty men deep. Thus there would be twelve men abreast. κατ' ἐνωμ., *in companies of twenty-five men*; so arranged as to form a single file of each company. Thus there would be twenty-four men abreast, and they would consequently fill a vacant space in the line of the square (τὸ διέχον) four times as large as the companies of a hundred.

§ 23. ἐν τῇ μέρῃ, *in their turn*; cf. 7, 6, 86. — τι, *in any respect*; it may be rendered *perchance*. — τῆς φάλαγγος depends on πού, as an adv. of place: *and if perchance occasion required it* (δέοι, sc. τοὺτους ἐπιπαεῖναι), *these were at hand* (ready for assistance). — τοῦτω τῷ τρόπῳ applies unquestionably not alone to the next four marches, but to those which followed. This thought was in the mind of the writer: *in this manner they continued their march without meeting with any thing worthy of notice in the next four stages* (Krüger).

§ 24. εἶδον βασιλείον τι: *they beheld a certain royal structure*. This was seen from a distance, being situated on an eminence of the foremost range of the Kourdish mountains. This range extends westward to the Tigris. It is now called by the Kourds Tscha Spi; by the Arabs, Dschebel Abjad. Both signify *white mountain*. (Of. §§ 30, 37, where it is called ὄρος.) — τοῦ ὄρους, *the mountain*, i. e., the one in sight directly before them; hence the force of the article. — ἄσμενοι. Cf. note 2, 1, 16.

§ 25. ὡς . . . ἀναβ., *as if to*, etc.; cf. note 1, 1, 8. — τὸν ἔτερον = τὸν δεύτερον (of. § 28). — ἔβαλλον . . . ἐτάξενον. Notice the asyndeton. These three verbs denote the different modes of discharging missiles; namely, with the hand, with slings, and with bows. — ὑπὸ μαστιγῶν (Gram. § 808, 1, a), *under the lash*;

being constantly scourged. The Persian government resorted to this means of making the slavish people fight well. Cf. Herod. 7, 21, *ἄρυσσον ὑπὸ μαστίγων*, *they dug under the lash*, spoken of the army of Xerxes at Mt. Athos. In other passages also Herod. mentions the same practice.

§ 26. Ἑλλήνων, used adjectively. So regularly names of nations with nouns denoting persons. Cf. Λάκωνα, 5, 1, 15; Ἑλληνας, 6, 5, 26. — ἐν τῷ ὄχλῳ, *among the attendants of the army*; within the square of heavy-armed men.

§ 27. ὀπλίται ὄντες. The particip. expresses the notions of time, cause, and condition. Here the notion of cause is the prominent idea, and it may be rendered, *because they were heavy-armed men*.

§ 28. ταῦτά must not be confounded with ταῦτα. — πρὶν . . . ἀνίγαγον instead of ἀναγάγειν (*until they should lead up*); the construction ἀνίγαγον is as though οὐκ ἐκίνησαν instead of μὴ κινεῖν had preceded. Krüg.

§ 29. οἱ πολέμοι: the first denotes the Persians, but the second, at the end of the §, denotes the Greeks. — ἀπομνηθεῖσαν. This form of the optat. 3d pers. plural is much less common than the termination -εῖεν. Gram. § 319. It occurs again § 35 below, and 4, 8, 21; 5, 7, 20. — αὐτῶν, the Persians.

§ 30. κατά, *along, over*, Gram. § 800, 2. — οἱ δέ: the targeteers, § 28. — ἐπιπαριόντες: passing along on the mountain in a direction parallel to the main army and at no great distance from it; cf. 6, 8, 19. — εἰς τὰς κόμας: mentioned § 24, hence the article. — λατρούς: doubtless the same that Cyrus had previously employed. No doubt in Greece itself the necessity of surgeons connected with the army had long before been learned.

§ 31. καὶ ἅμα adds another reason; hence = καὶ ἅμα ὄντι, *and at the same time because*. — τῷ σατραπέυοντι. The satraps had to provide for the troops in their own satrapy. Cf. Cyrop. 8, 6, 3. Oecon. 4, 5 and 6.

§ 32. ἀπόμαχοι, *away from the ranks*. Three classes were not in a condition for fighting: *the wounded, those who carried the wounded, and those who had taken the armor of the persons who carried the wounded*.

§ 33. πολὺ . . . διέφερεν . . . ἤ: *it was far otherwise than*; or in our idiom, *it was a very different thing to, etc., from (what it*

was) to fight, etc. ἐκ χώρας ὄρμ-, rushing out from a fixed position. Cf. ἐκ Χερρονήσου ὄρμ., 1, 1, 9.

§ 34. τοῦ Ἑλληνικοῦ depends on ἀπ-, and σταδίων on μείων. — ἐπιθῶνται: cf. note on κατακόψη, 1, 8, 24.

§ 35. πονηρῶν: cf. note on φοβερώτατον, 2, 5, 9. — ὡς ἐπὶ τὸ πολὺ: cf. note 3, 1, 42. — τοῦ . . . φεύγειν ἕνεκα, εἰ: to the end that they may not flee, if, etc. The construction is elliptical, and we may supply mentally ὅπερ ἂν γένοιτο, which very thing would take place if, etc.; cf. 7, 8, 16. — δεῖ . . . ἀνδρῖ. Instead of the dat. the accus. would be the common construction with δεῖ. — θωρακισθέντα agrees with the subject of ἀναβήναι. For the change from dat. to accus., cf. note on λαβόντα, 1, 2, 1. With this whole passage, cf. Cyp. 3, 3, 26 and 27.

§ 36. διαγγελλομένους, that they were passing along the word, i. e., to depart. — ἐκήρυξε, the herald proclaimed. Cf. note on ἐσάλπιγξε, 1, 2, 17.

§ 37. καὶ αὐτοί: et ipsi, cf. § 44. — χωρίον ὑπερδίξιον . . . ἧ, a place on the right hand above (the way) where. — ἀκρωνυχίαν, in apposition with χωρίον. — ὄρους, cf. note § 24. — ὑφ' ἧρ: under which is an inadequate translation, since it does not express the notion of direction or extension contained in the accus. case; Gram. § 720. In German it is expressed by *unter dem hin*. — πεδίον: the small level valley between the first range of mountains (cf. note § 24) and the principal range. Through it flows westward a tributary of the Tigris called Chabur. The same valley is meant by the expression ἐν τῷ πεδίῳ, 3, 5, 2.

§ 38. οὐρά: *agmen extremum*, the opposite of στόμα (§ 42), *agmen primum*.

§ 39. ἡμῖν, dat. incommodi. Gram. § 767. — τούτους, these men, i. e., those by whom the eminence had been preoccupied.

§ 40. ἔρημα, defenceless. — πῶς, cf. note 1, 7, 2. — τίς: indef. one, some one. As the reference was of course to themselves, the idea would be better expressed by the English *we*. — ἀπελῶ: for the form, cf. note on ἔλῶντα, 1, 8, 10.

§ 41. αὐτοῦ is intensive; lit., above their own army itself, i. e., above their very army. So *ipse* in Latin: e. g., Caes. B. G. 5, 43, *sub ipso vallo*; B. C. 3, 19, *ad ripam ipsam fluminis*. — ἐαυτῶν, i. e., the Greeks. — βούλει: for the two verbs which regularly take this form of the 2d pers. sing. in the Att. dialect, see Gram. § 384. — μένε . . . πορεύου: one would expect to find with these

words *οὐ μὲν* as the proper antithesis of *ἐγὼ δέ*. Krüg. and Hert. say in explanation that the words *ἐγὼ δέ* were not contemplated when *μένε* and *πορεύου* were uttered. It seems rather that Xen., by giving such prominence to *ἐγὼ δέ*, would indicate his own entire willingness either to go or to stay; cf. 7, 8, 86.

§ 42. *εἰπών*: an asyndeton like 4, 1, 20, and 4, 8, 6, where an answer follows immediately after a question or a proposition containing the substance of a question; and where the verb or particip. stands first. — *οἱ*, dat. from *οὗ*, governed by *σύν* in composition with *πέμψαι*; *οἱ* the article is a proclitic, *οἱ* the plural of *ὅς* (the relative pron.) is always orthotone, *οἱ* the dat. is an enclitic. — *μακρὸν ἦν*, *it was a long distance*; i. e., too long a distance for the time allowed them, since their plan required the utmost dispatch.

§ 43. *τοὺς ἀπὸ τοῦ στ. π.*; cf. *τοὺς ἐκ τῶν πόλεων*, 1, 2, 8. — *τοὺς τριακοσίους . . . τῶν ἐπιλέκτων*; these were half of the six companies mentioned in § 21.

§ 44. *ἀμλλᾶσθαι ἐπὶ τὸ ἄκρον*, *to vie* (with the Greeks) *in the attempt to reach the summit*.

§ 45. *διακελευομένων*: cf. note on *κόπροντες*, 2, 1, 6.

§ 46. *νῦν . . . νῦν*: cf. note on *ὑμεῖς*, 8, 1, 87. — *τὴν λοιπὴν*, sc. *ὁδόν*.

§ 47. *οὐκ ἐξ ἴσου . . . ἐσμέν*, *we are not on equal footing*. — *χαλεπῶς* qualifies *φέρειν*.

§ 48. *καὶ ὅς*: cf. note 1, 8, 16. — *ἔχων*, *with* (*it*; i. e., the shield of Soteridas). — *θώρακα . . . τὸν ἵππικόν*. The breastplate of a horseman was heavier than that of a footman. Cf. Plut. Philop. 6. — *ἰπάγειν*, *to lead slowly on*. — *τοῖς . . . ἐπομένους*, *and those behind though following* (those in front) *with difficulty, to pass along by* (him).

§ 49. *ὁ δέ*, *but he*, i. e., Xenophon. — *ἀναβάς*, sc. *ἐπὶ τὸν ἵππον*. — *βάσιμα . . . ἄβαρα*, sc. *τῷ ἵππῳ*. Cf. note on *εὐεπίθετον*, 8, 4, 20. — *ἦγεν* is often used absolutely as here, the accus. being omitted; *he led* (his men), or simply *he took the lead*. — *φθάνουσιν . . . πολεμίους*, *they anticipate the enemy in arriving*, etc.; cf. 5, 7, 16.



## CHAP. V.

The Greeks, being still harassed by the Persians, arrive at a point where the Carduchian mountains reach the Tigris, and hang precipitous over the river. After considerable deliberation and diligent enquiry from the captives, they resolve to attempt the passage of the mountains.

§ 1. ἀγαθῶν here denotes the means of subsistence. Cf. 3, 1, 20; 4, 6, 27; 6, 6, 1.

§ 2. καὶ γάρ (cf. note 1, 1, 6) explains the reason why the Greeks were dispersed in the plain for plunder. — διαβιβάζομεναι, lit., *while being transported over*, i. e., while their owners were transporting them over; it is to be connected with κατελήφθησαν as a predicate.

§ 3. ἐννοούμενοι contains the notion of fear, and hence is followed by μή instead of ὅτι, as in 3, 1, 2. — καιοίεν, sc. οἱ πολέμοι. — ἔχουσιν, sc. οἱ Ἕλληες. — ὁπόθεν, *any place from which*. Cf. note on ὄθεν, 2, 4, 5. — τὰ ἐπιτήδεια is the object of λαμβάνοιεν.

§ 4. ἀπήεσαν ἐκ τῆς βοηθείας, *returned from rendering assistance*, i. e., to the Greeks scattered through the plain and attacked by the enemy (see § 2). It seems to be taken as a matter of course that assistance would be rendered to them, and hence the article before βοηθείας; although no mention had previously been made of such assistance. (Hert.) — κατέβη, *descended*, i. e., from the mountain; see end of ch. 4. — ἦνικα . . . οἱ Ἕλληες, *when the Greeks (returning from the assistance, i. e.) after having rendered the required assistance met him (i. e., Xenophon) on their return*. — οἱ Ἕλληες, i. e., Chirisophus and his party, who had just been opposed to the enemy.

§ 5. ὑφιένας, sc. τοὺς πολεμίους, *that (the enemy) are giving up*, etc. It depends on ὁπότε; for the accus. and particip. instead of accus. with the infin., see Gram. § 982. — μή καιέω . . . χώρῳ is expegetical of δ: *for what they stipulated (that we should not do, namely) that we should not set fire to the country, etc.* For the stipulation here alluded to, cf. 2, 3, 27. — νῦν . . . ἀλλοστρία, *now they themselves do, setting fire (to the country) as though it belonged to another*. — καιοῦσι is a brief expression for ποιοῦσι καιοῦρες.

§ 6. βοηθεῖν ἐπί, *to march against*. — ὡς . . . ἡμετέρας, *sc. χώρας, as if in defence of, etc.*

§ 7. σκηνάς: not properly *tents*, since these, according to 8, 3, 1, had been burned; but rather in general *camp*, or *encampment*, which in this instance was a village (§ 1 above). So σκηνεῖν and σκηνοῦν are often to be understood simply *to encamp*; cf. 8, 4, 32. — στρατηγοὶ καὶ λοχαγοί: without the article, as often when several names (particularly of persons holding office) are joined together. Cf. 4, 7, 25; 6, 5, 12; 6, 6, 80. — ἔνθεν μὲν . . . ἔνθεν δέ, cf. note 2, 4, 22. — τοσοῦτος τὸ βάθος ὡς, *lit., so much in depth that, = so deep that*. — μηδὲ . . . βάθους, *not even the spears of (the persons) trying the depth rose above (the water)*. For an idea of the ordinary length of a Grecian spear, see *Dict. Antiqq.*, p. 135.

§ 8. κατὰ is distributive, *in companies of, etc.* Gram. § 800, 2, d.

§ 9. ἀσκῶν: cf. note on διφθέρας, 1, 5, 10. — πολλὰ κ.τ.λ., not *I see these many sheep*, etc. This would require τὰ before πρόβατα. Rather, *I see here many sheep*, etc. πολλὰ πρόβατα is a predicate of ταῦτα, and hence the article is wanting. — ἀποδαρῆντα καὶ φυσηθέντα; a brief expression for ὡν ἀποδαρῆντων τὰ δέρματα φυσηθέντα. (Hert.)

§ 10. τούτοις, i. e., τοῖς δεσμοῖς. — ὀρμίσας . . . ἀσκῶν, *lit., having anchored each skin, i. e., having made fast each skin*. — λίθους . . . ὑδωρ, *by tying stones (to them) and casting (these) as anchors into the water*. — διαγαγὼν . . . δήσας, *having conveyed (the leathern bottles) over (the river) and having bound (them) at both ends, i. e., on each bank of the river*. His object was to make, not a mere raft, but a temporary bridge.

§ 11. μάλα εἴσεσθε (fut. of οἶδα), *you shall know for a certainty*. — ἔξει, *will hold, will prevent*. In this sense the fut. σχήσω instead of ἔξω is almost invariably used. — τοῦ μὴ καταδύναι, *from sinking*. For the negative, cf. note on τὸ μὴ καταπερωθῆναι, 1, 3, 2.

§ 12. τὸ ἐνθύμημα, *the conception, the plan*; τὸ ἔργον, *the execution*. — οἱ κωλύσοντες, *the persons that would hinder (the execution)*. Cf. the construction of ὁ τολμήσων, 2, 3, 5. — τοῖς πρώτοις, *the foremost, i. e., the first men who attempted the execution of the proposed plan*.

§ 13. πρὸς Βαβυλῶνα: here of course denoting only the general

direction, i. e., towards the south. — κατακαύσας ἔνθεν, for *th* had burned down those from which, etc. The participle is here causal, and ἔνθεν = ταύτας ἐξ ὧν. — ὅμοιοι ἦσαν θαυμάζειν, seem to wonder. Such a use of ὅμοιοι ἦσαν in the sense of ἐφέκεσαν ἐδόκουν can scarcely be found elsewhere. — τρέφονται αὐτοὶ ἔχουσιν: for a similar change of mood, cf. 2, 1, 2; 2, 2, 15; 4, 10. — ὅποι and τί: the indirect and the direct interrogative require the same construction. Cf. ποῖον and ὅπως, 2, 5, 7.

§ 14. τίς ἐκάστη, sc. χώρα.

§ 15. τὰ . . . εἴη, the regions southward belonged to the (country) in the direction of Babylon, etc. — ἡ . . . φέροι: here we must supply, instead of χώρα, ὁδός: the (way) eastward would lead, etc. — θερίζειν and ἐαρίζειν are to be understood in the inverse order (χιαστώσ) of Susa and Ecbatana; as θερίζειν is predicated of Ecbatana and ἐαρίζειν of Susa; cf. *Cyrop.* 8, 6, 22. — ἡ δὲ διαβάντι, but the way to one having crossed over, etc. For the construction of διαβάντι, see *Gram.* § 771, b. Cf. 6, 4, 1. — ὅτι: for a similar arrangement, cf. 6, 3, 11. — Καρδούχους. The same that are now called Kourds; by the old Syriac writers called Kardū; and by the Armenian, Kordu, in the plural Kordud (hence perhaps the Greek ending -χοί). By the later Greek writers the country itself was called Καρδουνηή, Κορδουνηή, and also Γορδουαία.

§ 16. βασιλέως οὐκ ἀκούειν, did not hear to, i. e., did not obey the king. *Gram.* § 742. — ἐμβαλεῖν . . . στρατιῶν: this clause is grammatically coördinate, though logically subordinate, though it were ἐμβαλούσης . . . στρατιᾶς, with the omission of ἡ after τούτων. It would then read, but even on a certain occasion when a royal army of twelve myriads had made an incursion among them, no one of these returned, etc. Cf. note 1, 9, 14. — ἐπιμυγνῆναι depends on ἔφασαν; it is here used intransitively (cf. note on συμμύξειαν, 2, 1, 2), in which sense ἐπιμυγνῆσθαι would be more common. — σφῶν and ἐκείνων, partitive genitives, dependent on ἐπιμυγνῆναι, and not only that some of themselves transacted business with the Carduchians (ἐκείνους), but also that some of the Carduchians (ἐκείνων) engaged in business with them; σφῶν and ἐκείνων being reflexives refer to the persons speaking, and thus remove the ambiguity which would arise from the use of many pronouns in our language.

§ 17. ἐκασταχόσε εἰδέναι, that they knew the way in every

*rection.* — τούτους, i. e., τοὺς Καρδούχους. — ἔφασαν, so. of ἐαλωκότες. (*The captives*) affirmed that (*the Greeks*) having passed through these, etc.

§ 18. τῆς ὥρας depends on ὀπηνίκα, at the very hour when it should seem expedient. — τὴν ὑπερβολὴν τῶν ὀρέων here denotes the place for crossing the mountains, the pass; in 1, 2, 25, it denotes the act of crossing. We have here in the construction another instance of *anticipation*; cf. note 1, 1, 5.

## BOOK FOURTH.

Ἔσσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ Σάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς ἐπὶ Τραπεζοῦντα, πόλιν Ἑλληνίδα, ἀφίκοντο, καὶ ὡς ἀπέβυσαν ἃ εὗξαντο σωτήρια δόσσειν ἔνθα πρῶτον εἰς φίλιαν γῆν ἀφίκοντο.—From the entrance into the Carduchian country to the sea.

## CHAP. I.

Three days' march in the Carduchian mountains.

§ 1. Ἔσσα . . . ἐπολεμήσῃ πρὸς κρέ., *what hostile measures were undertaken against, etc.*; more lit. *how many things were done in war against, etc.* ἔσσα, *how many* or *how great*: οἷα, *what sort of*: ἃ, *what*. Cf. *quanta, qualia, quae*. — παραβάντος (παραβαίνω, *to trample on, of a treaty, to break*) . . . βασι-, *after the king, etc.* — ἔπακ- . . . στρα-, *while, etc.* — ἐν . . . δεδήλωται; cf. 2, 1, 1 : 3, 1, 1.

§ 2. ἐνθα, *relat. adv. here, to the place where, or simply where*; often *demonst.*; spoken of time or place. — πάροδος (παρά, ὁδός), *a way along by the side of (the river)*. Cf. 1, 4, 4. — ἀπότομα . . . ἰκρίματο (κρεμάννυμι), *hung precipitous above, etc.* — διά, *w. gen., through*; *w. acc., on account of*. — πορευτέον εἶναι, *that they must, etc.* *Dif. bet. the verbal endings -τέος and -τός?*

§ 3. ἤκουον τῶν ἀλισκ-, *they heard from the captives (lit. they were hearing from those who were taken from time to time)*: both verb and particip. denoting repetition or continuance. — εἰ διελεύσονται . . ., *condition: ἐν τῇ . . . διαβήσονται, conclusion: a mixed construction*; lit. *if they should cross . . ., they will in Armenia pass the sources, etc.*: περιίωσι, *will go around, sc. the sources, etc.* — τὰς πηγὰς, *subj. of εἶναι, it was said that the sources . . . were, etc.* — ἔστιν οὕτως ἔχον; *emphatic; it is actually so*. They learned this fact afterwards.

§ 4. *Dif. in use bet. ὁδε and οὕτως?* — ἅμα μὲν . . . φθάσαι may be rendered freely, *at one and the same time attempting to elude observation and also to get the start, etc.* πρὶν *w. acc. and infin.* rendered like a *nom. and finite verb*; *before the enemy, etc.*

§ 5. ἐπειδὴ ἦν: many editors read here ἡνίκα δ' ἦν. — τὴν τετ-φυλακὴν. The Greeks reckoned three watches in the night; the Romans, four. — εἰλείπετο, *sc. τοσοῦτο, anteced. of ὅσον: there*

remained so much of . . . that they might cross the plain in the dark ; ὄσον w. acc. and infin.: σκοταίους, predicate adj., rendered adverbially. Cf. 2, 2, 17. — ἀπό παραγ-: lit. from a word of command ; Eng. idiom, at, etc.

§ 6. λαβῶν . . . αὐτόν, with his own corps : lit. taking the (force) around himself. — ὀπισθοφύλαξιν: attributive of ὀπλίταις : with the rear-guard of hoplites. — μή, after κίνδυνος, danger that. — ἄνω πορευομένων : gen. abs., while they were going up. — ἐπίσποιοτο : ἐφέπομαι (ἐπί, ἔπομαι).

§ 7. τινά, subj. of αἰσᾶ-: before any one of the enemy, etc. — ἰφγγεῖτο : force of ὑπό? Cf. 3, 5, 48, ὑπάγειν : gently, slowly. — ἐφέπειτο : subj. τὸ ὑπερβ-, the (part) of . . . crossing over (the summit) : αἰ, continually. — ἄγκεσι, ἄγκος, a ravine, a gorge : μυχοῖς, μυχός, a recess.

§ 8. ἔχοντες . . . παῖδας, with both women and, etc. Cf. λαβῶν, § 6. — ἦν, impers.; it was possible, there was opportunity. — χαλκώμασι : χαλκωμα (fr. χαλκός, a bronze vessel. — ὑποφειδ- : note the force of ὑπο-: sparing (them) with a covert design : εἰ πως, (to see) if perchance. — δειναι (διά, ἦμι) αὐτούς, to let them (the Greeks) pass, etc. — φιλίας : predicate posit.; through the country as friendly. Cf. 1, 3, 14 : 2, 3, 27.

§ 9. ὅτε, whatever, though in the sing. refers indefinitely to τὰ ἐπιτήδ- plur. — ἐπιτυγχάνοι, εἰλάμβανον. Note the force as distinguished from the aorist. — καλούντων, sc. αὐτῶν : w. ὑπήκουον (ὑπό, ἀκούω), neither listened to them while calling, nor, etc.

§ 10. κατῖβαινον. Note again the force of the impf. — σκοταῖοι, in the dark. Cf. σκοταίους, § 5. — τό : w. the clause στενήν . . . ὁδόν : on account of the fact that, etc. — ὄλην τὴν ἡμέραν : duration of time : w. ἐγένετο. — τότε δὲ : correl. w. ἐπει δέ above. — καὶ . . . κατέρωσαν (κατατιρώσσω), and severely wounded (others) with, etc. — ὀλίγοι τινὲς ὄντες, though but few (in number): lit. being some few. The particip. concessive, as often. — ἐξ ἀπροσδοκήτου, unexpectedly, ex improviso. — τὸ Ἑλληνικόν : subj. of ἐπέπεσε (ἐπί, πίπτω).

§ 11. πλείους (nom.) w. subj. of συνελέγησαν (συνλέγω): had been collected in greater numbers. — ἐκινδύνευσεν ; subj. πολὺ τοῦ στρ-. — ἠλίσιθσαν : αὐλίξομαι, to lodge, bivouac. — συνῶρων (σύν, ὄρω) ἀλλήλους, viewed one another, kept one another in sight.

§ 12. ἴδοξε . . . πορεύεσθαι . . . ἔχοντας (agrees w. the subj. of πορεύεσθαι understood ; it might have been dat. agreeing w. τοῖς

στρατ- κτί.); *it seemed best to proceed with the most necessary, etc.* — ὅποσα . . . ἀνδράποδα, subj. of ἦν: neut. plur. w. sing. verb. — πάντα, sc. ἀνδράπ-, obj. of ἀφείναι (ἀφήμι), *to send away, set at liberty.*

§ 13. τὰ ἰποζύγια κτί., subj. of ἐποίουν, neut. plur. w. plur. verb. — οἱ . . . ὄντες, *those over these (the beasts of burden, etc.): ἀπό-μαχοι, away from the ranks.* — πολλῶν . . . ὄντων: gen. abs., *while the men were, etc.* — δόξαν: particip. of an impers. verb; acc. abs.: ταῦτα w. δόξαν, as a neut. plur. w. sing. verb. (The forms δόξαντα ταῦτα, and δοξάντων τούτων also occur): *when these things were resolved on, etc.* I follow here the usual explanation of the const. of ταῦτα.

§ 14. ἐπιστάντες, *halting.* Several editt. have here ἰποστάτες. — εἰ τι . . . ἀφροῦντο (ἀφαιρέω), *took away whatever, etc.* — οἱ δέ, *and they, the soldiers.* — πλὴν εἴ τις, *unless some one, etc.* — οἶον, *as for instance.* — τῶν εὐπρεπῶν: w. παιδός and γυναικός: *of those who were handsome.* — τὰ μὲν τι . . . τὰ δέ: *sometimes fighting a little (τι), and sometimes, etc.*

§ 15. εἰς: cf. 1, 7, 1, Note.

§ 16. ἐπειθεῖντο (ἐπιτιθεῖμι): note the force of the impf.: *kept attacking.* — στεν . . . χωρίων: gen. abs.: *when, etc.* — προσιώντες agrees w. οἱ πολέμ-. — ἐσφενδόνων: σφενδονάω, *to discharge a sling.* — ἀναχίζοντες, *withdrawing*; usu. in the mid. — θαμνά, *frequently*; a poetic word. — παρήγγελλεν . . . ἰπομένειν: *would send word (to the van) to wait.* — ἐπικείμεντο: ἐπικέμαι (ἐπί, κέμαι), *to press upon.*

§ 17. ἐνθα, *there*: Reh. reads here ἐνταῦθα. — ἄλλοτε μὲν . . . τότε δέ: *at other times . . . but then (in a special case).* — ὅτε παρεγγυῶτο (optat. fr. παρεγγυάομαι), *when word was passed along (impers.): or, when he (Chiris.) was charged*; or, *when he (Xen.) sent word.* It admits of these three constructions. Perhaps the first, preferred by Goodwin and Crosby, is the simplest. — παρηγγία (παρεγγιάω): impf. — ὅτι . . . εἶη, *that there was some trouble*: very similar to our colloquial expression, *that something was the matter.* — παρελθόντι, sc. αὐτῷ, *to him (Xen.) having passed along to see, etc.*; or, as some prefer, sc. τινί, *to one, etc.*

§ 18. ἀσπίδος, σπολάδος (*corslet*); see table I. 7, and 10-13. — διαμπερὲς εἰς τὴν κεφ- (sc. τοξευθεῖς): *entirely through (the helmet) into, etc.* Some editt. omit εἰς; *entirely through as to, etc.*; i. e. *entirely through the head.* Cf. 2, 6, 1.

§ 19. ἀφίκοιτο ἐπὶ στασιμόν, *came to a halt* (strictly, *a place for halting*). — ὥσπερ εἶχεν, *just as he was*, i. e. *without delay*. — ὑπέμεινεν: aor. as plupf. — τέθνατον (θνήσκω): syncopated pf.: *have died, are dead*. This sentence in orat. rect. — ἀνελεῖσθαι (ἀναιρέω), *to take them up*, sc. αὐτῶ: regarded as a most sacred duty.

§ 20. Note the omission of a connective (asyndeton), indicating the promptness of the reply. — ἔφη seems superfluous after ἀποκρίνεται, but is quite in keeping with Greek usage. — μία κτέ.: *this, the only road*, (the one) *which you see, is*, etc. — ἀνδ- . . . ὄχλον . . . οἱ κτέ., *multitude of men, who*, etc. — τὴν ἐκβασιν, *the way out, the pass*; εἰσβολή, *a way into, a pass*; ὑπερβολή, *a way over, a summit, a pass*.

§ 21. ταῦτα, acc. of specif., *in respect to these things, therefore*. — φθάσαι (φθάνω), *to get the start, to anticipate* (the enemy); πρὶν κατεληφθῆσαι (καταλαμβάνω), *before . . . had been occupied*. — οὐ φασιν εἶναι, *affirm there is not*, etc.

§ 22. 'ΑΛΛ': printed with a capital, because it begins the exact words of the speaker: indicates an opposition of thought to what goes before: may be rendered, *well*; or omitted in the translation; ἐγώ expressed for emphasis. — πράγ- παρείχον (παρέχω), *they* (the enemy) *were giving us trouble*. — ὅπερ, *which very act* (the lying in wait, ἐνηδρεύσαμεν). — ἀναπνεῦσαι (ἀναπνέω), *to take breath*. — προὔθυμήσημεν = προεὔ-: προθυμέομαι, dep. pass., *to desire earnestly, to be anxious*; ζῶντας (ζάω), sc. τινάς, *to take some of them alive*. — αὐτοῦ τούτου ἕνεκεν points to what follows: *for this very purpose, that*, etc. — ἡγεμόσιν, sc. αὐτοῖς, *them as guides*.

§ 23. ἡλέγχον: ἐλέγχο. Cf. 3, 5, 14. — διαλαβόντες: διά, *apart*; λαμβάνω, *to take*. — εἰδείεν: οἶδα. — οὐκ ἔφη: recollect the force of οὐ φημι, *to refuse, deny, to say no*. — φόβων: gen. abs., *even when very many fears* (or *threats*), etc. — κατεσφάγη: κατὰ, *down*, intens.; and σφάζω or σφάττω, *to slay*.

§ 24. οὗτος, *this man*, i. e. the one just killed. — ὅτι: the first, declarative, *that*; the second, causal. — αὐτῷ . . . θυγάτηρ: *there happened* (to be) *to him a daughter*. — παρ' ἀνδρὶ ἐκδεδ-: lit. *with a husband, having been given* (to him). Briefly: *because he happened to have there a married daughter*. — αὐτὸς δέ: *but HE, ὁ λοιπός, the one left*. — δυνατὴν . . . ὁδόν: *by a way practicable*, etc. Const. akin to cognate acc.



§ 25. τὶ w. χωρίον. — δυσπάρμιτον (δυσ-, *difficult*; πάρμιτος, *πάρεμι*, to pass along): *difficult to pass*. — δ ... παρελθεῖν: *which it would be impossible to pass, unless, etc.* — προκατ-: προκαταλαμβάνω, to occupy beforehand. — ἀδύνατον ἔσεσθαι: w. ἔφη.

§ 26. συγκαλ-: agrees with the subj. of λέγειν and ἐρωτᾶν: (*that they*) *having called together ... both tell, etc.* — καὶ πελταστὰς κτέ. appos. w. λοχαγούς: *both peltasts and (captains) of the hoplites*. — εἴ τις ... ἔστιν (note the accent) ὅστις: *if there is any one of them who, etc.* — ὑποστὰς ἐσελ-: *undertaking as a volunteer*.

§ 27. ὑφίσταται, sc. ἐξελοντήs: *offers himself* (as a volunteer). — ἀντιστασίδων, *competing*: sc. ὑφίσταται. — ἐμοῦ: gen. abs.: *if I, etc.*

§ 28. Notice in both sentences the asyndeton, indicating the haste of the whole transaction. — ἐρωτῶσιν: *historic pres.*: hence the optat. ἐσελοῖ in the dependent clause. — πολλαχού πολλοῦ: note the paronomasia. — ἐγένετο: aor. as plpf.: *had become, had proved himself*.

## CHAP. II.

The Greeks escape from the valley in which they were enclosed, and reach the river Centrites.

§ 1. οἱ δέ: Xen. and Chiris. — ἐμφαγόντες: aor. of ἐν-εσθίω: *having eaten in haste*. — καὶ συντίθ-, *and agree with (them, i. e. the volunteers)*. — τὴν νύκτα, w. φυλάττειν: *that they (the volunteers) guard ... during the night*. — σημαίνειν: same subj. as φυλάττειν. — τοὺς ... ὄντας refers to the volunteers; αὐτοὶ δέ, to the officers Xen. and Chiris. — ἵεναι ἐπί, *should go against, etc.* — τὴν ἐκβασιν: cf. 4, 1, 20. — αὐτοί, nom. w. the subj. of συμβοηθήσειν, infin. The subj. of the infin. and of the principal verb συντίθενται are the same: *and that they themselves would go for assistance, etc.*

§ 2. οἱ μὲν: the volunteers. — ἴδωρ ... ἐξ οὐρανοῦ: *rain*. — ὅπως ... τὸν νοῦν: *in order that ... might direct their attention to, etc.* — λάβοιεν (λανθάνω): *might escape observation*.

§ 3. ἦν ... διαβάντες: *by crossing which they must go, etc.* More freely rendered, *which they must cross in order to go forth towards, etc.* — ἐκυλίνδουν: note the force of the impf.: *proceeded to roll, etc.* — ὀλιτρούχους, *round stones*: ἀμαξιαίους, *filling*

*a wagon, or requiring a wagon*; καὶ μείζ- καὶ ἐλάττ-: *larger and smaller* in comparison with ἀμαξιαίους. The whole may be rendered freely, *huge round stones of various sizes*. — οἷ: note the accent, thus distinguishing it fr. οἱ, the article: relates to ὀλοι-τροχούς. — φερόμενοι . . . πταίοντες διασφενδονῶντο (δια-σφενδονάω, σφενδόνη, *a sling*): *which, being borne onward, striking against the rocks, were slung apart (or flew in different directions like stones from a sling)*. πρὸς τὰς πέτρας belongs in idea both w. φερόμενοι and w. πταίοντες. — καὶ . . . οὐδὲ . . . οἶόν τ' ἦν: *and it was wholly impossible, etc.* — τῇ εισόδῳ w. πελάσαι (πελάζω), *to come near, etc.*

§ 4. ταύτῃ . . . ἄλλῃ: *in this way . . . in another way*. — ἐπειρώντο (sc. πελάσαι), note the force of the impf., *kept trying*. — ἀφανείς . . . ἀπίοντες: nom. w. subj. of εἶναι; cf. αἰτοί, § 1, note: *that they were not seen in going away*. — αὐτῶν limits οἱ ὁπισθ-: *those of them who, etc.* — οὐδέν, stronger than οὐκ. — τεκμαίρην, *it was possible to infer (this)*, i. e. the fact just mentioned.

§ 5. κατακανόντες: κατακαίνω = κατακτείνω, *to kill*. — ὡς . . . κατέχ-: *as if occupying, supposing they occupied, etc.*

§ 6. οἱ δέ refers here to the foregoing subject, common in Herod. but rare in the Attic writers. — ἡ στενὴ αὕτη ὁδός: οὗτος can stand between the article and noun only when some other attributive follows just after the article. — αὐτόθεν, *from the very place, from the place where they now were*.

§ 7. διήγαγον: διάγω, *to continue, to stay*. — ἐπέφαινεν: cf. 3, 2, 1. — ἔλαβον . . . προσελθόντες: *they escaped notice in coming, etc., or, they came close up unobserved*. — ἐπὶ τοὺς ἀνθ-, *against the men*, i. e. the enemy; οἱ δέ, *and they*, the enemy. — ὀλίγοι, *few*, i. e. only a few.

§ 8. ἧ . . . ὄντες: *where they each chanced to be*. — ἀνίμων: ἀνά, ἰμάω (fr. ἰμάς, *a leathern strap*): *they drew one another up with, etc.* Note the force of the impf.

§ 9. τοῖς προκατ- (προκαταλαμβάνω): *those who had previously occupied, etc.* — ἧπερ, *by the same way in which*. — εὐδοκιάτῃ, sc. αὕτῃ ἡ ὁδός, *for this way was easiest, etc.* — τοὺς δὲ ἡμίσει, *but half* (of the rear guards), obj. of ἔταξε.

§ 10. ἧ διεσέχθη (διασέγγυμι): pf. infin. denoting completion: *or (it was unavoidable) that they should be completely separated from, etc.* — τὰ ἰποσύγια, subj. of ἐκβῆναι: *it was not possible that the beasts of burden, etc.*

§ 11. προσβάλλουσι πρὸς κτέ.: *they charge (rushing) towards, etc.* — ὀρβίσις ... λόχοις, *with their companies (100 men each) in columns.* — οὐ κύκλω, *not entirely round (the hill).* — ἀφοδὸν (ἀπό, ὁδός), *a way of retreat.* (Disting. bet. ἀφοδος, ἔξοδος, πάροδος, εἰσοδος.)

§ 12. *τίως μὲν, up to the time designated by ἔγγυς δ' οὐ κτέ., for a while.* — αὐτούς: obj. of ἐτόξ- ... ἔβαλλον: *cast arrows and other missiles at them.* — ἕκαστος: appos. w. the subj. of ἐδύναστο: *where they severally were able; cf. 1, 7, 15.* — ἔγγυς ... προσίετο, *but did not permit (them to come) near.* — καὶ ... τε ... καὶ κτέ.: *freely rendered, and as soon as the Greeks had passed this (hill), they behold another hill, etc.* — ἐπὶ τοῦτον: asyndeton denoting haste: *upon this again, etc.*

§ 13. ἐνοήσας δ' ὁ Ξεν-, μὴ, ... καταλείπει: *And Xen. having reflected that, if, etc. ... leaves behind; μὴ w. ἐπιβοῶντο, that the enemy even again, or yet again having taken (it, the hill) would, etc.* — ἐπὶ πολὺ δ' ἦν, *extended over a long space: ἄτε ... πορευόμενα, because of their passing.*

§ 14. λόφος, *an elevation, a hill: μαστός, a round hill, a knoll.* — ὁ ὑπὲρ τῆς ... φυλακῆς: *the one above the guard which had been surprised, etc.; καταληφθείσης, καταλαμβάνω.*

§ 15. ὑπόπτεον ... αὐτούς, *they (the Greeks) suspected that they (the barbarians) had left (it): δεισάμενες ... μὴ, fearing that, etc.* — οἱ δ' ... πάντες, *but they (the barbarians) ... all, etc. ἄρα, as it proved.*

§ 16. ἀνέβηκεν, *started to go.* — ὑπάγειν, *to advance slowly; cf. 3, 4, 48.* — προσμίξειαν (προσ-μίγνυμι), *might join (them), might come up to (them).* — καὶ προελθόντας (ἀγρεύω w. τοὺς ἄλλους) ... εἶπε: *and bade them, having gone forward, etc.* — βίεσαι τὰ ὄπλα; cf. 1, 5, 14.

§ 17. ὡς ἀπεκόπησαν (ἀποκόπτω), *how they had been cut away, etc., or that they, etc.* — ὅσοι μὴ ἀλλύμενοι ... ἀφίκοντο: *as many as did not leap down from ... and arrive.*

§ 18. ἀντίπορον, w. dat., *over against, etc.* — ἀπῆται: ἀπαιτέω.

§ 19. ἀποδώσειν ἐφ' ᾧ κτέ.: *that they would deliver (them) up on condition that they (the Greeks) would not, etc.* — συνωμολόγηι (συνωμολογέω), *agreed to, etc.* — ἐν ᾧ, *while, etc., connect w. both clauses, τὸ μὲν ... , οἱ δέ.* — πάντες οἱ ... συνεπύρρῃσαν (συπύρρῃω): *(in the meanwhile) all those from ... flocked together.*

§ 20. ἤρξαντο (ἀρχω): sc. those w. Xen. — ἐνθα τὰ ὄπλα ἔκει-

το : neut. plur. w. plur. verb, perh. because τὰ ὄπλα = οἱ ὄπλαται in sense : *where the heavy-armed-men had halted*. Note this use of ἔκειντο, as pass. of θέσθαι, § 16. — ἴεντο δὲ : *then indeed . . . hastened, or rushed*. — κατεβ-, ἐκυλίνδ- : mark the force of the impf. — κατέαξαν : κατάνυμι, *to break, to crush*. — Ξενοφῶντα : emphat. posit. : obj. of ἀπέλιπεν. The shield-bearer was apparently seized with panic.

§ 21. Λουσιεύς : of *Lusi* (Λυσοί), a town in Arcadia. — προβεβλημένος : the prep. in compos. and also before its case : *having cast* (mid.), sc. τὴν ἀσπίδα, *in front of both*, i. e. of himself and Xen.

§ 22. αὐτοῦ : adv., *on the spot, there*. — δαψιλίσι : δαψιλής, *abundant*. — ἐν λάκκων : *in plastered cellars* : like cisterns in shape.

§ 23. διεπράξαντο (διὰ, *through*, πράττομαι, *to make or accomplish for one's self*) : *negotiated, bargained*. — τὸν ἡγεμόνα : cf. 4, 1, 22, ff. — ἐκ τῶν δυνατῶν : *from the things possible, according to their means*. — ὥσπερ νομίζεται (= νόμος ἐστίν), sc. ποιεῖν, *as it is customary (to do), etc.*

§ 24. καὶ ὅπῃ εἴη, *and wherever there was, etc.* — ἐκώλουν τὰς παρόδους, *tried to hinder their passage* : πάροδος denotes here, not the way, but the act of passing along ; and the plural number, the continuance and repetition of this act, ὁδός = Lat. *via* and *iter*.

§ 25. τοὺς πρώτους, *the first men, the van*. — ὄπισθεν, *from the rear*. — ἔλυε : impf. denoting repetition : *would break away the obstruction, etc.* : τοῖς πρώτ-, *for, etc.* — ἀνωτέρω κτέ., *by attempting to get higher up than, etc.*

§ 26. τοῖς ὄπ-, *the rear*. — καὶ . . . ἐπεμέλοντο (ἐπιμελομαι, *comm. ἐπιμελοῦμαι*), *and paid careful attention to one another*. The impf. denotes the continuance of this care. ἰσχυρῶς, *strongly* : fr. ἰσχυρός, *strong* ; ἰσχύς, *strength* ; ἴς, Lat. *vis*.

§ 27. ἦν . . . ὁπότε : *and sometimes also : ἦν ὁπότε, sometimes* ; cf. ἦν οὖς, *some*, 1, 5, 7. — αὐτοῖς τοῖς ἀναβ- : *to the very persons who had gone up*, i. e. to render assistance by breaking away the obstruction. — πράγματα, *trouble*. — καταβαίνουσιν : pres. participle, *while, etc.* — ὥστε . . . ἀποφεύγειν, *so as to escape, etc.* — ἀριστοὶ . . . ἦσαν : *and they were excellent, etc.*

§ 28. ἐγγύς, *nearly*. — εἰλικον . . . ὁπότε, *and they would draw (customary action) the bow-strings, whenever, etc.* — πρὸς τῷ

κάτω . . . προσβαίνοντες, *by stepping forward to the lower part of the bow with, etc.* — αὐτοῖς, *them*, i. e. the arrows : ἀκοντίους, *as javelins* : ἐναγκυλῶντες, *by fitting to them loops, or straps* (ἀγκύλαι). The reading προσβαίνοντες, st. προβαίνοντες, is preferred by most editors.

## CHAP. III.

The Greeks cross the river Centrites.

§ 1. Notice the repetition of the article after the noun ; κόμαις ταῖς . . . πεδίου τοῦ, etc. — Κεντροίτην : the eastern branch of the Tigris. — εὖρος, acc. of specif. : διπλεῖσρον, adj. w. ποταμόν : ὅς relates to ποταμόν. — ἄσμενοι, adj. where we use an adv., *gladly* ; cf. 2, 1, 16. — ἀπέιχε, *was distant* : impf. in historic style where the pres. would be equally correct. Cf. ἦν, 1, 4, 6. — τῶν Καρ-, w. τῶν ὀρέων.

§ 2. μάλα ἡδέως, nearly the same idea w. ἄσμενοι, adj., § 1. — ἔχοντες . . . μνημονεύοντες : participles expressing a reason or cause. — πολλά, adv. w. μνημον-, *calling often to mind*. — παρεληλυθ- (παρέρχομαι), *gone through, passed through*. — ὅσασπερ . . . διὰ κτέ., *as many as they spent in passing through*. — πάσας, emphat. posit., *during them all*. — ὅσα οὐδέ, sc. ἔπασον : *hardships, as many as they did not suffer, all put together, from the king, etc.*, i. e. *more than all which they had suffered from, etc.*

§ 3. ἱππεῖς. Note this form of the acc. plur. See paradigm, βασιλεῦς, Gram. — ὡς κωλύσ-, *apparently intending to hinder*, etc. Cf. 1, 1, 3, ὡς ἀποκτενῶν. — ἐπὶ . . . ὄχθῃς : *on the bluffs*.

§ 4. ἦσαν . . . Ὀρόντου (some editt. have Ὀρόντα), *and these belonged to Orontes, etc.* — γέρα κτέ., appos. w. ὄπλα : *had, for heavy armor, long wicker shields*, probably rectangular, like the Roman scutum.

§ 5. ὁδὸς κτέ., *And there was one road, which was in sight, leading, etc.* — ταύτη, sc. τῇ ὁδῷ, *by this way, here*.

§ 6. πειρωμένοις : dat. with respect to the clause τό τε ὕδωρ . . . ἐφαίνετο : *And when, to persons trying (it), the water appeared, etc.* : μαστῶν here in its usual sense *breasts*. Above in 4, 2, 14, *a round hill, a knoll*. — τέ after τό, correl. w. και before τραχύς : τέ in οὔτε, correl. w. τέ after ἐπὶ. The force of these particles may be clearly seen in the Greek ; while it is impossible to render them into English without using much longer words ; and

thus we greatly over-render them. — οὐτ' . . . ἦν ἔχειν, *it was impossible to hold*, etc. — εἰ δὲ μή, *otherwise*, i. e. if any one did hold, etc. : εἰ δὲ μή, often used after negative sentences where we might expect only εἰ δέ. — ἐπεὶ δὲ . . . ἀπεχώρησαν οὖν : *And when . . . for these reasons (οὖν) they withdrew*, etc. — αὐτοῦ, *adv., on the spot*.

§ 7. ἐνθα δὲ . . . ἐώρων : *and where . . . (there) they saw*. — πολλούς : pred. posit. : *assembled* (συνειλεγμένους, συλλέγω) *in great numbers under arms*. — ἐνταῦθα δὴ ; *emphatic*. — ὁρῶσι : repeated for emphasis. — τοῖς διαβαίν- . . . ὄπισθεν : *ready to attack them in the rear while crossing*.

§ 8. ὅναρ. Not the first time, it will be remembered, that Xen. had a dream. Cf. 3, 1, 11. — ἔδοξεν : *asyndeton* ; cf. 3, 1, 11 : *he seemed*, etc. — αὐται (sc. ἔδοξαν) . . . περιρρυῆναι (περί, ῥέω, *to flow*) : *and these seemed to him spontaneously to fall off from around (him)* ; αὐτῶ may be taken w. ἔδοξαν understood, or may be viewed as dat. of interest w. περιρρ-. — διαβαίνειν (opposed to the idea δεδέσθαι) . . . ἐβούλετο : *took as long steps as he pleased* : a good omen for crossing the river.

§ 9. ὁ δέ, refers to αὐτῶ, Chiris. — ὡς τάχιστα, *as soon as, ut primum*. — ἕως ὑπέφαιεν (note the force of ὑπ-, *under, a little*), *morning began to dawn* : ἐξύοντο, *impl. force? proceeded to*, etc. — ἐπὶ τοῦ πρώτου, sc. ἱερείου, *with the first (victim)*.

§ 10. Ξενοφῶντι w. προσέτρεχον : αὐτῶ w. προσελθεῖν. Many verbs compounded w. a prep. (esp. w. ἐν, σύν, ἐπί, less often w. πρός, παρά, περί, ὑπό) take a dat. — νεανίσκω ; observe the dual number w. the numeral δύο, and with plur. verb. — ἀριστῶντι, δεῖπ- : pres. particip., *while*, etc. — ἐπεγείραντα εἰπεῖν, sc. ἐξείη, (*it was permitted that any one* (sc. τινί) *having waked him tell*, etc. ; or, *any one was permitted to wake him and tell*, etc. — ἔχοι sc. εἰπεῖν.

§ 11. ἔλεγον, sc. τῶ δύο νεανίσκω. — φρύγανα, *dry sticks, kindling-wood*. — ὡς : denoting intention, often prefixed to prepositions. — κατίδοιεν : καθοράω, *to descry, discover*. — παιδίσκας, *young girls* ; cf. νεανίσκω, above. — ὡσπερ . . . κατατιθ- : *apparently depositing bags*, etc.

§ 12. δόξαι : bear in mind ἔλεγον (§ 11), which oftener takes ὅτι κτέ. ; *and that it seemed to them, having seen (this), to be safe*, etc. — οὐδὲ γάρ : a twofold connection w. the foregoing ; not easily rendered in full ; cf. καὶ γάρ. — προσβατόν : verbal adj.

in *-τός*, denoting possibility; impers.: *it was not possible for ... to approach at this point.* — *ἐκδύντες* (2 aor. of *ἐκδύω*, *to strip off*, is intrans.); *ἔχοντες*: *γυμνοί*: in the predicate w. *διαβαίνειν*: *they affirmed that they, having stripped, proceeded to cross over naked with*, etc.: *ὡς νευσόμενοι* (*νίω*): *expecting to swim.* — *διαβῆναι*, *that they actually crossed*: *πρόσθεν ... πρὶν βρέξαι* (*βρέχω*), *before wetting their loins.* — *ἦκειν*: *bear in mind ἔφασαν.*

§ 13. *καὶ ... ἐκέλευε*: *and gave orders* (to his attendants) *to pour in* (wine into the goblet) *for the young men* (that they also might pour out a libation). For specimens of goblets, see table III. fig. 46. — *εὔχουσαι ... ἐπιτελέσαι*: *and to pray to ... that they would complete the remaining good things also*; *φήνασι* (*φαίνω*), *having showed*: *τὰ ὄνειρατα*, *the dream*, in § 8, *ὄναρ*, the plur. *ὄνειρατα* denoting the several parts of the dream: *ἀγυῖά* may be viewed as adv., *auspiciously.* — *σπεΐσας*: *σπένδω.*

§ 14. *σπονδάς*, in the primary sense, *libations.* — *τοῖς ἄλ-*: w. *παρήγγελλον.* — *ὅπως ἂν*: “If *ἂν* belonged to *πάσχοιεν*, we should have *οὐδέν.*” Good. “*ἂν* belongs also to *νικῶεν* and *πάσχοιεν.*” Reh. A difference of opinion among critics. — Notice *ὕπὸ* w. gen. of agent or doer in connection with *πάσχω*.

§ 15. *ἐν μέσῳ τούτων*, *in the midst of, or between, these*: i. e. between the half of the army led by Chiris. and the half which remained behind with Xen.

§ 16. *ἐπεὶ ... εἶχεν*: *and when these things were well*, i. e. when everything was ready. — *οἱ νεαν-*; cf. § 10.

§ 17. *ἀντιπαρήεσαν* (*ἀντί, παρά, εἴμι*), *went along opposite* (to them), i. e. on the opposite bank. — *κατὰ ... ὄχθας*, *over against the ford and the high banks*, etc. Cf. *κατά*, 1, 5, 10; 1, 8, 21. — *ἔθεντο τὰ ὄπλα*, *they halted.* — *στεφανωσάμενος*, *having put on a garland*, after the Spartan custom on entering into battle. — *ἀποδύς*, *putting off* (probably) his outer garment; possibly it may mean, *putting it* (the garland) *off.* — *παρήγγελλε*, *gave orders*, i. e. to do as he had just done. — *ὀρῶντος*. Cf. 4, 2, 11.

§ 18. *εἰς τὸν ποταμόν*, (so that the blood ran) *into the river.* Cf. 2, 2, 9. This was done to propitiate the river-god. — *ἐξικνούτο*: cf. 1, 8, 19.

§ 19. *ἀνθλάαζον*, *shouted* *ΑΛΑΛΑ*, the Greek war-cry. — *συνωλόλυζον* (*σύν, ὀλολύζω*); *joined in shouting*: a word used chiefly of women. — *ἑταίραι*, *courtesans.*

§ 20. ἐνίβαινε : note the force of the impf. : *proceeded to enter in.* — τοὺς εἴζων : *the most agile.* Cf. 3, 3, 6. — ἔδει : *ζέω.* — ἀνὰ κράτος : cf. 1, 8, 1. — ἐπὶ τὸν πόρον κτέ., *towards the crossing, the one at the passage out into, etc.* — προσποι- . . . ἀποκλείσειν : *feigning that he, having crossed at this point, would intercept, etc.*

§ 21. εἰς τοῦμ- (= τὸ ἔμ-); *back.* — ἀποκλεισ-; ἀποκλείω : *to shut off, to intercept.* — ὡς πρὸς : *apparently to, or for.* Cf. ὡς ἐπὶ, § 11. — τὴν . . . ἔκ- ἄνω; *the passage from the river upward.* — ἐπεὶ . . . ἐγένε- : *and when they had arrived in the road (ὁδόν, same as ἔκβασιν).* — ἔρεινον (τείνω), implies continued and earnest effort : *contendebant : they strained every nerve on their way upward ; they pushed onward and upward.*

§ 22. τὴν τάξιν, *the company, division, corps.* — φεύγοντας, sc. αὐτοῦς, obj. of εἴρων. — ἐβόων μὴ ἀπολείπ- : *kept shouting to them not to be left behind (sc. the flying enemy).* — συνεκβαίνειν ἐπὶ κτέ.; *together with (them) to go forth upon, etc.*

§ 23. Χεῖρισ- δ' αὖ : *But Chiris, on the other hand.* — κατὰ τὰς κτέ., *by the bluffs extending to, etc.* — ἐπὶ . . . πολεμίους : *against the enemy (who were) above.* Cf. 4, 3, 3. — σφίσιν : an indirect reflexive ; *seeing hoplites advancing against themselves.*

§ 24. τὰ πέραν : *affairs on the other bank (of the river).* — ἀπεχώρει, *proceeded back.* — τὴν ταχ- : cf. 1, 2, 20 ; 1, 3, 14 — φανεροὶ . . . καταβ ; *plainly descending.*

§ 25. τὰ ἄνω κατεῖχε ; *occupied, held securely, the places above.* — τῶν σκευοφ- τὰ ὑπολείπ- ; *the things left behind by, etc.* — ἐσθῆτα : collective : *clothing.*

§ 26. ἀκμὴν (adv. acc.) διέβ- : *were just now crossing over.* — στρέψας πρὸς . . . ἀντία . . . ἔθετο : *turning quickly towards . . . presented the heavy arms in opposition.* — παρήγγειλε . . . φάλαγγος, *he gave orders to the Lochagi that each should form his lochus into enomoties, having led the enomoty towards the left so as to form a phalanx.* We must understand that the lochi were in columns, and that, when divided into enomoties, those enomoties in the rear were marched forward to the same line with the foremost enomoties, filling up the spaces that had existed between the columns, thus forming an unbroken line, i. e. a phalanx. On ἑκαστον and παραγώντας cf. note on λαβόντα, 1, 2, 1. — παρ' ἀσπίδας, *towards the left, the shields being carried on the left arm.* — ἐπὶ φάλαγγος, *in the form of a phalanx, so as to form a phalanx ;* cf. 4, 6, 6. — πρὸς, *on the side towards ;* cf. 2, 2, 4. — οὐραγούς ;



the article is to be supplied mentally from the foregoing. The first man in each enomoty (beginning at the right of the front line) was the ἔνομotarch, and the last man in each enomoty was the uragus (οὐραγός). This place therefore was filled by a person of more competency than an ordinary soldier; see Dic. Antiq. p. 484.

‡ 27. τοὺς ὀπισθοφυλάκας . . . φαινόμενους, *the rear-guards left without the camp-followers, and (on this account) already appearing few (in number)*. With τοῦ ὄχλου ψιλομένους, compare ἐψιλοῦτο . . . τῶν ἰππέων 1, 10, 13. — ἐπεὶ . . . εἶχε, *when he had things with him in a safe condition*. — παραγγέλλη: sc. Ξεν-.

‡ 28. διαβαίνοντες: *preparing to cross (so as to aid him)*. — αὐτοῦ . . . ἐπὶ κτέ.; *on the spot (where they were) upon the river*. — διαβάντας, sc. αὐτούς, obj. of κελεύει: *bids (them) . . . not having crossed*. — αὐτοί: Xen. and his men. — ἐναντίους . . . ἐμβαίνειν: *bear in mind κελεύει: that they (the men sent by Chiris.) should enter (the river) at the opposite bank on both sides of them (Xen. and his men)*. — τοὺς ἀκοντ- . . . τοὺς τοξ-: appos. w. subj. of ἐμβαίνειν: *the javelin-throwers with hand on the thong, and the bowmen with arrows on the string*. See Lex. διαγκυλόμαι, ἐπιβάλλω. — πρὸσω τοῦ ποτ.: *far in the river*: partitive gen. w. an adv.

‡ 29. τοῖς δὲ . . . παιανίσαντας; note the change of case; cf. note on λαβόντα, 1, 2, 1: *he ordered those with himself, when, etc., that they having sung a psalm, etc.* — σφενδόνη (by meton. for that which the sling contained), *a stone*: ψοφῆ (subjunc. w. ἐπειδάν), *rattle, or ring (with the stone or other missile striking it)*. — σημήνη τὸ πολεμικόν, *signals the attack*: thus the enemy would be deceived. — ἀναστρέψαντας . . . οὐραγούς: same const. w. παιανίσαντας: *bear in mind παρήγγειλεν: that the commanders of the rear, facing about towards the right (lit. spear-ward) take the lead*. — ὅτι, adv. w. τάχιστα: cf. 1, 1, 6. — ἧ, adv., *where*: ὡς μή, *so as not, etc.* — ὅτι . . . ἔσοιτο: sc. εἶπεν implied in παρήγγειλεν: note here the fut. optat.: *that HE would be the best (fellow), who, etc.*

‡ 30. οἱ Καρδοῦχοι, subj. of ἐπέκειντο. — τοὺς λοιπούς: *those who were left, i. e. of the rear-guards*. Cf. ‡ 27. — οἱ μὲν . . . οἱ δὲ . . . οἱ δέ: appos. w. πολλοί: — ὑποζυγ-, σκευ-, ἔται-: w. ἐπιμελησόμενοι, *to pay attention, some to, etc.* — ἤρχοντα, fr. ἀρχω to begin. The impf. of ἔρχομαι (same in form with this word) is very rare in Att.

‡ 31. ὡς . . . ἰκανῶς; *sufficiently for mountain regions* (lit. *as if among mountains sufficiently*). — εἰς χεῖρας: *into close combat*.

‡ 32. ἐν τούτῳ, *at this (moment)*; — the moment indicated in ‡ 31. — πολὺ ἔτι ὤρρον: *much faster still*. They were already in flight, as implied in οἰκ ἐδέξαντο. — τὰναντία στρέψαντες, *turning in the opposite direction*; instead of charging, as the enemy would understand the signal.

‡ 33. αἰσθόμενοι, *becoming aware* (of what the Greeks were actually doing). — οἱ δὲ πολλοί, *but the majority* (of the enemy). — και . . . Ἑλλήνων (gen. abs.), *even when*, etc.

‡ 34. οἱ ἕπαρτήσαντες, *those who had come to oppose* (the enemy): sent by Chiris. Cf. §§ 27, 28. — προωτέρω τοῦ καιροῦ, *farther than the occasion required, farther than was necessary*. — τῶν μετὰ Ξεν: w. ὕστερον, comparat.: *later than those with Xen.*, or *after those*, etc.

## CHAP. IV.

Several days' march through Armenia, along past the sources of the Tigris, to the Telesbûas.

‡ 1. πεδῖον . . . γηλόφους: may be viewed as acc. of extent, or as cogn. acc. w. ἐπορεύσ-: *over a plain wholly level, and over smooth hills*.

‡ 2. εἰς ἣν . . . κώμην: anteced. in relat. clause = ἡ κώμη εἰς ἣν: *the village, into which*, etc. — τῷ σαρ: *for*, etc. — τύρσεις, *towers*, probably for defence against the Carduchians.

‡ 3. περὶ τὸν ποτ-: *in the neighborhood of*, etc.

‡ 4. Ἀρμενία . . . ἡ πρὸς ἐσπέραν: *western Armenia*. — ὑπαρχος, *under officer, prefect*. — και βασι-, *even to the king*. — ὅποτε παρ-εῖη, *whenever he was present* (with the king). — βασιλέα . . . ἀντίβαλλεν (ἀναβάλλω, lit. *to cast upon*): *no one else used to help the king to mount upon*, etc.

‡ 5. εἰς ἐπήκουον: *within hearing distance*: cf. 2, 5, 38. — ἡρώτων (ἐρωτάω): note the force of the impf.

‡ 6. σπείσασθαι (σπένδομαι) . . . ἐφ' ᾧ: *to make a treaty on condition that*, etc. — αὐτός, pred. w. ἀδικεῖν (which has the same subj. as the principal verb εἶπεν). — ἐκείνους, subj. of καίειν and of λαμβάνειν. — ὅσων δέουτο, *as many as they needed*: "in direct form, ὅσων ἂν δέησεν." Good.

‡ 8. χιῶν πολλή, *much snow*. This was in lat. 39°, about Dec. 1st, at an elevation of 4,000 ft. — ἔωσεν: *in the morning*: lit.

from, etc. — διασκηῆσαι τὰς τάξ- κτέ., *that the companies and the generals encamp apart scattered through*, etc.

§ 9. *ιερεία*, animals for slaughter : ἀσταφ-, raisins : ὄσπρια, vegetables (esp. beans). — τῶν . . . τινὲς ἀπὸ κτέ., *and some of those who were scattered (at a distance) from*, etc.

§ 10. διασκηοῦν : pres. infin. fr. διασκηνώ ; *to continue encamping apart*. Cf. διασκηῆσαι, aor. infin., denoting the simple occurrence of the action, without reference to continuance or repetition. — συναγαγεῖν may be taken w. ἀσφαλὲς εἶναι, or may be joined directly w. ἐδόκει in the sense, *it seemed expedient*. — ἐν-τεῦθεν : here, of time : *thereupon*. — διαιδριάζειν, *to be clearing up*.

§ 11. ἀπλετος (chiefly poetic), *immense, prodigious*. — κατακειμένους, *lying along (on the ground)*. — ἀνίστασθαι, w. ὄκνος, *reluctance to rise up, or to attempt rising up* (infin. pres. in the conative sense). — κατακειμένων : gen. abs.; *while they were lying (on the ground)*. — ἀλεινόν, *something warm, a warm covering*. — ὄψ (ὄστις) μὴ παραρρυεῖ (παρα-ρέω), *to him from whom it had not fallen off*.

§ 12. ἐτάλμησε, *had the resolution*. (The writer of this narrative seemed really to know a good deal about Xenophon.) — γυμνὸς ἀναστὰς σχίζειν, *rising up with only his tunic (without the ἱμάτιον) to go to splitting*, etc. Cf. Table III., fig. 40. — ἐκείνου ἀφελόμενος (ἀφαιρέω); an elliptical expression. We may supply τὰ ξύλα, *taking the wood from him*, or τὴν ἀξίην, *the axe* : ἔσχιζεν, impf., *went to*, etc. — ἐχρίοντο (χρίω, *to anoint*). This they did to make their joints limber.

§ 13. χρίσμα (some edit. write χρίμα) the generic word for ointment of any kind : μύρον, a specific word, a *fragrant ointment*. — ἀν' ελαιῖον, *instead of olive oil*. — σύειον κτέ. : the ingredients of the ointment ; *made of lard and sesame and almonds of the bitter kind and turpentine*.

§ 14. ἐδόκει κτέ. : *it seemed that, (entering) into the villages, into the thatched cottages, they must again encamp apart*. — ἐπί, *to-wards*. — ἐπέπρησαν : ἐμπίπρημι (ἐν, πίπρημι), *to set fire to*, Lat. *incendo*. — σκηνοῦντες denotes the means : *were punished (paid a penalty) by encamping ill, under the open sky*.

§ 15. Τεμνίτην, or Τημνίτην, a *Temnite, or Temnite* : prob. fr. Temnus in Æolis. — οἱ ἀποσκεδ- . . . τὰ πυρά, cf. § 9. — ἀλη-θεύσαι, *to have reported truly*. — τὰ μὴ ὄντα ὡς οὐκ ὄντα : *note*

the dif. bet. the hypothetical and absolute negative: *if things did not exist, as actually not existing.*

‡ 16. πορευθεῖς . . . ἰδεῖν, *having gone (and returned) he denied that he saw, or he affirmed that he did not see, etc.* — συλλαβῶν . . . ἄγων ἔχοντα (an accumulation of participles): *having captured a man, he came with (him, a man) having, etc.* σάγαρι, a battle-axe; a Persian word; οἶαπερ κτέ. Cf. Table III., fig. 37. Pictures and statues made this idea familiar to the Greeks.

‡ 17. τό belongs to the phrase ποδ-εῖη: is acc. of remote obj. w. ἐρωτώμενος: *being asked the (question) of what country, etc.* — Πέρσης: pres. w. εἶναι. — τὸ στρατ: anticipation (prolepsis): lit., *they asked him, the army how great, etc., st. they asked him how great the army was.* — συνειλεγμένον, sc. εῖη.

‡ 18. εἶη ἔχων, *was having, was with.* — παρεσκευάσθαι αὐτόν, *that he (Tiribazus) had made preparation.* — ὡς w. ἐπιδησόμεν. — ἐν τοῖς στενοῖς, *in the narrows.* — ἥπερ μοναχῆ, *where alone.* — ἐνταῦθα: emphatic; *as if there intending to attack, etc.*

‡ 19. στρατηγόν: appos. w. Σοφ-: *and as general over, etc.* — ἡγεμόνα; appos. w. τὸν . . . ἄνδ-: *having the man, who had been captured, as guide; ἄλόντα, ἀλίσκομαι (note that even the act. forms are pass. in meaning).*

‡ 20. τὸ στρατόπ-, *the camp (of the enemy).* — οὐκ ἔμειναν, *did not wait for.*

‡ 21. ὅμως, adversative, *yet, nevertheless.* Blunderers often forget the meaning of this word and confound it with ὁμοίως. — ἦλωσαν, εἶλω: two forms of the aor. Cf. note ‡ 19. — οἱ, w. φάσκοντες, *those affirming that they were bakers, etc.*

‡ 22. ταῦτα, *these things, i. e. what had been done and learned by the peltasts.* — ἐπὶ τὸ στρατόπ-: *to the camp, i. e. of the Greeks.* — μή, *lest, for fear that.* — ἐπιθesis, *attack (from Tiribazus).* — ἀνακαλεσάμενοι, *calling back (those who had gone on before).*

#### CHAP. V.

The Greeks continue their march through Armenia with great suffering; but reach at length some villages abounding in provisions. Here they remain seven days.

‡ 1. ὅπη . . . τάχιστα, *in whatever direction they could most quickly, as quickly as possible.* Cf. ὡς-εἰδύνατο τάχιστα: 3, 4, 48. — τὸ στρατ-: *the army (of the enemy): subj. of συλλεγῆναι and καταλαβεῖν.*

‡ 2. Εὐφράτην: the eastern branch, now called Marad-Su. — βρεχ- . . . ὀμφαλόν, *being wet to the middle* (lit. *to the navel*).

‡ 3. ἔπνει: πνέω, *to blow*. — ἀποκαίων: some edit. read ἀποκαίων: here spoken of the cold (usu. of heat): *freezing up, blasting*. Cf. Lat. *urere*.

‡ 4. εἶπε σφαγ-; *told (them), bade (them) sacrifice a victim to*, etc. Note this frequent force of εἶπε: cf. ἔλεγε, 1, 3, 8; ἔφη σφαγ- would mean, *he said that he had sacrificed*. Good. — σφαγιάζεσθαι: impers.: *a victim is sacrificed*. — τὸ χαλ-: subj. of ἔδοξε: *the fierceness of the blast seemed*, etc.

‡ 5. διεγίν- . . . καίοντες: *they continued burning a fire through*, etc. — οὐ προσέειπεν (πρός, ἔημι), *did not allow . . . to come to*, etc. — εἰ μὴ μεταδοίεν κτέ., *unless they would share with them* (giving them) *wheat*, etc. — ἄλλο τι εἰ τι, *something else, whatever*.

‡ 6. ἔνθα δὴ . . . ἔδν: *there indeed they gave to one another a share of the things which*, etc. — ἔνθα δὲ . . . ἐγίγοντο: *but where . . . there were made, or there appeared great pits reaching even to*, etc. — παρῆν, *it was easy*, etc.

‡ 7. ἐβουλιμιάσαν (βουλιμιάω: βούς, λιμός), *were ox-hungry, fainted with hunger*. — ἠγνόει (ἄγνοέω) . . . εἶη, *did not know what the matter was* (lit. *what the suffering*, etc.).

‡ 8. σαφῶς, *clearly*: not to be confounded w. σοφῶς, *wisely*. — διεδίδου, *he distributed* (the food): διέπεμπε κτέ., *sent in different directions* (δια-) (persons) *giving (it), those who were able*, etc.

‡ 9. πορευομ-; gen. abs.: *while they*, etc. — ἀμφὶ κνέφας, *about dusk*. — καὶ . . . ἐρύματος: *and fnds, in front of the fortification, women and maidens from the village, drawing water at the fountain*.

‡ 10. πορεύονται and ἀπέχει might both have been in the optat.: *that they were proceeding*, etc.

‡ 11. ἐδυνήθησαν, *were able*, i. e. *were able-bodied, were strong*; cf. δυνάμενα, ‡ 12; or perh. sc. διατελέσαι ἐν τῇ ὁδῷ (some edit. ead τὴν ὁδόν), *were able (to continue on the march)*.

‡ 12. συνελεγμένοι: συλλέγω, *to collect*. — τὰ μὴ δυνάμενα, obj. of ἤραπον: may mean, *those of . . . which were not able-bodied*; or sc. διατελέσαι, *those . . . which were not able to continue the march*: cf. ἐδυνήθησαν, ‡ 11. Perh. the first meaning is preferable. — ελείποντο: subj. οἱ τε διεφ- . . . οἱ τε ἀποσησπότες (ἀποσήπω, *to rot off*). — τοὺς ὀφθαλμούς, τοὺς δακτύλους: acc. of specif.: *freely rendered, those whose eyes were blinded by the snow and those whose toes were frozen off (were lost by the cold)*.

§ 13. ἐπικούρημα τῆς χι- (objective gen.): a protection against, etc. — τῶν δὲ ποδῶν: correl. w. τοῖς μὲν ὀφθ-: sc. ἐπικούρη, a protection of the feet, or for the feet. — εἰς τὴν νύκτα ὑπολούοιτο: (entering) into the night, or more freely rendered, as night came on, loosed (his shoes from) under (his feet); took off his shoes.

§ 14. ὄσοι: sc. τούτων, the straps of those, as many as, etc., or, into the feet of those, as many as, etc., the straps penetrated. — ὑποδεδεμένοι (ὑποδέω), lit. bound under, i. e. with their shoes on. — τὰ ὑποδήματα περιεπήγνυτο (περί, πήγνυμι): the shoes became stiffened around (their feet), froze around. "Plur. verb w. neut. plur. subj., to emphasize the numerous instances; impf. to indicate the repeated recurrence of the phenomenon," Kendrick. — καρβάνια κτέ.: brogues made of undressed ox-hides; βοῶν, oxen, by meton. for ox-hides.

§ 15. ὑπελείποντο: impf., were continually left behind. — ἐκλειπέναι (ἐκ-λείπω), had left, was wanting. — τετήκειναι καὶ τετήκει (plupf. without syllab. augment. Some edit. read ἐτετήκει); they conjectured that it had melted; and it had actually melted. — ἀτμίζουσα ἐν νάπη, sending forth warm vapor in a dell. — ἐκτραπ-, turning aside (from their way). — οὐκ ἔφασαν, they refused.

§ 16. ὀπισθοφυλάκας, article omitted, some of the rear-guards. — ὡς ἤσπετο, as he was informed (of it; the fact mentioned § 15). — πάση . . . μηχανῇ, by every art and device. — τελευτῶν, ending = finally. — σφάττειν, to kill (them). — οὐ γάρ, sc. ἔφασαν, for they denied that they would be able, etc.

§ 17. φοβῆσαι, act., to terrify, frighten. — τῖς, indef., referring to Xen. and his men: render, if they could. — μή, for fear that, lest; ἐπίοιεν, subj., οἱ ἐπ- πολέμοι. — οἱ δέ, the enemy; ἀμφὶ ὧν . . . διαφερόμενοι, differing, or quarreling about what they had, their booty.

§ 18. ἄτε ὑγαίνοντες, inasmuch as they were well and strong. — ἀνακραγόντες (ἀνα-κράζω) . . . μέγιστον, raising as loud a scream (or yell) as they could. — ἤκαν: ἦμι. — ἐφθέγγατο, uttered a sound.

§ 19. ἐν' αὐτούς, to them, i. e. for them, to get them. — ἀναπαυ- . . . ἐγκεκαλ-, resting upon . . . enveloped in (it). — ἀνίστασαν; conative; tried to make them stand up.

§ 20. οἱ δέ, and they, referring to αὐτούς, the soldiers resting on the snow and enveloped in it. — οἱ ἔμ- . . . ὑποχωροῖεν, that those in front did not make way (for them), a reason why they did not rise and proceed. — ὄλον (emphat. posit.) . . . τὸ στράτ-. This

was the report brought back; but in fact Chiris. with the van had passed on to a village. Cf. § 9 et seq.

§ 21. αὐτοῦ, adv., *on the spot*. — οἷας, *such as, of such a character as*. Differs how fr. ὅσας? — τοὺς νεωτ-: obj. of πέμψας, and also understood, of ἐκέλευεν: *he ordered (them, the youngest men), having made (the sick) rise up, to compel (them), etc.*

§ 22. πέμπει, sc. τινάς, *some of those from the village to see*. — οἱ δέ, i. e. οἱ τελευταῖοι. — τοὺς ἀσθεν-, obj. of παρέδοσαν, and also understood of κομίζειν, *delivered up the sick to them* (the persons sent by Chiris.) *to convey, etc.* — αὐτοὶ δέ, i. e. οἱ τελευταῖοι.

§ 23. διαλαχόντες: δια-λαγχάνω: κώμας, anteced. in relat. clause: *drawing lots for the villages which they saw*.

§ 24. ἐκέλ- . . . ἐαυτόν, urged (Xen.) *to let him go*. — λαβὼν . . . ἕων . . . καταλαβῶ, *taking . . . running . . . finds, etc.* — εὐζώνους, see Table III., 41. — εἰλήχει (λαγχάνω), *had obtained by lot*. — πάλους, Lat., *pullus*; Eng., *foal*; Germ., *Fohlen* and *Füllen*. — ἐννάτην ἡμέραν, *the ninth day*, i. e. *eight days before*. — λαγώς, acc. plur., obj. of θηράσω.

§ 25. A picturesque description; and truthful for the same country to-day. — κατάγειοι (κατά, under; γῆ, ground): an adj. of two endings. — τὸ στόμα: ("partit. appos. w. οικία," Good Crosby: "added with no strict gram. const." Kend.: "acc. of synecc." Krüg., Reh.: "sc. ἦν," Kühn.: "sc. ἔχουσαι," Bornemann, Matthiæ, Owen. The student can take his choice.): *the mouth (being) like that of a well*. — ὀρυκταί: dug, excavated. — τὰ ἐκ- τούτ-; *the young of these* (animals). — τὰ κτήνη (κτῆνος, τό), neut. plur. w. plur. verb, ἐτρέφοντο: *all the cattle were nourished within on fodder*.

§ 26. πυροί, κριθαί: the plur. denotes strictly the *kernels of wheat and of barley*: ὄσπρις, cf. 4, 4, 9. — οἶνος κτέ., *barley-wine* (i. e. beer) *in large bowls*. See Table III., fig. 45, for an elaborate Greek mixing-vessel. — ἰσοχειλεῖς (ἴσος, equal, χειλος, lip, brim), *seen with the brim*. — κάλαμοι . . . οὐκ ἔχοντες, *straws . . . not having joints*.

§ 27. τούτους . . . λίσσοντα . . . μύζειν: *it was necessary, when any one would drink, that he, taking these* (straws), *suck into the mouth*. Many American boys understand this method of drinking. — ἄκρατος, *unmixed, strong*. — ἐπιχέοι: ἐπί, χέω, *to pour*. — ἡδὺ συμμαθεῖντι (συμ-μανθεῖνω), *delicious to one accustomed to it*.

§ 28. σύνδειπνον, 2, 5, 27, a *table-companion*. — στερήσοιτε

(στερέω or στερίσκω): fut. mid. w. pass. meaning, *to be deprived*: const. w. gen. τῶν τέκ. — ἀντεμλήσαντες (ἀντί in return, ἐν πίμπλημι): const. w. acc. τὴν οἶκ- and gen. τῶν ἐπιτηδ. — ἀπίσιν (we might expect ἀπίοιεν after στερήσοιτο), and that they would go away after having filled, etc. — ἦν . . . φαίνηται, ἔστ': if he continue manifestly having rendered some services as guide, until, etc.

§ 29. οἶνον: anticipation for ἔφρασεν ἐνθα οἶνος κτέ., he told (them) where wine, etc. — κατορωρυγμένος: κατορύττω, to dig down, to bury, to conceal. — ἐν . . . ἀφ' ὧν, in all abundance, lit. in all abundant (things). — ἐν φυλακῇ . . . ἐν ὄψαλμοῖς, having in custody . . . in sight.

§ 30. οὐδαμῶθεν ἀφίεσαν, from no place did they (the soldiers) let them (Xen. and the Komarch) go before, etc.

§ 31. οὐκ ἦν δ' ὅπου οὐ παρ-, and nowhere did they fail to set by (them) on the same table, etc. (lit., there was not a place where not = and everywhere they set, etc.). — σὺν . . . ἄρτοις, with many loaves of bread.

§ 32. φιλοφρονούμενός τῳ (= τινι), treating any one as a friend. — προπιεῖν (2 aor. fr. προπίω), to drink to one's health. — ἔξωθεν κτέ., whence it was necessary that he, stooping over, drink while sucking as an ox.

§ 33. κἀκείνους: Chiris. and his men. — σκηνοῦντας, tenting it, feasting. — ἰστεφ- . . . στεφάνοις, having put on garlands of withered grass; prob. for merriment, from the lack of something more suitable; and in accordance with the Grecian custom of wearing garlands at symposia. — παῖδας, sc. κατελάμβανον, and (they found) Armenian boys serving. — ὥσπερ ἐνεοῖς, as to mutes, because they didn't understand Greek.

§ 34. ἀλλήλ- ἐφιλ-, had greeted one another, had exchanged salutations. — ἀηρώτων: ἀντ, intens., ἐρωτάω, to question. — ὅτι before the *oratio recta*, not to be translated. — Χαλύβας: "the people and the country have the same name." Good. "The Greek often mentions the people where we should mention the country." Reh., he said that the neighboring country was (that of) the Chalybians. — ἣν ὁδόν: anticipat.; he told where the way (to it) was.

§ 35. αὐτόν, emphat. posit.: obj. of ἴγων: refers to the Komarch (village-chief). — ἑαυτοῦ refers here, not to the subj. as usual, but to the obj. (αὐτόν). — παλαιότερον (παλαιός, irreg. comp.), being somewhat old. — καταβῦσαι, w. δίδωσι, to sacrifice



(him, the horse) after fattening (him). — αὐτὸν . . . Ἡλίου, *that he (the horse) was sacred to the Sun* (which was worshiped as a god). By whom the horse had been thus devoted to the Sun, we are not told, and perhaps Xen. did not know. — δεδιώς . . . ἀποθανῆν, *fearing that he would die*. An additional reason, and a very good one, for giving him away! — ἐκεκάρ-, *had fared hard*. — αὐτός, Xen. : πάλων (partit. gen.), *takes (one) of*.

§ 36. πολί, *emphat.* — περί . . . σακία περιμελεῖν (περί, εἰλέω), *to wrap coarse bags around, etc.* These served the purpose of snow-shoes.

## CHAP. VI.

### Wanderings near the river Phasis.

§ 1. ἡμέρα ὄγδῃ, *the eighth day*. The article is often omitted with ordinal numbers. Cf. ἐνάτην ἡμέραν, 4, 5, 24. — καταλείπει τῷ κωμάρχη, *leaves behind* (in their home, the village where he had encamped) *for the Komarch* (whom Chiris. was now to take along with him as guide). — τοῦ . . . ἡβασκοντος, *who was just arriving at manhood*. — εἰ . . . ἡγήσοιτο, *if he (the Komarch who was to act as guide) should lead honorably*. — ἀπίος, *might go away* (home, after he had done his work as guide).

§ 2. αὐτοῖς. Notice ἡγίομαι w. dat. Cf. 2, 2, 8. — λελυμένος, *loosed, unbound*. Cf. 4, 2, 1. τὸν ἡγεμόνα δῆσαντες. — ἐχαλεπάνθη, *was angry*, st. ἐχαλίπηνε, the usual form. — εἶεν, sc. κῶμαι.

§ 3. ἀποδράς (ἀποδιδράσκω) ᾤχετο, *ran away* (lit., *having escaped was gone*). — μόνον διάφορον, *the only difference, the only disagreement*; certainly, under all the trying circumstances, a remarkable fact; and hence, worthy of mention. — ἡ . . . ἀμέλεια : explan. appos. w. τοῦτο : *the abuse and neglect of, etc.* — πιστοτέρητος, *treated (him, the son, as a person) most faithful*.

§ 4. ἀνά, distributive, *at the rate of*. — παρὰ . . . ποταμόν, *along the river Phasis*. Probably the upper Araxes, which the Greeks mistook for the Phasis.

§ 5. ἐπὶ τῇ . . . ἵπερβολῇ, *on the pass leading over into, etc.*

§ 6. κατὰ κέρας, *in column* (in the form of a horn); ἄγων, *leading (his men)*; or, ἄγων may be intrans., *marching*. Cf. 4, 8, 12. — παραγίγειν, *to lead along, bring up*. — ἐπὶ φάλ-, *in the form of a phalanx, in line*.

§ 7. ὥρα, sc. ἐστὶ, *it is an hour, it is high time*. — ὅπως . . .

ἀγωνιούμεθα (fut. of ἀγωνίζομαι), *how we shall*, or, *in order that we may*, etc. ("An object clause." Good.)

§ 8. ἡμᾶς δέ, *but that we*, or, *while we*, etc. — ἵπερβάλλειν: conative: *to attempt to cross*.

§ 9. ἐπὶ τὰς, *as soon as*. — ἐξοπλισ-, sc. ἡμᾶς, subj. of ἵεσθαι. — τὴν τήμερον ἡμέραν: note this expression; *to-day* (lit., *the to-day day*; duration of time; *through this critical day*). — τοῦτων θαρ-; gen. abs.: *if these*, etc. — προσγενέσθαι, w. εἰκός (ἔστι): the fut. would be more comm.; the pres. would be admissible: *it is likely that others, in greater numbers, will arrive*.

§ 10. οὕτω: note this use of οὕτω, pointing to what follows directly, like ὧδε, and not as usu. to what precedes. — ἀνάγκη ἐστὶ denotes an imperative necessity; δεῖ, a lack, a deficiency, a duty; χρῆ, utility, advantage, expediency. All three are usu. rendered, *it is necessary*. — ὅπως . . . μαχοίμεθα (fut.): ὅπως . . . λάβωμεν . . . ἀποβύλωμεν (aor.); appos. w. τοῦτο: the first form (fut.) is more comm.: *how we shall fight*; *how we may receive . . . paythrow away*; ὡς εἰλίχ- σώμ- ἀνδρῶν: *as few men as possible* (lit., *bodies of men*).

§ 11. τὸ ὄρος . . . τὸ ὀρώμενον, *the mountain, the (part which) is seen*. — ἐπὶ w. acc., *extending over*; render, *more than sixty stadia in extent*. Cf. ἐπὶ πολὺ, 4, 2, 13. — αὐδαμοῦ . . . ἀλλ' ἢ κτέ., *nowhere except along the road itself*; ἀλλ' ἢ = ἀλλὰ ἢ, not ἄλλο ἢ. See Curt., § 629, obs. 3. Küh. Ausführ. Gram., § 535, 6. Krüg., § 69, 4, 6. — πολὺ κρείττον . . . μᾶλλον ἢ: *far better . . . than* (lit., *far better . . . rather than*). — καὶ κλέψαι . . . φθάσαντας: *to attempt to steal some part of . . . by eluding observation and to seize by getting the start*. Note the word κλέψαι here, which leads to the banter in § 14.

§ 12. ὄρσιον . . . ἵεσθαι ἢ ὀμαλῆς: *to go up a steep ascent without battle than on level ground*, etc. — πολ- ὄντων: gen. abs.: *while enemies are on either hand*. — μᾶλλον ἂν . . . ὀρῆι τις, *one could better see*, etc. — τοῖς ποσίν, w. ἡ τραχεῖα (ὁδός). — ἀμαχεῖ ἰούσιν . . . βαλλομένοις: *to men advancing without battle . . . to men whose heads are shot at*; τὰς κεφ-, acc. of specif.

§ 13. κλέψαι, emphat. posit.: subj. of δοκεῖ: *and to steal seems to me to be*, etc. — ἐξόν: particip. of an impers. verb, acc. abs.: *when, or since, it is in our power*; ὡς μὴ, *so as not*, etc., ὡς w. the infin. like ὥστε. — τοσοῦτον ὡς μὴ, *so far as not*. — δοκοῦμεν ἂν . . . ἂν (repeated) . . . χρῆσθαι: *and it seems* (lit., *we seem*) *to me*

that by pretending, etc., we should find (lit., use) the rest of the mountain. — μένοιεν, sc. ἄν, from the preceding sentence. — αὐτοῦ, adv. : μάλλον ἄς, closer together.

§ 14. συμβάλλομαι, sc. λόγους, cast together, contribute (my ideas). Cf. 1, 1, 9. — ὅσοι . . . ὁμοίων, as many as belong to the peers (the aristocracy of Sparta). — κλέπτειν μελετᾶν, subj. ὑμᾶς, that you . . . practice stealing. — εὐθὺς ἐκ παιδῶν, from your very boyhood (lit., immediately from boys). — καὶ . . . εἶναι, and that it (κλέπτειν) is not, etc. — καλόν, sc. εἶναι.

§ 15. νόμιμον ἄρα . . . μαστιγοῦσθαι, it is customary with you, of course, if, etc., to be flogged. — μάλα w. καιρός, a very favorable opportunity. — τοῦ ὄρου: partit. gen. Cf. τοῦ . . . ὄρου . . . τε, § 11.

§ 16. Ἄλλὰ μέντοι, . . . , καὶ γὰρ, But in truth, . . . , I also, etc. — δεινούς . . . κλέπτειν τὰ δημ-, are formidable in stealing the public property. — μάλιστα, sc. δεινούς κλέπ- τὰ δημ-. — εἴπερ . . . ἀξιοῦνται, if your best men are thought worthy, etc. : ὑμῖν, ethical dat. w. ἀξιοῦνται. Reh. — ὥστε ὦρα καὶ σοί, wherefore, it is high time for you also, etc. An unexpected display of wit, in which the Spartan certainly holds his own.

§ 17. τῶν ἐφεπ- . . . κλωπῶν, while the marauders were, etc. : gen. abs. ; or it may be viewed as gen. w. τινῶν. — τούτων πυνθάνομαι, I learn by inquiry from these. — αἰξί . . . βουσίη: dat. of means or inst., is pastured with, etc. — τὶ τοῦ ὄρου: cf. τοῦ ὄρου, § 15. — βατὰ . . . ἔσται: impers., cf. 3, 4, 49: it will be possible even for the beasts of burden to pass. I prefer this, rather than to understand χωρία.

§ 18. ἐπιίξω, oftener w. fut. infin. as here, μενεῖν. — ἐν τῷ ὁμοίῳ, on a level (with them). — ἡμῖν, w. εἰς τὸ ἴσον: to the same level with us ; lit., into that which is equal, etc.

§ 19. καὶ τί . . . ἀλλά, and why . . . but, etc.

§ 20. σύνθημα . . . καίειν: an agreement . . . to keep many fires burning (pres. infin.).

§ 21. ἐκ . . . ἀρίστου, directly after their breakfast. — ὡς, about. — προήγαγεν, led forward ; ταύτη, in this direction, i. e. directly forward. — προσήξειν, to intend advancing, or to intend leading (the whole army).

§ 22. οἱ ταχθέντες, those who had been appointed, § 20. — οἱ δὲ ἄλλοι, but the others, in distinction from οἱ ταχ- : αὐτοῦ, adv. — ἐχόμενον τὸ ὄρος: acc. w. particip. after a verb of perception :

that the mountain was occupied. — ἐγγηγόρεσαν (2 plupf. of ἐγείρω), remained awake, watched.

§ 23. οἱ δὲ . . . καταλαμβάνοντες: cf. οἱ μὲν ταχθεῖντες κτέ. § 22. — κατὰ τὰ ἄκρα ἐπῆρσαν, advanced along the heights (ἐπ- implies the idea towards or against the enemy).

§ 24. τὸ πολὺ: cf. 1, 4, 13. — ἀπάντα (ἀπαντάω), went to meet. — τοῖς . . . ἄκρα: cf. κατὰ τὰ ἄκρα ἐπ-, § 23. — πρὶν δὲ . . . τοὺς πολλοὺς, and before the main bodies (of the enemy and of the Greeks) were, etc. Dif. bet. ὁμοῦ, ὁμως, and ὁμοίως? — ἀλλήλοισιν w. συμμικν-, close with one another. (Reh. encloses ἀλλήλοισιν in brackets; Good. reads ἀλλήλων and connects it w. ὁμοῦ.)

§ 25. ἐν τούτῳ δέ, and during this (time), while the movements on the heights were taking place. — οἱ μὲν πελασσαι: appos. w. οἱ . . . πεδ-, those also from the plain, the targeteers of, etc. — βιάδην, on a walk; ταχύ, quickly: i. e. on a rapid walk.

§ 26. τὸ ἄνω, the (part of their army) above. Cf. § 24. — ἀπέσανον . . . ἐλήφθη. Note the arrangement of the two clauses with respect to each other; called by the rhetoricians χισμός, chiasm (a placing crosswise, a diagonal arrangement), fr. the Greek letter X.

§ 27. στησάμενοι, having set up, erected. Note the force of the mid.; note also that the aor. mid. of this verb is trans. — γεμούσας, γέμω, to be full.

## CHAP. VII.

## March to the sacred mountain. View of the sea.

§ 1. ἐν οἷς . . . ἀνακεκομισμένοι (ἀνα-κομίζω), in which they kept . . . having conveyed (them thither): καὶ τὰ . . . πάντα, all their provisions also (besides using these strongholds as places of defence).

§ 2. αὐτόσε, to it (χωρίου): dif. bet. the local endings, -θεν, -σι, -δε, (-ς, -σε)? — πρὸς . . . προσέβαλλεν (impf.), proceeded to attack it. — εὐθὺς ἦκων (pres. w. pf. meaning), immediately on his arrival. — ἀσπράσις: dat. of manner: with assembled forces. — κύκλῳ: not to be taken in the strictest sense. Cf. 1, 5, 4.

§ 3. εἰς καλόν, for good, opportunely. — οὐκ ἔστι τὰ ἐπιτήδ-: the requisite means of subsistence are not possible, etc.: i. e. it is not possible for the army to obtain, etc.

‡ 4. εἰσελθεῖν w. τὸ κωλύον: lit., *what the thing hindering to enter in was*; μὴ εἰσελθ- would have been grammatical; according to the rule, after verbs of negative meaning, such as hindering, etc., the infin. often takes μὴ. With such verbs, μὴ is oftenest omitted after κωλύω. — μία αὕτη . . . ὄρας: *this, which you see, is the only passage*. Cf. 4, 1, 20; for the idea, *this passage, we should require αὕτη ἢ πάρ-*. — οὕτω διατίθεται, *is served thus*. — συντετριμμένους: συντρίβω, *to crush*; σκέλη, πλεν-: acc. of specif. Cf. κεφαλάς, 2, 6, 1.

‡ 5. ἀναλώσωσιν: ἀναλίσκω, *to expend, use up*: to be carefully distinguished from ἀλίσκομαι (pass. in all its forms). — ἄλλο τι ἢ οὐδὲν κω-, lit., *does anything else than nothing hinder*, etc., i. e. *does anything whatever hinder*, etc. — παριέναι, sc. ἡμᾶς, *hinder that we pass, hinder our passing by*. — Supply mentally the answer, *no!* — ἐκ τοῦ ἐναντίου, *over against us*. — εἰ μὴ κτέ., (anybody) *except these, a few men*.

‡ 6. σχεδὸν . . . ἔστιν, *is (only) about three half plethra (= 150 ft.)* — βαλλομένους (sc. ἡμᾶς), *being shot at, being exposed to the stones* (which were cast, or rolled over the projecting rock). — δασύ, sc. ἔστί, *is thick with large pine trees standing apart*. — ἀπὸ ὧν, *in front of which* (with respect to the Greeks); *behind which* (with respect to the enemy). — τὸ λοιπόν, *the remaining distance*, i. e. after passing over the πλέθρον (100 ft.) just mentioned. — λωφήσωσιν: λωφάω, *to lighten up, to abate*.

‡ 7. πολλοί, pred. posit., *in great numbers*. — αὐτὸ . . . τὸ δέον, (that) *itself would be the thing necessary*, i. e. *that would be just the thing we want*. — πορευόμεθα ἐνθεν, *let us go (to a point) from which*, etc. — μικρόν τι, *a certain short distance = only a short distance*. — ἀπελθεῖν ῥάδιον, sc. ἔσται, (and from which it will be) *easy to retreat*.

‡ 8. τούτων κτέ.: *for to him of the . . . belonged the precedence*, etc. — φυλαττόμενος, mid., *guarding himself*.

‡ 9. καὶ οὗτοι . . . ὄντες: appos.: *these also being*, etc. — καὶ . . . δέ, *and others also*. — ἐφέστασαν: plupf. in form; impf. in meaning: *were standing*. — ἐστάναι πλείον (neut.) κτέ., *that a larger number than one company stand*, etc.

‡ 10. δύο . . . βήματα: lit., *two and three steps*; Eng. idiom, *two or three*, etc. — ἄμαξαι πέτρων, *wagon-loads of stones*.

‡ 11. τὸν Καλλ- ἂ ἐποίει: anticipation: = ἂ ὁ Καλλ- ἐποίει. — μὴ οὐ . . . παρα- (παρα-τρέχω), *that he might not first*, etc., or *that*

he might not be the first to run along by. — αὐτός, *emphat. posit., himself, alone.*

§ 12. αὐτοῦ w. τῆς ἵτινος (gen. part.), *lays hold of the rim of his shield.* — ἐν τούτῳ, *in this (time), in the meanwhile.* — ἀντιποιοῦντο ἀρετῆς (gen. of cause), *were competitors in regard to bravery, or, for the reputation of bravery.* — ἠρέχθη: φέρω: *was borne, was hurled.*

§ 13. εἶτα . . . ἐπι- κατ- ερρίπτουν (ρίπτέω = ρίπτω): *after that, cast themselves also down upon (them).*

§ 14. ὁ δέ, *and he* (a certain man with a beautiful robe): αὐτὸν ἐπισπάται (ἐπι-σπάω), *draws him (Æneas) on.* — κατὰ . . . φερόμενοι, *borne down from, etc.*

§ 15. Καλύβων. Observe how often the name of the people is used instead of the name of the country in which they lived. — ὧν, *of those through whom, etc.* — εἰς χεῖρας: cf., 4, 8, 31. — μέχρι . . . ἤτρου, *reaching to the lower abdomen:* cf. Table 1, fig. 6 and 7. — περιγῶν, *skirts or flaps.* Cf. fig. 6. — σπάρτα . . . ἐστραμμένα, *corde closely twisted.*

§ 16. κημίδας, cf. Tab. I., fig. 8, 9. — κράνη, Tab. I., 1-5. — ζώνη, Tab. I., 6 (c). — μαχαίριον, Tab. II., 19, 20. — ὧν . . . δύναντο, *those whom they were able to conquer (to gain the mastery over).* — ὅσον, *as large as.* — δόρυ, Tab. II., 15, 16. — μίαν λόγχην, *one point, i. e. a sharpened point at one end only.* The δόρυ usu. had a point at each end. The length here given was enormous.

§ 17. ἐν τοῖς ὄχ., *in the strongholds.* — ἐν τούτοις ἀνακε- ἤσαν: ἐν with the dat. instead of εἰς with the accus. in connection with verbs of motion occurs particularly with the perf. and pluperf. so that the motion may be contemplated as finished and the consequent rest may be indicated by the preposition and its case: *and into these they had conveyed, etc.* — διετράφησαν: a transition from the indirect narration of the preceding clause to direct narration: *but they were nourished by the cattle; i. e. they lived on, etc.*

§ 18. πλέθρων, w. ποταμόν. — ἐπεισίσ- (ἐπισισί-ζομαι), *provisioned the army.*

§ 19. διὰ . . . χώρας: *through the country of their own enemies (lit., through the country which was hostile in respect to themselves):* ἐαυτῶν refers to ὁ ἄρχων including the idea of his subjects.

§ 20. πέντε ἡμερῶν: gen. of time: *within five days.* — τεθνήαι

ἐπηγγέλλετο, *he promised to die; (he offered himself to be a dead man)*. — ἐμβάλλω (ἐμβάλλω, *to make an incursion into*), sc. ὁ ἡγεμών. — ἑαυτοῖς: cf. ἑαυτῶν, § 19. — πολεμῖαν, sc. χώραν. — παρεκελεύετο, *he urged (the Greeks)*. — ᾧ, *by which (fact)*. — εὐνοίας, sc. ἐνεκα.

§ 21. ἀφικ- ἐπὶ τὸ ὄρος, *arrive at, come to, etc.* — ἔγεν- ἐπὶ τοῦ ὄρους, *arrived upon, reached the summit of, etc.* — κατείδον (καθοράω), *looked down upon*.

§ 22. φήθησαν: οἴομαι. — ἔμπροσθεν . . . πολεμῖους, *that other enemies (besides those in the rear) were making an attack in front*. — αὐτῶν, w. τινῶς: ἐξώγησαν (ζωγρέω, *to take alive*), sc. τινῶς. — δασ-βοῶν ἁμοβόεια, *covered with raw hides of shaggy oxen*. — ἀμφὶ τὰ εἴκοσι: the article denoting "an approximate round number." H.: *about twenty*.

§ 23. οἱ αἰεὶ ἐπιόντες, *those continually, or those successively coming up*. — ἐπί, *towards*. — πολλῷ μείζων . . . ὅσφ . . . ἐργοντο, *by far greater, in proportion as they became more in number*. — μείζον τι *something greater (than usual)*.

§ 24. παραβοήθει: παραβοηθῶ, *to hasten along for assistance*. — στρατ- w. ἀκούουσι: *they hear the soldiers shouting, etc.* — παρεγ- (παρ-εγγυάω), *passing along the word (to those behind that they might hasten forward)*. — ἅπαντες καὶ οἱ ὀπ-: *all the rear-guards also (in addition to Xen., Lycius, and the horsemen)*.

§ 25. περιέβαλλον, *cast (their arms) around, embraced*. — ὅτου δὴ (ὅστις δὴ here = ὅστισούν) παρεγ-, *some one or other having suggested (it), at the instance of some one or other*.

§ 26. ἀνέτις-, *set up, piled up; ἀνατίς- may mean, to consecrate to some god; but not, I think, in this place*. — κατέμενε, *went to cutting in pieces (so as to render them useless to the enemy)*. — διεκέλεύετο, sc. κατατέμνειν.

§ 27. ἀπὸ κοινού, *from a common stock, in common*. — φιάλ-, *bowl; σκευήν, dress*. — τοὺς δακτυλίους, *the rings, i. e. those which they wore*. "The free Greek, if not of the very poorest class, wore a ring not only as an ornament, but as a signet to attest his signature or for making secure his property." Becker, Charicles, p. 198, note 6.

## CHAP. VIII.

Through the country of the Macrones to Trapézus.

‡ 1. τὴν, sc. χώραν.

‡ 2. ὑπὲρ δεξιῶν, *above the right* (perh. sc. χειρῶν, the right hands of those marching). — οἶον (w. sup. = ὡς or ὅτι) χαλεπώτατον, *most difficult* (to take). — ἐνίβαλλον, *emptied*; ὁ ὄριζων, sc. ποταμός, *the boundary river*. — διὰ δένδρεσι (note this frequent form of dat. plur. of δένδρον), *dense with trees*. — παχέσι (fr. παχύς) κτέ., *not thick* (in the sense of large), *but close together*. — ταῦτα w. προσήλθον, *came to these* (trees). — ἔκοπτον, impf., *went to chopping* (them down).

‡ 3. τριχίους (ἑρίξ, τριχός, *hair*), *made of hair*. — ἀλλήλ-κελεύοντο (note this verb w. dat. and in mid. The simple verb κεύω takes the acc.), *cheered one another on*. — λίς- ἐρρίπτουν: done to frighten the Greeks. — ἐξικνούντο, sc. τῶν Ἑλλήνων, *did not reach* (the Greeks): notice σθ, *emphat. posit., accented, and followed by a vowel*.

‡ 4. δεδουλευκῆναι, *that he had been a slave*; δουλεύω, *to be a slave*; δουλῶ, *to enslave*. Note this distinction generally between the endings -εύω and -όω. — ἐμὴν . . . εἶναι, *that this is my fatherland*.

‡ 5. ἄλλ', *well!* — ἐρωτήσαντος, sc. αὐτοῦ, *when he asked* (them), *on his asking*. — ἀντιτεράχασαι (ἀντι-τέρω), *Ionian perf. = Att. ἀντιτεταγμένοι εἰσίν*.

‡ 6. Ὅτι (capital "O- because it begins the *orat. recta*) καὶ ὑμεῖς, *because you also* (are enemies to us, as is evident from the fact that you) *are coming against*, etc. — οὐ . . . ποιήσοιτες, *not at least for the purpose of doing* (you) *any harm*.

‡ 7. ἐκεῖνοι, the Macrones: οἱ δ', the Greeks.

‡ 8. συν-εξ-έκοπτον, *joined* (with the Greeks) *in cutting out*, etc. — τὴν τε ὁδὸν ὠδοποιοῦν: a pleonasm: *proceeded to make* (impf.) *the road*. — ὡς διαβιβάσοντες: *as if to transport* (the Greeks) *through* (their country). Dif. bet. βιβάζω and βάινω? — οἶαν, *such as*. Dif. bet. οἶος and ὅσος? Lat. *qualis* and *quantus*. — κατίστησαν (1 aor., trans.) *they placed*, etc.

‡ 9. συλλεγεῖσιν (2 aor. pass. particip.), w. τοῖς στρατ., *to the generals, being assembled, or after assembling*; or more freely, *it seemed best to the generals to assemble and deliberate*. — ἀγωνιούν-ται (fut.): ἀγωνίζομαι, *to contend*.



‡ 10. δοκεῖ (ἡμῶς) παύσαντας . . . ποιῆσαι, *it seems expedient, having discontinued the phalanx, to form companies in column.* — διασπασθήσεται: δια-σπάω, *to draw apart.* — τῇ μὲν, τῇ δέ, *here, there; or, partly, partly.* The gender of τῇ, and of many other adverbial expressions in the fem., may perh. be explained by supposing an ellipsis of ὁδός in the requisite case. — ὅταν . . . ὀρώσιν, *when, drawn up in the form of a phalanx, they see this, etc.*

‡ 11. ἐπὶ πολλούς, *many in depth* (acc. st. gen. in respect to the preceding motion in forming the lines). — περιττεύουσιν, *will outflank* (will extend beyond our line). — τοῖς περιττοῖς, *their surplus men* (their men who extend beyond our line). — ὅ τι, *in whatever way.* — ἐπ' ὀλίγων, *few in depth* (gen., the usu. const.). — διακοπεῖν (aor. pass.): διακόπτω, *to cut apart, cut in two.* — ἀπρόσων and πολλῶν both belong to both nouns: *by many missiles and men falling on us in a dense mass.* — πῆ, *anywhere; τοῦτο, this (calamity, i. e. to be cut in two).*

‡ 12. ποιησαμένους (sc. ἡμῶς) κτέ., *that, having formed our companies in columns, we occupy so much space, leaving intervals between the companies* (dat. of respect; or, dat. of means w. κατασχεῖν, *occupy with, etc.*) *that the extreme companies extend beyond* (lit., *become without*) *the enemy's wings.* — οἱ ἔσχα-λόχοι: appos. w. subj. of ἐσόμεθα: *we, the extreme companies, shall be, etc.* — ὀπίσθους, sc. τοὺς λόχους. — ἧ τε . . . ταύτη, *and where . . . there, etc.*

‡ 13. τὸ διαλείπον, *the interval* (between the columns). — λόχων: gen. abs., *while there are, etc.* — λόχον (obj. of διακόψαι) . . . προσιόντα, *to cut through a company advancing in column.* — ὁ πλησίον (used as an indeclinable adj.), sc. λόχος. — εἷς (more emphatic than τις), *one, a single one.* — οὐδεὶς μηκέτι: like οὐ μή: an emphat. denial.

‡ 14. ἐμποδῶν . . . ἔνθα, *in the way of one being at once where, etc.: μὴ w. the infin. after ἐμποδῶν* (a negative expression), is not translated. — ὤμους καταφαγεῖν, *to devour raw.* Cf. II. 4: 35, where a similar expression is used.

‡ 15. ἐν ταῖς χώραις, *in their places.* — ὁ λόχος ἕκαστος, sc. ἐγένετο, *amounted to.* — σχεδὸν εἷς, *somewhere about: the article w. numerals designating round numbers.* — τριῶν, *in three divisions.* — τοῦ δεξιού, sc. ἔξω.

‡ 16. εὐχεσθαι, *to offer vows and prayers.* — ἔξω γενόμενοι, *outflanking.*

‡ 17. ἀντι-παρα-δίοντες, *running along opposite to* (the Greeks).

— πολὺ . . . ἐποίησαν, *much of . . . in the centre . . . they made vacant.*

§ 18. διαχίς, *separating, being drawn asunder.* — κατὰ τὸ Ἄρκαδ, *belonging to the Arcadian division.* — ἀνακραγόντες: ἀνακράω, *to shout.* — τὸ . . . ὀπλιτικόν: collective: *the Arcadian body of hoplites.*

§ 19. ἤρξαντο, sc. οἱ . . . πελτασταί. — ἄλλος ἄλλη: the familiar Lat. and Greek idiom: *one turned in flight in one direction; another, in another.* — πολλαῖς . . . πολλά: note the chiasmic arrangement.

§ 20. τὰ ἄλλα: acc. of specif.: *as to the other things, there was nothing at which they also wondered.* — πολλά, pred.: *the swarms of bees were numerous.* — τῶν κηρίων: partit. gen.: *ate of the honey* (lit., *of the honey-combs*). — ἤμουν: ἐμέω, *to vomit.* — διεχώρει (impers.) αὐτοῖς (dat. of reference): *they were attacked with diarrhoea.* — ἐδηδοκότες: ἐσθίω. — μεθύουσιν: dat. pl. particip. — οἱ δὲ πολὺ, sc. ἐδηδοκότες: *and those having eaten much resembled, etc.* — ἀποσνήσκουσιν: usually viewed as particip. dat. pl.: same const. as μεθύουσιν, *μαινομένοις: and others (resembled) even dying men.*

§ 21. πολλοί: pred. — τῇ . . . οὐδεὶς: *on the next day, no one died*, rather implies that some did die on the first day. If so, ἀποσνήσκουσιν, § 20, is indic.: *and some even die.* — ἀμφὶ . . . ὧραν, *and somewhere about the same hour* (i. e. the same hour when they had eaten the honey). — ἀνεφρόνουν (impf.), *they began to recover, they gradually recovered, their reason.* — ὥσπερ ἐκ φαρμ., *they began to rise up as if from the effects of poisoning.* It would perh. be more truthful than complimentary to render it, *as if from "a course of medical treatment."* — "Most modern travellers attest the existence, in these regions, of honey intoxicating and poisonous." Grote. It is nothing unusual, as many persons can attest, to find poisonous properties in honey, such as to occasion severe pain. The honey of Greece, especially that of Mt. Hymettus, where the bees gather honey chiefly from the thyme, is unusually pure. Hence, the Greeks perhaps ate the more freely and were the more surprised on this occasion at the effects.

§ 22. Τραπεζοῦντα, *Τραπέζυς*, the modern Trebizond. — Σινοπέων ἀπ., a colony of Sinope, N. W. of Τραπέζυς. See map. Note here again (Σινοπέων) the name of the people for that of the city.

‡ 23. κάπτευσεν ὀρῳόμενοι, *and making their head-quarters here.* Cf. 1, 1, 9. — βούς . . . οἶνον: app. w. ξένια, *they presented . . . as gifts of hospitality.*

‡ 24. συνδιεπρίττοντο (συν-δια-πράττω) . . . ὑπὲρ κτεί., *joined in a negotiation in behalf of, etc., i. e. as I understand it, they joined with (the Colchians) in trying to effect a treaty (with the Greeks) in behalf of the Colchians (So Reh.).* — καὶ . . . καὶ . . . ἦλθον, *and there came from them also (from the neighboring Colchians, those living chiefly in the plain).*

‡ 25. ἦν εὐξάντο, *which they had vowed.* 3, 2, 9. — ἱκανοὶ . . . ἀποθύσαι, *sufficient to sacrifice (ἀπο- in full, what was due: cf. ἀπο-δίδωμι, 1, 2, 11; 1, 4, 15).* — καὶ . . . ἡγεμόσυνα (θήρηκ-offerings for safe guidance) καὶ . . . ἄ, sc. ἀποθύσαι — ἄκων κατακτανῶν (κατακτείνω), *having unintentionally (i. e. accidentally) slain.* — ξυήλη: *with a dagger.* — ἐπιμεληθῆναι . . . προσταγῆσαι (προ-σταγῆω), w. εἶλοντο: *to attend to (i. e. to arrange for) a foot-race, and to preside over the contest (i. e. the games just spoken of; hence the article).*

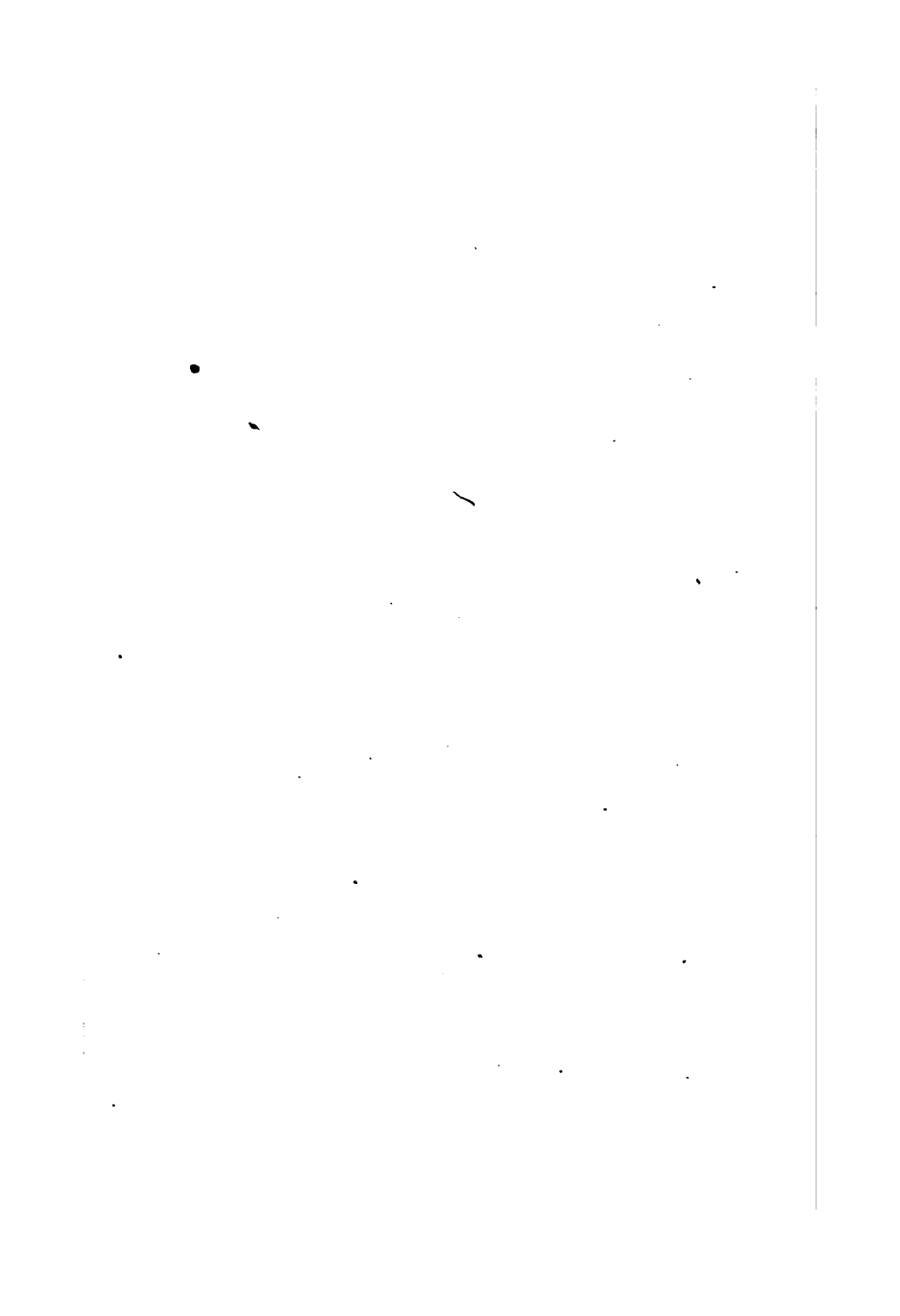
‡ 26. τὰ δέρματα, *the hides, i. e. of the victims just sacrificed, to be used as prizes.* — ὅπου . . . εἶη: *(to the place) where he had made the race-course: τὸν w. δρόμον because mentioned before; though above in the sense of the race itself, I think, rather than of the race-course.* — οὐπερ (cf. ὅπου) . . . ἐτύγχανον, *to the very place where they happened to be standing.* — τρέχειν w. κάλλιστος. — ὅποι, *wherever (denoting motion, i. e. whithersoever): ὅπου, where, wherever (with a verb of rest).* Dif. bet. ποῦ, ποῖ, πῆ, πῶς? — παλαίειν . . . οὕτως (emphat. posit.): *to wrestle in (a place) so rough and bushy?* — μᾶλλον τι κτεί. (Note the dry wit of the Spartan): *will vex himself somewhat more, or will suffer somewhat more harm; as though this were a reason for choosing such a place. The subsequent shouting and laughter (κραυγὴ καὶ γέλωσ) vindicate the shrewdness of the Spartan's choice.*

‡ 27. στάδιον: cogn. acc. w. ἡγωνίζοντο. — οἱ πλείστοι, appos. w. παῖδες: *boys contended in the stadium, the most of them being (children) of the captives.* — δολιχόν: *a long foot-race (running to and fro in the stadium six, or even twelve, times).* — ἔτεροι, sc. ἡγωνίζοντο. — πάλην κτεί., acc. of specif., *wrestling, boxing, souffling.* — εἶα: pred. (*it became, it was, etc.*) without the article. — κατέβησαν: *entered (into the contest).* — ἄτε εταίρων, *because their companions were looking on.* Dif. bet. εταίρων and ἑταίρων? — φιλονεικία (pred.), *emulation.*

§ 28. αἰρούς, i. e. "the horses; obj. of ἄγειν." Good.; "the riders." Reh., Cr., Kend. Either const. is grammatical: *it was necessary that they, having driven (the horses) down the steep descent, turning (them) back again in the sea, lead (thēm) upward to the stand (the starting-point).* — ἀνω . . . ὄρσιον: *and upward by the very steep ascent, etc.* Notice the accumulation of qualifying expressions. — αἰρῶν: objective gen. w. παρακλήσεις: *cheering of them on.*



**LEXICON.**



# LEXICON.

ἀ

A

Ἄγνωμοσύνη

ἀ, before a vowel ἀν-, inseparable prefix: 1, ἀ- privative, fr. ἀνε-,— Eng. *un-, in-, not*; 2, copulative, akin to ἅμα, *together with*; 3, euphonic, used in forming adjs. which begin w. two consonants.

ἄβατος, ον (α priv., βαίνω), *impassable*, 3, 4, 49.

Ἀβροζίλης, ον, ὁ, *Abrozelmes*, a Thracian.

Ἀβροκόμας, α, ὁ, *Abrocōmas*, a general under Artaxerxes, and satrap of Phœnicia. See Gr. 149.

Ἀβύσος, ον, ἡ, *Abŷdus*, a city of Asia Minor, on the Hellespont.

ἀγαθός, ἡ, ὄν, *good* in the widest sense: of soldiers, *brave*; of land, *fertile*.— τὰ ἀγαθά, subst., *good things, provisions*, 3, 5, 1: ἀγαθόν, an *advantage*, 2, 3, 20.

ἀγάλλω, ἀγαλῶ, ἤγηλα, *to adorn*: mid. ἀγάλλομαι, only in pres. and impf., *to glory in*, w. dat. or ἐπι and dat., 2, 6, 26.

ἄγαμαι, ἀγάσομαι, ἡγάσθη, rare ἡγασάμην, *to admire, esteem*, w. acc., aor. pass., 1, 1, 9.

ἄγαν, *very, exceedingly, too much*. ἀγαπάω, ᾶ, -ἤσω (ἄγαμαι), *to love, esteem*, 1, 9, 29; *to be contented, satisfied*: w. δεῖ.

Ἄγασίας, ον, ὁ, *Agasias*, a brave captain (λοχαγός) in the army of Cyprus.

ἄγαστός, ἡ, ὄν (ἄγαμαι), *worthy of admiration*, 1, 9, 24.

ἄγγειον, ον, τό, *a vessel of any kind for fluids or for solids*.

ἄγγελια, ας, ἡ, (ἄγγελος), *announcement*, 2, 3, 19.

ἄγγέλλω, ἀγγεῶ, ἤγγελα, ἡγγεῖλα, ἡγγεῖμαι, ἡγγεῖσθαι, ἡγγεῖσθην, (2 aor. ἡγγεῖλον, ἡγγεῖσθην, ἡγγεῖσθην late and doubtful), *to announce*, 1, 7, 13; 2, 3, 19.

ἄγγελος, ον, ὁ, (ἄγγέλλω), *a messenger, an envoy*, 1, 2, 21; 2, 3, 3. Eng. ANGEL, *ev-ANGELIST*, etc.

ἄγε σὴ, *come now!* 2, 2, 10.

ἀγείρω, f. ἀγεῖρῶ, aor. ἡγείρω, (ἀγῆγεσθαι and ἡγείρωθην, n. Att.), *to bring together, to gather*, 3, 2, 13.

ἀγένειος, ον (α priv., γένειον, chin, beard), *beardless*; hence, *young*, 2, 6, 28.

Ἀγισίλαος, ον, ὁ, *Agisilŷus*, king of Sparta from 399 to 360 B. C., celebrated for his warlike exploits.

Ἄγλας, ον, ὁ, *Agias*, an Arcadian, one of the Grecian generals taken by the Persians after the battle near Cunaxa.

ἄγκος, εος, ονς, τό (ἄγχω, *to choke*; ἄγγυμι, *to break*; Lat. *angustus, narrow*), a valley, ravine, gorge, 4, 1, 7.

ἄγκυρα, ας, ἡ (Lat. *ancora*), an ANCHOR, 3, 5, 10.

ἄγνωέω, ᾶ, f. -ἤσω, or -ἤσομαι (α priv., γνώω), *to be ignorant, not to know*, 4, 5, 7.

ἄγνωμοσύνη, ης, ἡ (α priv., γνώμη), *want of sense*; plur. *misunderstandings*, 2, 5, 6.



ἀγνώμων, ον (α priv., γνώμη, *with-out judgment*, ἀσπιδ, *unreasonable*, *unthankful*).

ἀγορά, ἀς, ἡ (ἀγορεύω), *an assembly*; also, more freq., *a place of assembly, a market-place*; hence, *anything sold in the market-place*; esp. *provisions*: ἀγορὰν παρέχειν, *to furnish a market, to offer provisions for sale*: οἱ ἐκ τῆς ἀγορᾶς, *the market-men*: ἀγορὰ πλήθουσα, *the time of full market*, i. e., from 9 o'clock till noon: 1, 2, 10; 1, 3, 14; 1, 8, 1; 2, 3, 26; ff.

ἀγοράζω, f. -άσω (ἀγορά), *to do business in the market-place, to buy in the market*; mid.: *to buy for one's self*, 1, 3, 14; 1, 5, 10.

ἀγορανόμος, ον, ὁ (ἀγορά, νέμω, *to deal out*), *a market-superintendent*.

ἀγορεύω, -εύσω (ἀγορά), *to speak in an assembly, to harangue*.

ἀγρεύω, -εύσω (ἄγρα, *a chase, booty*), *to take in the chase, to hunt, to seize as booty*.

ἄγριος, ἰα, ἰων (ἀγρός), *pertaining to the field, wild*, 1, 2, 7; 1, 5, 2: of men, *savage*.

ἄγρός, οἶ, ὁ (Lat. *ager*, Germ. *Acker*, Eng. *ACRE*), *field, country, a country-seat*.

ἀγρυπνέω, ὦ, -ήσω (perh. ἄγρυ, ὕπνος), *to lie awake, to watch*: const. πρό τιος.

-ἄγω, f. ἄξω, pf. ἤγα, and later ἀγέοχα, 2 aor. ἤγαγον, 1 aor. ἤξα rare; pass. pf. ἤγμαι, aor. ἤχθην, *to lead, to bring, to carry, to take with one*: φέρειν καὶ ἄγειν, *to plunder*, w. acc.: ἄγεσθαι, *to bring to one's self*, 1, 10, 17.— ἡσυχλᾶν ἄγειν, *to remain quiet*: ἄγε, ὁ ἄγετε, *up! come!* Intrans. sc. τὸ στόματιμα, *to march*, 2, 2, 16; 2, 6, 7; sc. ἵππον or ἄρμα, *to go, to ride*, 3, 4, 49. Stem *ag-*, *ak-*: cf. Lat. *ag-o, ag-men, ag-ilis, ac-tor, ac-tus, ac-tio*; Eng. *agent, ac-t, ac-tor, ac-tive*, etc.

ἀγώγιμος, ον (ἄγω), *conveyable*: τὰ ἀγώγιμα, *things that may be conveyed, freight*.

ἄγών, ὄνος, ὁ (ἄγω), *a contest, a game*, 1, 2, 10; 1, 7, 4. Eng. *AGONY*.

ἄγωνίζομαι, -ίσομαι, -ιοῦμαι (ἄγών), *to contend, to strive*: περί τιος ἀγ., *to strive for something*, 2, 5, 10; 3, 1, 43; 4, 8, 27. Cf. Eng. *AGONIZE*. ἄγωνοθέτης, ον, ὁ (ἄγών, τίθημι), *one who presides at a contest, a judge*, *an umpire*, 3, 1, 21.

ἄδειπνος, ον (α priv., δειπνόν), *with-out supper*, 1, 10, 19; 4, 5, 21.

ἄσελφός, οἶ, ὁ, *a brother*, 1, 3, 8; 3, 1, 17. Cf. *ADELPHI, ADELPHOUS*.

ἄσεως, adv. (α priv., ἔδος, *fear*), *without fear*, 1, 9, 13.

ἄσηλος, ον (α priv., δηλος), *not plain, uncertain*.

ἄσιάβατος, ον (α priv., διά, βαίω), *impassable*, 2, 1, 11; 3, 1, 2.

ἄδικέω, ὦ, f. ἦσω (ἄδικος), *to act unjustly, to be unjust*; w. acc. *to injure, to harm*, 1, 4, 9: πλείστα ἀδικεῖν, *to do the most harm*, 2, 6, 27. Pres. often as perf. *to have done wrong, to be guilty*, 1, 5, 11; 2, 6, 20: pass. *to be wronged, injured, ἡδικησθαι*, 1, 3, 10: ἀδικησεις, 1, 6, 8.

ἄδικία, ας, ἡ (ἄδικος), *injustice*, 2, 6, 18.

ἄδικος, ον (α priv., δίκη, *justice*), *unjust, περί τινα, towards any one*, 1, 6, 8: ἐκ τοῦ ἀδικου, *by that which is unjust, by injustice*, 1, 9, 16.

ἄδικως, adv. (ἄδικος), *unjustly*.

ἄδόλως, adv. (α priv., δόλος, *deceit*), *without deceit, faithfully*, 2, 2, 8; 2, 3, 26; 3, 2, 24.

ἄδύνατος, ον (α priv., δύναμαι), *without power, unable*; also, *impossible, impracticable*, 2, 4, 6; 4, 1, 25.

ἄδω (Att. contr. fr. ἀείδω), f. ἔσομαι, rare ἔσω, aor. ἦσα, pass. pf. ἦσμαι, aor. ἦσθην, *to sing*, 4, 3, 27; 4, 7, 16. ἀεί and αἰεί, *always, continually*; also, *at any time, or on each occasion*, 3, 2, 31 and 33.

ἄετός and αἰετός, οἶ, ὁ, *an eagle*, 1, 10, 12.

ἄθεός, ον (α priv., θεός), *comp.*

-αίτιρος, sup. -άτατος, *godless, impious*, 2, 5, 39. Eng. ATHEIST, ATHEISM, etc.  
Ἄθηνᾶ, -άς, ἡ, *Athens*, Roman *Minerva*.

Ἄθῆναι, ὄν, αἰ, *Athens*, 3, 1, 5.

Ἀθηναῖος, αἰα, αἰον, *Athenian*: of Ἀθηναῖοι, *the Athenians*: 1, 8, 15; 3, 3, 20.

ἀθλον, ον, τό, *a prize*, 1, 2, 10; 3, 1, 21; Eng. ATHLETE, ATHLETIC.

ἀθροίζω, f. -οίσω (ἀθρός), *to bring together, to assemble*, 1, 1, 6; 1, 2, 1; 1, 10, 5: mid. 1, 1, 2: pass. 2, 1, 1.

ἀθρόος, α, ον, *assembled, in a body, close together*, 1, 10, 13; 4, 6, 13.

ἀθυμῶ, ὦ, f. -ήσω (α priv., θυμός), *to be without courage, to be dejected*, 3, 2, 13; 3, 4, 20.

ἀθυμητός, ον (ἀθυμῶ), verb. adj. ἀθυμητόν, *one must be dejected*: w. neg. οὐδ' ὡς ἡμῖν γε ἀθ-, *not even thus, must we*, etc., 3, 2, 23.

ἀθυμία, ας, ἡ (α priv., θυμός), *want of heart, dejection, dependency*, 3, 2, 8; 3, 3, 11.

ἀθυμος, ον (α priv., θυμός), comp. -ότερος, sup. -άτατος, *without heart, dejected, despondent*, 3, 1, 36: opp. to πρόθυμος: ἀθυμότερος πρός τι, *less courageous in respect to anything*, 1, 4, 9.

ἀθύμως, adv. (ἀθυμος), *without heart, despondingly*: ἀθύμως ἔχειν, *to be without heart*, 3, 1, 3 and 40.

αἰγιαλός, οῦ, ὅ (αἰσσω, *to rush*; αἶς, *sea*), *where the sea rushes or dashes, a beach, shore*.

Αἰγύπτιος, ια, ιον, *Egyptian*; as subst., *an Egyptian*.

Αἰγυπτός, ον, ἡ, *Egypt*.

αἰδέομαι, -οῦμαι (αἰδώς), f. αἰδέσσομαι, pf. ἤδεσμαι, aor. ἠδέσθην, *to feel shame or awe, to reverence, to respect*, w. acc. 3, 2, 5: aor. mid. ἠδέσάμην in Att., pr. *pardoned*.

αἰδέμενος, ον, g. ονος (αἰδώς), comp. -ίστατος, sup. -ίστατος, *modest, respectful*, 1, 9, 5.

αἰδοῖον, ον, τό, comm. plur.

αἰδοῖα, *genitals, pudenda, secret parts*. πρὶν βράζειν τὰ αἰδοῖα, *before wetting the loins*, 4, 3, 12.

αἰδώς, ὄος or οῦς, ἡ, *shame, modesty, reverence, respect*, 2, 6, 19.

αἰετός, see αἰτός.

Αἰήτης, ον, ὁ, *Aeetes*, king of Cychia.

αἰθρία, ας, ἡ, *the open air*.

αἶθω, only in pres. and impf. (Lat. *caelas, caesus*), *to burn, trans. or intrans.*, 4, 7, 20.

αἰκίζω, act. only in pres.; oftener as depon. αἰκίζομαι, f. -ίσσομαι, Att. -ισύμαι, pf. ἤκισμαι, aor. ἤκισάμην, aor. pass., in pass. sense ἤκισθη (αἰκία, *insult*), *to abuse, insult, torment*, 3, 4, 5: τὰ ἔσχατα αἰκίζεσθαι, *to abuse to the last degree*, 3, 1, 18; pass. 2, 6, 21.

αἷμα, ατος, τό, *blood*.

Αἰνέας, ον, ὁ, *Aeneas*, a captain in the army of Cyrus.

Αἰνιάντες, ον, οἱ, *Antianians*, 1, 2, 6.

αἶψ, αἰψός, ὁ or ἡ (αἰσσω, *to spring*), *a goat*, 4, 5, 25. Eng. *goats*.

Αἰολίς, ἴσος, ἡ, *Aeolia*, in the N. W. part of Asia Minor.

αἰρετός, α, ον (αἰρέω), *to be taken, denoting necessity*: αἰρετόν, *must be taken*, 4, 7, 3.

αἰρετός, ἡ, ὄν (αἰρέω), *taken, seized, chosen*: οἱ αἰρετοί, *the persons chosen, the deputation*, 1, 3, 21.

αἰρέω, ὦ, f. -ήσω, pf. ἤρηκα, aor. εἶλον, pass. pf. ἤρημαι, aor. ἤρέσθην, *to take, seize, catch*, 1, 4, 8 (ἔλεῖν); 4, 2, 13: mid. *to take for one's self*, hence *to choose*, 1, 3, 5 (αἰλέμην); 1, 3, 14 (ἔλεσθαι); 1, 7, 3, ff. Eng. HEREST, HERETIC.

αἶρω, f. ἀρώ, pf. ἤρηκα, aor. ἤρε. pass. pf. ἤρημαι, aor. ἤρσθην, *to lift or raise up*, 1, 5, 8.

αἰσθάνομαι, f. αἰσθήσομαι, pf. ἤσθημαι, aor. ἤσθόμην, *to perceive, to become aware of, to be informed*, w. g. or acc. 1, 1, 8; 1, 2, 21. (αἰσθάνομαι, *to become aware of in any way*; πυνθά-

νομαι, to learn by inquiry). Eng. METHEOS.

αἰσθησις, -εως, ἡ, perception, means or chance of detection, 4, 6, 13.

αἰσθῆσθαι, old and rare form for αἰσθάνομαι, in some editt., 2, 5, 4.

αἰσιος, α, ον (αἰσα, fate, fortune), lucky, fortunate.

Αἰσχίνης, ον, δ, Aeschines, a commander of peltaists under Chirisophus, 4, 3, 22.

αἰσχρός, ἄ, ὄν (αἰσχος, disgrace), disgraceful, base, comp. and sup. comm. αἰσχίων, αἰσχιστος, 1, 9, 3; 2, 5, 20.

αἰσχροῦς, ἀδν., disgracefully, shamefully, 3, 1, 43.

αἰσχύνη, ἡς, ἡ, (αἰσχος, disgrace), disgrace, shame, 2, 8, 11: δι' αἰσχύνην ἀλλήλων, from a sense of shame before one another, 3, 1, 10; ἔνευ αἰσχύνης, without disgrace, 2, 6, 6.

αἰσχύνω (αἰσχος, disgrace), 1. -υνῶ, etc., to disgrace, put to shame; mid. to be ashamed, 1, 3, 4; 1, 7, 4: w. acc. of a person, ἤσχύνετο τοὺς στρατιώτας, he was bashful before the soldiers, 2, 6, 19: ἤσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, we were prevented by reverence both for gods and for men from betraying him, 2, 3, 22; to be ashamed before, 2, 5, 39.

αἰτέω, ὦ, 1. -ήσω, to ask, to demand, w. two accs. to ask a person for something, 1, 1, 10; 1, 8, 14; w. acc. and παρὰ w. gen., 1, 3, 16: mid. to demand for one's self, to obtain by request, 2, 3, 18.

αἰτία, ας, ἡ, cause, blame, accusation.

αἰτιάσθαι, -ῶμαι (αἰτία, accusation), 1. -άσσομαι, dep. mid. to accuse, to blame; w. acc. and infin. αἰτιάσμενος ἐπιβουλεύειν, having accused (him) of plotting, 1, 2, 20; ἡεἴατο αὐτὸν δεῖ, blamed him because, 3, 1, 7.

αἰτιος, ια, ἴων (αἰτία, cause), causing, occasioning, 1, 4, 15; causing harm, hence, blameworthy, to be blamed: τοῦτου αἰτιος, the cause of this, 2, 5, 22.

αἰχμάλωτος, ον (αἰχμή, point of a spear, ἀλλασκομαι, to be taken), taken by the spear, having been captured, 3, 8, 19; 4, 1, 12, ff.

Ἀκαρναν, ἄνος, δ, an Aarnanian.

ἄκαυστος, ον (α priv., καίω, to burn), unburnt: τὰς ἀκ. κείμας, the villages which had not been burnt, 3, 5, 13.

ἀκέραιος, ον (α priv., κεράννυμι, to mingle), unmixed; of troops, those who have not engaged in battle, fresh.

ἀκήρυκτος, ον (α priv., κήρυξ, a herald), not heralded: πόλεμος ἀκήρυκτος, a war in which no herald is received with terms of peace, a war without herald, 3, 3, 5.

ἀκινάκης, ον, δ, (a Persian word), (κῆ), a short sword, a dagger (such as the Akinakes, a people of Bactria, carried; better adapted to stabbing than striking), 1, 2, 27; 1, 8, 29.

ἀκίνδυνος, ον (α priv., κίνδυνος), without danger, safe.

ἀκίνδυνως, ἀδν. (ἀκίνδυνος), without danger, safely, 2, 6, 6.

ἄκληρος, ον (α priv., κλήρος, a lot), without lot or portion; hence, poor, needy.

ἀκμάζω, 1. -άσω (ἀκμή), to be at the highest point, to be in the prime of life, 3, 1, 25.

ἀκμή, ἡς, ἡ, highest point, ἄκμῃ, ἀδν. acc. of time, on the point of, just now, 4, 3, 26.

ἀκόλαστος, ον (α priv., κολάζω, to chastise), not chastised, unbridled, undisciplined, 2, 6, 9.

ἀκόλουθῶ, ὦ, -ήσω (ἀκόλουθος), to accompany, follow, w. dat. or w. οὖν and dat.

ἀκόλουθος, ον, following, attending, consistent: οὐκ ἀκόλουθα, not consistent, contradictory. (Eng., ANACOLUTHON, α priv., ν euphon. ἀκόλουθος).

ἀκοντίζω, 1. -ίσω, Att. -ίσω (ἀκόντιον), to hurt a javelin, 3, 3, 7; to hit (with a javelin), w. acc., 1, 8, 27; 2, 10, 7; 3, 3, 7.

ἀκόντιον, ον, τό (dim. fr. ἄκων, a javelin), a dart, a javelin, 4, 2, 28.

ἀκόντισις, εως, ἡ (ἀκοντιζω), the use of the javelin, 1, 9, 5.

ἀκοντιστής, οῦ, ὁ (ἀκοντιζω), a javelin thrower, 3, 3, 7; 4, 3, 28.

ἀκούω, f. ἀκούσομαι, pf. ἀκήκοα, aor. ἤκουσα, (ἤκουσαι late), ἤκουσθην, to hear, w. acc. or gen., 1, 9, 3; 1, 8, 16; 2, 6, 11; acc. and παρά w. gen., to hear something from some one, 1, 2, 5; also acc. of thing and gen. of pers., 2, 5, 16; w. gen. alone, to hear to, to obey, 2, 6, 11; 3, 5, 16; acc. and infin., 1, 3, 20, and often; w. ὑτι or ὡς, καί, 1, 3, 21, and often; w. acc. and particip., 1, 2, 21. Eng. ACOUSTIC.

ἄκρα, ας, ἡ (ἄκρος), highest point, citadel.

ἄκρατος, ον (α priv., κεράννυμι, to mix), unmixed; of wine, pure, strong, 4, 5, 27.

ἄκριτος, ον (α priv., κρινω, to separate, to judge), not separated, not judged, undecided.

ἀκροβόλιζομαι, f. -ισομαι (ἄκρος, βάλλω), to cast from a height, or from a distance, to skirmish, 3, 4, 18 and 33.

ἀκροβόλισις, εως, ἡ (ἀκροβόλιζομαι), act of skirmishing, skirmish, 3, 4, 16 and 18.

ἀκρόπολις, εως, ἡ (ἄκρος, πόλις), the upper part of the city, the citadel, 1, 2, 1 and 8.

ἄκρος, α, ον (ἀκίη, a point), point-ed; hence, highest, extreme. Eng. ACROSTIC.

ἄκρον, ον, τό (ἀκίη, a point), highest point, height, 1, 2, 21; 3, 4, 49.

ἄκρωνυχία, ας, ἡ (ἄκρος, ὄνυξ, a nail), tip of the nail; hence, a projecting part of anything: ἄκ. ὄρους, a spur of a mountain, 3, 4, 37, ff.

ἄκτις, ἡς, ἡ (ἄγνυμι, to break), where the sea breaks, a headland.

ἄκρωτος, ον (κῆρος, authority), without authority, null.

ἄκων, ἄκουσα, ἄκων, gen. ἄκων-

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τος, ἀκούσης, ἄκωτος (α priv., ἐκόν), not willing: ἄκωτος Κύρου, without the consent of Cyrus, 1, 3, 17.

ἀλαλάζω, -άζομαι, ἀλαλάζω late, ἠλάλαξα ch. poetic (ἀλαλά, war-cry), to raise the war-cry, 4, 2, 7.

ἄλεενός, ἡ, ὄν (ἄλεια, warmth), warm.

ἄλέξω, act. rare; mid. ἀλέξομαι, f. ἀλεξήσομαι or ἀλέξομαι, aor. ἠλέξάμην (ἀκίη to ἀκίη, prowess), to ward off, to defend one's self, 3, 4, 33; w. acc. to avenge one's self on, 1, 3, 6; to requite, 1, 9, 11.

ἄλέτης, ον, ὁ (ἄλτω, to grind), a grinder: ἀλέτης ὄνος, an upper mill-stone (turned by an ass, ὄνος), 1, 5, 5.

ἄλευρα, gen. -ων, τά, seldom in sing. (ἄλτω, to grind), wheat flour, fine flour, 1, 5, 6; 3, 4, 31 (ἄλιπτα, coarse flour of barley).

ἄληθεια, ας, ἡ (ἀληθής), truth, opp. to falsehood; reality, opp. to appearance; also honesty, uprightness, 2, 6, 25.

ἄληθεύω, f. -εύσω (ἀληθής), to speak the truth, 1, 7, 18; to report truly, 4, 4, 15.

ἄληθής, ἔς (α priv. and λαθ, stem of λανθάνω), true, opp. to false, 2, 5, 24; real, opp. to apparent: τό ἀληθές, truth, 2, 6, 22.

ἄληθινός, ἡ, ὄν (α priv. and λαθ, stem of λανθάνω), true, genuine, opp. to counterfeit, 1, 9, 17.

ἀλειυτικός, ἡ, ὄν (ἀλείω, to flesh; ἄλις, sea), for fleshing: ἀλειυτικὸν πλοῖον, a fleshing-boat.

ἄλιζω, aor. ἤλισα; aor. pass. ἠλίσθην (ἄλις, in crowds), rare in Att.; oftener συναλλίζω, to assemble, 2, 4, 3.

ἄλιθος, ον (α priv., λίθος, a stone), not stony.

ἄλις, adv., in crowds, in heaps, enough.

Ἄλισάρανη, ἡς, ἡ, Halisarna, a town in Troas.

ἀλίσκομαι, f. ἀλώσομαι, pf. ἐάλωκα or ἤλωκα, aor. ἐάλων or ἤλων (all the

parts are pass. in meaning; used as pass. of αἰρέω, to be taken, 1, 5, 2; 3, 4, 17: to be captured, 1, 4, 7; 3, 4, 8 and 13; 3, 5, 14.

ἔλκιμος, ον (ἐλκή, prouesse), strong, brave.

ἄλλά, conj. (distinguished fr. ἄλλα, neut. pl. of ἄλλος, by the accent), but, yet; may sometimes be rendered well, sometimes left untranslated, 1, 7, 6.

ἄλλαχῆ — ἄλλη.

ἄλλαχοῦ, elsewhere.

ἄλλῃ, adv. (ἄλλος), elsewhere.

ἄλλήλων (gen.), of one another.

ἄλλοθεν, adv. (ἄλλος,θεν, from), from another place: ἄλλοι ἄλλοθεν, 1, 10, 13, some from one point, others from another; or some one way, some another.

ἄλλομαι, f. ἀλούμαι, aor. ἠλάμην, (aor. 2d ἠλόμην, doubtful in Att.), to leap, spring, 4, 2, 17.

ἄλλος, η, ο, another: ὁ ἄλλος, the rest of: οἱ ἄλλοι, the others, the rest: ἐπὶ ἄλλῃ (sc. ἡμέρῃ), on the next day, 2, 1, 3.—Often joined with other of its own cases, or with adverbs derived from it: ἄλλος ἄλλα λέγει, one says one thing, another says another; ἄλλο τι ἦ, used in questions, none, 2, 5, 10: ἄλλοι . . . ἄλλοι, some . . . others, 1, 8, 9.

ἄλλοτε, adv. (ἄλλος, ὅτε), at another time, at other times: ἄλλοτε καὶ ἄλλοτε, from time to time, now and then, 2, 4, 26.

ἄλλοτριος, ἰα, εον (ἄλλος), of or belonging to another, foreign, Lat. alienus, 3, 5, 5: πάντα ἄλλοτρια, all things belong to others, are forfeited, 3, 2, 28.

ἄλλως, adv. (ἄλλος), in another way, otherwise: ἄλλως πως, in any other way, 3, 1, 20; ἄλλως ἔχειν, to be otherwise, 3, 2, 27: εἰκαζον ἄλλοι ἄλλως, some conjectured one thing; some, another, 1, 6, 11.

ἀλόγιστος, ον (α priv., λογίζομαι, to consider), without consideration, unreasonable, 2, 5, 21.

ἄλσος, εος, τό (ἀλδαίνω, to make to

grow), a place with luxuriant growth; esp. a sacred grove.

Ἄλως, υος, ὁ, Halys, the largest river of Asia Minor; empties into the Euxine.

ἄλωιτον, ον, τό, comm. in plur. ἄλωιτα, barley-groats, in gen. κοῦρος μῆα; (ἄλωρα, fine flour), 1, 5, 6.

ἄλωπεκῆ, ἦς or ἰς, ἴσος, ἦ (ἀλώπηξ, a fox), a fox-skin, a cap of fox-skin.

ἄλωσιμος, ον (ἀλσικομαι), that can be taken, easy to be taken.

ἄμα, adv. at the same time; sometimes repeated in successive clauses, when in Eng. we may render it but once, with the latter clause; or we may render ἄμα μὲν . . . ἄμα δέ, partly . . . partly, or at one time . . . at another time, 3, 4, 19; with, together with, w. dat. ἄμα ἐπὶ ἡμέρῃ, at break of day: ἄμα ἐπὶ ἐπιούσῃ ἡμέρῃ, at the dawn of the following day.

Ἄμαζόνες, ον, αἰ, Amāzons. The deriv. fr. α priv. and μαζός, breast, is improbable. The beautiful statue of the Amazon in the Dresden gallery shows both breasts rounded and full. Perh. fr. the stem μα, used in the worship of their tutelary goddess, the moon: 4, 4, 16.

ἄμαξα, ης, ἦ (ἄμα, together, ἄζων, an axle), a wagon (four-wheeled, for freight), 1, 5, 7, ff.

ἄμαξιατός, α, ον, large enough to fill a wagon, 4, 2, 8.

ἄμαξιτός, ον (ἄμαξα, ἰσός, verbal adj. fr. εἰμι), for the passage of wagons: ὁδὸς ἄμαξιτός, a wagon-road, 1, 2, 21.

ἄμαρτάνω, f. ἄμαρτήσομαι, pf. ἡμάρτηκα, aor. ἤμαρτον, to err; w. gen. to miss, 1, 5, 12; w. περί acc. 3, 2, 20.

ἄμαχεῖ, adv. (α priv., μάχη), without battle, 1, 7, 9.

ἄμαχητί — ἀμαχη, 4, 2, 15.

Ἄμβρακιώτης, ον, ὁ, an Ambraciote. Ambracia was a city in Epirus: now called Arta.

ἀμείνων, *ον*, comp. of ἀγαθός: ἀμεινον often as adv., *better, in a better way*: cf. Lat. *amarius*: 1, 7, 3; 2, 1, 20.

ἀμέλεια, *ας*, ἡ (a priv. and μέλει, *it concerns*), *want of care, negligence*, 4, 6, 3.

ἀμέλειω, ὦ, *λ*. -ήσω (a priv., μέλει), *to be careless, negligent*; w. gen. *to neglect*, 1, 3, 11.

ἀμελῶς (ἀμελής, *negligent*), *in a careless manner*.

ἄμετρος, *ον* (a priv., μέτρον), *without measure, impenetrable*, 3, 2, 16.

ἀμήχανος, *ον* (a priv., μηχανή, *device*), *of things, difficult, impracticable, impossible*: ὁδός ἀμήχανος, 1, 2, 21; κατὰ ἀμήχανα, *insurmountable misfortunes*, 2, 3, 18; of persons, *perplexed, without expedients*, 2, 5, 21.

ἀμιλλάσμαι, -ώμαι, *λ*. -ήσομαι, *dep. pass.* (ἀμίλλα, a *prize-contest*), *to compete with*: ἀμιλλᾶσθαι ἐπι τὸ ἄκρον, *to vie (with them) for the attainment of the summit*, 3, 4, 44; *to strive, hasten*, 3, 4, 46.

ἄμπλος, *ον*, ἡ, a *vine*, 1, 2, 22.

ἀμυγδάλινος, *η*, *ον* (ἀμυγδάλη, an *almond*), *of almonds*: ἀμυγδάλινος ἐκ τῶν πικρῶν (μαῖδ) *of almonds of the bitter (kind)*, 4, 4, 13.

ἀμύζω, see μύζω.

ἀμύνω, *λ*. -υνῶ, *αορ.* ἤμυνα, *to ward off*; *mid. to keep off from one's self, to defend one's self*, 3, 1, 14; w. acc. 2, 3, 23, *to requite*.

ἀμφί (akin to ἄμφω, *both*), *prep.* in the *Anab.* only w. gen. and acc. I. w. gen. *concerning, about*. II. w. acc. *about*, of place, time, number, occupation.—οἱ ἀμφί w. a proper name denotes, (a) the attendants of the person: τῶν ἀμφί Κύρου πιστῶν, *of the faithful attendants of Cyrus*, 1, 8, 1; cf. 1, 8, 21. (b) oftener, the person himself with his attendants: οἱ ἀμφί Ἀρταίου, *Artaeus and his attendants*; cf. 3, 5, 1. In compos. *about, on both sides*. Eng. *AMPHI-*, a prefix of many words, esp. of scientific terms.

ἀμφιγνώω, ὦ, *λ*. -ήσω, *impf.* ἡμφιγνόουν or ἡμφιγνόουον (ἀμφί, *voisw*), *to halt between two opinions, to be in doubt*, 2, 5, 33.

Ἀμφίσημος, *ον*, ὁ, *Amphidamius*, an Athenian.

Ἀμφικράτης, *prob. 3d declens.* εος, ους, ὁ, *Amphicrātes*, an Athenian, 4, 2, 13 and 17.

ἀμφιλέγω (ἀμφί, λέγω), *to dispute, quarrel*, 1, 5, 11; w. acc. *about something*.

Ἀμφιπολις, εως, ἡ, *Amphipolis*, a city of Thrace, on both sides of the river Strymon; hence the name, ἀμφι-πόλις: now called *Emboli*.

Ἀμφιπολίτης, *ον*, ὁ, an *Amphipolitan*, 1, 10, 7.

ἀμφορεύς, εως, ὁ (ἀμφί, φέρω), a *jar with two handles, an amphora*, sometimes with the lower end pointed.

ἀμφοτέρος, ερα, ερον (ἄμφω), *seldom* in sing., *both, uterque*, 1, 1, 1; 1, 4, 4; 1, 5, 14 and 17.

ἀμφοτέρωθεν (ἀμφοτέρος), *on both sides, at both ends*, 1, 10, 9; 3, 4, 29; 3, 5, 10.

ἄμφω, ἄμφοιν, same in all genders, *both*, 2, 6, 30; 4, 2, 21.

ἄν, a particle which may sometimes be rendered *perhaps*; comm., however, it cannot be translated. It is used, (a) in the apodosis of a sentence, and denotes that the action of the verb which it qualifies is dependent on a condition expressed or implied; (b) in the protasis it is joined to hypothetical relatives or the conj. εἰ (εἰ ἄν, εἰάν, ἤν, ἄν) when the verb is subjunc., and renders the clause less definite in meaning, somewhat like *ever* or *soever* in Eng. It is not joined with the pres. or perf. indic. or the imperat. It is post-positive, and is thus readily distinguished from ἄν (contr. fr. εἰάν), meaning *if*.

ἀνά, *prep.* in Att. w. acc. only, (a)

of place, *up, over, through, on*; (b) of time, *through*; (c) with numbers, it denotes distribution, 3, 4, 21: ἕξ λόγους ἀνά ἑκατὸν ἀνδρας, six *compraries each a hundred men*. The phrase ἀνά κράτος is adverb., *with all one's might*; ἰλαύνων ἀνά κράτος, *riding at full speed*, 1, 8, 1; cf. 1, 10, 15.—In compos. *up, back, again*, and sometimes intensive.

ἀναβαίνω (ἀνά, βαίνω, q. v.) to go up; often of going up from the coast to the interior, 1, 1, 2: ἀναβὺς ἐπὶ τὸν ἵππον, *having mounted his horse*, 1, 8, 3.

ἀναβάλλω (ἀνά, βάλλω, q. v.), to throw up, *throw back*; ἐπὶ ἵππον, to cause to mount or assist in mounting a horse, 4, 4, 4.

ἀνάβασις, εως, ἡ (ἀνά, βαίνω), the act of going up, the march upward, 1, 4, 9.

ἀναβεβάζω, f. -άσω (ἀνά, βιβάζω), to cause to go up: οὐκ ἀναβίβαζεν, *did not lead (the army) up*, 1, 10, 14.

ἀναβοάω, -ήσομαι, ἀνεβόησα, ἀναβήθηκα (ἀνά, βοάω), to cry out, to call aloud.

ἀναβολή, ἡς, ἡ (ἀνά, βάλλω), a mound or rampart (of earth thrown up).

ἀναγγέλλω (ἀνά, ἀγγέλλω), to bring back a report, 1, 3, 21; in some editi. 1, 3, 19.

ἀναγιγνώσκω (ἀνά, γιγνώσκω, q. v.), to know again, to read, 1, 6, 4; 3, 1, 5.

ἀναγκάζω, -άσω, ἡνάγκασα, ἡνάγκασα (ἀνάγκη), to compel, to force, 2, 1, 6; 3, 3, 12; 4, 19, 49.

ἀναγκαίος, α, ον, and ος, ον (ἀνάγκη), necessary, unavoidable, 1, 5, 9: ἀναγκαίόν τι, some necessity: οἱ ἀναγκαῖοι, persons who are necessary, Lat. necessarii, kinsmen, relatives, 2, 4, 1.

ἀνάγκη, ἡς, ἡ, a necessity: ἀνάγκη ἐστί, or without ἐστί, it is necessary, it is unavoidable, 1, 3, 5; 1, 6, 8; 2, 4, 26.

ἀνάγω (ἀνά, ἄγω, q. v.), to lead up, 2, 3, 21; 2, 6, 1.

ἀναζεύγνομαι (ἀνά, ζεύγνυμι, q. v.), to yoke up, to prepare to go, to break up the camp, 3, 4, 37; 4, 6, 1.

ἀναθαρρέω, ᾧ, -ήσω (ἀνά, θάρρος, confidence), to recover confidence.

ἀνάθημα, ατος, τό (ἀνά, τίθημι), something set up (in a temple); hence, a votive offering. Cf. ἀνάθεμα, something devoted to an idol; hence, an abomination, a curse.

ἀναθορυβέω, ᾧ, -ήσω (ἀνά, θόρυβος, a noise), to raise a clamor, to cry out, cheer.

ἀναθρήσας: ἀνατρέφω.

ἀναίρειω, ᾧ (ἀνά, αἶρω, q. v.), to take up, 4, 1, 19; hence, sometimes, like tolle, to make way with, destroy; sometimes, to raise the voice, esp. of the god who delivered oracles from beneath the earth; hence, to respond, 3, 1, 6: ἀνείλεν αὐτῷ ὁ Ἀπόλλων, Apollo pointed out to him.

ἀνακαίω (ἀνά, καίω, q. v.), to cause to burn, to kindle, 3, 1, 8.

ἀνακαλέω, ᾧ (ἀνά, καίω, q. v.), to call aloud, to call repeatedly, to call back; mid. to one's self, to sound a retreat, 4, 4, 22.

ἀνακείσθαι, or ἀνάκεισθαι, ον, τό (ἀνά, κείμαι), an upper story.

ἀνακοινῶω, ᾧ, f. -άσω (ἀνά, κοινῶω), to make something common with any one (τινί); mid. to confer with a person concerning something (τινὶ περὶ τίνος), 3, 1, 5.

ἀνακομίζω (ἀνά, κομίζω, q. v.), to carry up; mid. to lay up for one's self, 4, 7, 1 and 17.

ἀνακράζω (ἀνά, κρᾶζω, q. v.), to cry out, to reheat out, 4, 4, 20.

ἀναλαλάζω (ἀνά, ἀλαλάζω, q. v.), to raise the war-cry, 4, 3, 19.

ἀναλαμβάνω (ἀνά, λαμβάνω, q. v.), to take up, to take with one, 1, 10, 6; 4, 7, 24.

ἀναλάμπω (ἀνά, λάμπω, q. v.), to shine, or blaze up.

ἀναλέγω (ἀνά, λέγω, q. v.), to gather up: ἀναλεγόμενος, recounted, related, 2, 1, 17.

ἀναλίσκω (as if fr. ἀνά, ἀλίσκω, but the simple verb in the act. does not occur in Att.), ἀναλίσκω, ἀνήλωσα, ἀνήλωκα, to use up, expend, consume, 4, 7, 5, ff.

ἀνάλωτος, ον (α priv., ν euphon., ἀλίσκομαι, to be taken, not to be taken.

ἀναμένω (ἀνά, μένω, q. v.), to stay on the spot, to wait for, 3, 1, 14.

ἀναμίγνυμι (ἀνά, μίγνυμι, q. v.), to mix up, to mingle: pass. 4, 8, 8.

ἀναμνησκόω (ἀνά, μνησκόω, q. v.), to remind a person of something (τινά τι), 3, 2, 11.

ἀνανδρός, ον (α priv., ἀνής, womanly, cowardly), 2, 6, 25.

Ἀναξίβιος, ον, δ, Anaxibius, a Spartan admiral.

ἀναξυρόεις, ἴδων, αἱ, trousers (such as were worn by the Persians), 1, 5, 8.

ἀναπαύω (ἀνά, παύω, q. v.), to cause to cease, to cause to rest; mid. to rest one's self, to take breath, 1, 10, 16; to rest (for the night), 2, 2, 4; 2, 4, 23; 3, 1, 3.

ἀναπειθῶ (ἀνά, πειθῶ, q. v.), to bring over to another opinion, to persuade; to try to persuade, 1, 4, 11.

ἀναπετάννυμι (ἀνά, πετάννυμι, πετάω, πτώ, ἐπέτασα, πεπέτακα 1, πέπεταμαι, πεπέτασμαι n. A., ἐπετάσθην n. A. pr.), to spread back, to throw wide open (πύλας).

ἀναπηδάω (ἀνά, πήδάω, -ήσομαι, ἐπήδησα, πεπήδηκα), to leap up.

ἀναπνέω (ἀνά, πνέω, πνεύσομαι or πνευσῶμαι, ἐπνευσα, πίπνευκα, πίπνευσμαι 1, ἐπνεύσθην 1.), to breathe again, to recover breath, 4, 1, 22.

ἀναπράττω (ἀνά, πράττω, q. v.), to exact (a debt).

ἀναπτύσσω (ἀνά, πτύσσω, πτύζω, ἐπτύξα, ἐπτυγμαι or πίπτυγμαι, ἐπτύξθην), to unfold; to fold back, bend around, 1, 10, 9.

ἀνάπτω (ἀνά, ἄπτω, q. v.), to light up, to kindle.

ἀναπυθάνομαι (ἀνά, πυθάνομαι,

q. v.), to learn by inquiring again, or by close inquiry.

ἀναρῥιθμητός, ον (α priv., ἀριθμῶμαι), not to be counted, innumerable, 3, 2, 13.

ἀναρίστος, ον (α priv., ἄριστον), without breakfast, 1, 10, 19; 4, 2, 4.

ἀναρπάζω (ἀνά, ἀρπάζω, q. v.), to match up, to seize and carry off, 1, 3, 14.

ἀναρχία, ας, ἡ (α priv., ἀρχή), want of government, ANARCHY, 3, 2, 29.

ἀνασκευάζω (ἀνά, σκευάζω, q. v.), to pack up, to carry away.

ἀνασταυρόω, -ώσω (ἀνά, σταυρός, a cross), to fasten on a cross or stake; to crucify, 3, 1, 17.

ἀναστέλλω (ἀνά, στέλλω, q. v.), to send back, to repulse.

ἀναστρέφω (ἀνά, στρέφω, q. v.), to turn back, 1, 4, 5; mid. to turn one's self back, to rally, 1, 10, 12.

ἀναταράττω (ἀνά, ταραττω, q. v.), to throw into confusion, pass. particip., ἀναταραγμένος, in confusion, 1, 7, 20.

ἀνατείνω (ἀνά, τείνω, q. v.), to extend, τὴν χεῖρα, 3, 2, 9; ἀετὸν . . . ἀνατεταμένον, an elevated eagle, or an eagle with expanded wings, 1, 10, 12.

ἀνατέλλω, f. -τελώ (ἀνά, τέλλω), to cause to rise up; also intrans. to rise, of the sun, 2, 8, 1.

ἀνατίθημι (ἀνά, τίθημι, q. v.), to set up; of an offering, to consecrate; to place upon, σκεύη, 3, 1, 30; ἀνατίθεσθαι ἐπὶ τὰ δοξύγια, to place (the baggage) on the beasts of burden, 2, 2, 4. Eng. ANATHEMA, something offered to an idol; hence, an abomination, a curse.

ἀνατρέφω (ἀνά, τρέφω, q. v.), to bring up; to fatten, 4, 5, 35.

ἀναφεύγω (ἀνά, φεύγω, q. v.), to flee up.

ἀναφρονέω, ᾧ, (ἀνά, φρονέω, ᾧ, -ήσω), to think again, to recover one's senses, 4, 8, 21.

ἀναχάζω, to cause to yield; also intrans. to withdraw, 4, 1, 16; oftener



mid. ἀναχάσσομαι, -χάσσομαι, -χασσάμην, to draw back, 4, 7, 10.

ἀναχωρέω, ᾧ (ἀνά, χωρέω, ᾧ, -ήσω, to make room), to withdraw, retire, 3, 8, 13. Eng. ANCHORITE or ANACHORET.

ἀναχωρίζω (ἀνά, χωρίζω, -ίσω or -ίω, to separate), to cause to withdraw, to draw off.

ἀνδραγαθία, ας, ἡ (ἀνὴρ, ἀγαθός), manliness, valor; reputation for valor.

ἀνδράποδον, ον, τό (ἀνὴρ, πόδες), a slave, 1, 2, 27.

ἀνδρείος, εία, ειον (ἀνὴρ), manly, strong, courageous.

ἀνδρείότης, ητος, ἡ, manliness, virtue, valor.

ἀνδρίζω, -ίσω (ἀνὴρ), to make a man of; mid. to behave as a man, to act a manly part, 4, 3, 34.

ἀνέβη: ἀναβαίω.

ἀνεγείρω (ἀνά, ἐγείρω, ἐγερῶ, ἤγειρα, pf. ἐγήγορα, ἐγήγερμαι, ἤγερθην), to rouse; pass. to be aroused, esp. from sleep, to awake, 3, 1, 13.

ἀνεῖλον: ἀναίω.

ἀνειπον, aor.; pres. ἀναγορεύω, (ἀνά, εἶπον), to cry aloud, proclaim, esp. of a herald, 2, 2, 20.

ἀνεκπίμπλημι (ἀνά, ἐκ, πίμπλημι, q. v.), to fill up again, 3, 4, 22.

ἀνελέσθαι: ἀνύ, αἰείω.

ἄνεμος, ον, ὁ (ἄν, to breathe, Lat. anima, animus), wind, 4, 5, 3.

ἀνεπιλήπτως (α priv., ν euphon., ἐπι, λαμβάνω), in a manner without reproach.

ἀνερεθίζω, -ίσω, -ίω (ἀνά, ἐρεθίζω), to stir up to strife, to irritate, provoke.

ἀνερωτάω, ᾧ (ἀνά, ἐρωτάω, q. v.), to interrogate, to ask plainly, 2, 3, 4; 4, 5, 34.

ἄνευ, prep. w. gen., without, 1, 3, 11 and 13; 2, 6, 6 and 18.

ἀνευρεθίσκω (ἀνά, εὐρεθίσκω, q. v.), to find out.

ἀνέχω (ἀνά, ἔχω, q. v.), to hold up, hold out, endure; mid. to hold one's self, to control one's self, 1, 8, 26 (ἡείσο--εο with double augment): ἀνασχέ-

σθαι αὐτοῦ βασιλεύοντος, to endure his being king, 2, 2, 1.

ἀνεψιός, οῦ, ὁ (akin to nepos, Germ. Neffe, Fr. neveu, Eng. nephew), a kinsman, cousin.

ἀνήγαγον: ἀνάγω.

ἀνηγέρθην: ἀνεγείρω.

ἀνήκεστος, ον (α priv., ἀίτομαι, to cure), incurable: ἀνὴκ. κακόν, an irreparable calamity, 2, 5, 5.

ἀνίγω (ἀνά, ἔγω), to have come up, to extend up.

ἀνὴρ, ἀνδρός, ὁ, a man; (ἄνθρωπος, a human being, either male or female):

ἀνὴρ often emphatic, implying courage, 1, 7, 4; often joined to another subst. and not translated, ἐχθρὸν ἄνδρα, an enemy, 1, 3, 20; cf. 1, 8, 1; often prefixed to another subst. in respectful address, 1, 3, 3 and 9: ἄνδρες στρατιῶται, fellow-soldiers! Not always translated when thus used.

ἀνηρώτων: ἀνερωτάω.

ἀνίχθην: ἀνάγω.

ἀνθέμιον, ον, τό—ἄνθος, εος, ουσ, τό, a flower, a figure of a flower.

ἀνθίστημι (ἀνά, ἵστημι, q. v.), to set against: intrans. tenses and mid. to stand against, resist.

ἀνθρώπινος, ἰνη, ἐνον (ἄνθρωπος), human, 2, 5, 8.

ἄνθρωπος, ον, ὁ, or ἡ, a human being, a man; used often contemptuously, opp. to ἀνὴρ, 1, 7, 4; cf. 3, 3, 5. Sometimes, like ἀνὴρ, joined to another noun and not translated.

ἀνιάω, ᾧ, f. -άσω (ἀνία, trouble), to trouble, harass, 3, 3, 19; pass. to be troubled, 1, 2, 11, ἀνιάμενος.

ἀνίημι (ἀνά, ἵημι, q. v.), to let go.

ἀνιμάω (ἀνά, ἰμάω, ᾧ, -ήσω, ἰμάς, a thong), to draw up, 4, 2, 8.

ἀνίστημι (ἀνά, ἵστημι, q. v.), to cause to stand up, to scare up, 1, 5, 3; mid. to raise one's self up, to stand up, to rise up, 1, 3, 13.

ἀνίσχω (ἀνά, ἵσχω, another form of ἔχω), to rise: ἡμα ἠλῶ ἀνίσχομαι, at sun-rise, 2, 1, 3.

ἄνοδος, ον, ἡ (ἀνά, ὁδός),—ἀνάβασις, the way up, the march upward, 2, 1, 1: as adj. ἄνοδος, ον, without a way, inaccessible.

ἀνόητος, ον (α priv., νοίω), without sense, stupid, 2, 1, 13.

ἀνοίγω, or ἀνοίγνυμι, ἀνοίξω, ἀνέψα, ἀνάψα, 2 pl. ἀνέψαγα, ἀνέψαμαι, ἀνέψαθην, to open.

ἀνομιᾶ, ας, ἡ (α priv., νόμος, law), lawlessness.

ἀνομοίως (α priv., ὅμοιος, like), in a manner unlike, dissimilarly.

ἄνομος (α priv., νόμος), without law, lawless.

ἀνταγοράζω, f. -άσω (ἀντι, ἀγοράζω), to buy in return, 1, 5, 5.

ἀντακούω (ἀντι, ἀκούω, q. v.), to hear in turn, 2, 5, 16.

Ἄντανδρος, ον, ἡ, Antandrus, an old town of the Troad.

ἀντεμπλήμι (ἀντι, ἐν, πλημι, q. v.), to fill up in return, 4, 5, 23.

ἀντεπιμελέομαι, οἶμαι (ἀντι, ἐπιμελέομαι, q. v.), to take care in return, 3, 1, 16.

ἀντεποιέω, ᾧ (ἀντι, εὖ, ποιέω), written also ἀντ' εὖ ποιέω, to do well in return.

ἀντι, prep. w. gen. opposite to, over against; instead of, 1, 1, 4; in preference to, 1, 7, 3; in return for, 1, 3, 4.—In compos. against, in opposition to, in return for.

ἀντιδίωμι (ἀντι, δίδωμι, q. v.), to give in return, 3, 3, 19.

ἀντιθέω (ἀντι, θέω, q. v.), to run in rivalry.

ἀντικαθίστημι (ἀντι, κατά, ἵστημι, q. v.), to appoint in place of; pass. to be etc., 3, 1, 33.

ἀντιλέγω (ἀντι, λέγω, q. v.), to say or speak in opposition; w. dat. 2, 5, 29; w. ὡς, 2, 3, 25.

Ἀντιλείων, οντος, ὁ, Antilison, from Thurii in Italy.

ἀντίος, ἰα, ἴων (ἀντι), opposite, 1, 10, 10; w. ἴναι or ἰλαίνειν, against, 1, 8, 17 and 24: ix τοῦ

ἀντίου, from the opposite side, 1, 8, 23.

ἀντιπαραθέω (ἀντι, παρά, θέω, q. v.), to run along in opposition or in rivalry, 4, 3, 17?

ἀντιπαρασκευάζομαι (ἀντι, παρασκευάζω), to prepare in turn, 1, 2, 5.

ἀντιπαρατάττομαι (ἀντι, παρά, τάττω, q. v.), to draw up in line over against, 4, 8, 9.

ἀντιπάραιμι (ἀντι, παρά, εἶμι), to go along over against, abreast, opposite to, 4, 3, 17, ἀντιπαρήσαν.

ἀντιπάσχω (ἀντι, πάσχω, q. v.), to suffer in return, 2, 5, 17.

ἀντιπέραις (ἀντι, πέραις), over against, opposite: cf. καταντιπέραις.

ἀντιποιέω, ᾧ (ἀντι, ποιέω), to do in return, 3, 3, 7; mid. to make to one's self, to claim (a thing, in the gen.), in opposition to (another), to vie with (another, dat.), for (a thing, gen.), 2, 1, 11; 2, 3, 23.

ἀντιπορεύομαι (ἀντι, πορεύομαι), to proceed in opposition to.

ἀντιπόρος, ον (ἀντι, πόρος, a passage), lying opposite.

ἀντιστασιάζω (ἀντι, στασιάζω, to revolt; στάσις, a rising, an insurrection), to rise up against, to contest with (dat.), 4, 1, 27.

ἀντιστασιώτης, ον, ὁ (ἀντι, στάσις, an insurrection), one of an opposite party, an opponent, 1, 1, 10.

ἀντιστοιχέω, ᾧ (ἀντι, στοιχος, a row), to stand in a row opposite to, w. dat.

ἀντιστρατοπεδύομαι (ἀντι, στρατοπεδύομαι), to encamp against.

ἀντιτάττω (ἀντι, τάττω, q. v.), w. acc. and dat. to draw up in a line against, 2, 5, 19; pass. to be drawn up in opposition, 1, 10, 3.

ἀντιτιμάω, ᾧ, -ῆσω, to honor in return.

ἀντιτοξεύω (ἀντι, τοξέω), to shoot back, 3, 3, 15.

ἀντιφυλάττω (ἀντι, φυλάττω, q. v.), to guard in turn; mid. to guard one's

*self in turn, to be on one's guard in turn,* 2, 5, 3.

**ἄντρον, ον, τό, a cave, a grotto.**

**ἀντροῦδος, ες (ἄντρον, εἶδος), like a cavern, cavernous.**

**ἀνυστός, ον (ἀνύω, to accomplish), practicable, possible: σιγῇ ὡς ἀνυστόν, as silently as possible, 1, 8, 11.**

**ἀνύω, Att. ἀνύω, -ύσω, ἤνυσα, ἤνυκα, to accomplish.**

**ἄνω, adv. (ἀνά), comp. ἀνωτέρω, sup. ἀνωτάτω, above, up, upwards: πορεύεσθαι ἄνω, to proceed upward, i. e. from the coast to the interior, 1, 2, 1: cf. τῆν ἄνω ὁδόν, the expedition upward, 3, 1, 8: ἀνωτέρω τῶν μασσῶν, higher than, etc. 1, 4, 17.—As prep. w. gen. above.**

**ἀνώ-γαιον, ον, or ἀνώγειον, ω, τό (γαῖα — γῆ), an upper story or floor.**

**ἄνωθεν, from above, from the interior, 4, 7, 12.**

**ἄξια, ας, ἡ (ἄξιος), worth, desert.**

**ἄξινη, ης, ἡ, an axe, 1, 5, 12.**

**ἄξιος, ία, ιον, worthy, w. gen. πολλοῦ ἄξιος, worthy of much, valuable, 1, 3, 12; cf. 2, 1, 14: w. dat. and infin. ὡς οὐκ ἄξιον εἶη βασιλεῖ ἄρξιναι, that it was not becoming a king to let . . . go, 2, 3, 25. Comp. -ώτερος, sup. -ώτατος: ἀξιωτέρας τιμῆς, more adequate honor, 1, 9, 29: ἀρχεῖν ἀξιότατος, most worthy to rule, 1, 9, 1.**

**ἄξειστράτηγος, ον (ἄξιος, στρατηγός), worthy to lead; comp. -ότερος, 3, 1, 24.**

**ἄξειω, ὦ, f. -ώσω (ἄξιος), to deem worthy; w. acc. and inf. 1, 9, 15; w. acc. and gen. 3, 2, 7: — to demand (something as reasonable), to ask: ἡξίου δοθῆναι οἱ ταῦτας τὰς πόλεις, he asked that these cities might be given him, 1, 1, 8; cf. 1, 3, 19; 1, 7, 8.**

**ἄξιωμα, ατος, τό, something deemed worthy, dignity. Eng. AXIOM.**

**ἄξων, ονος, ὁ (ἄγω), an AXLE, 1, 8, 10.**

**ἄοπλος, ον (α priv., ὕπλον), without armor, 2, 3, 3.**

**ἀπαγγέλλω (ἀπό, ἄγγελλω), to announce, bear tidings, to report: trans. or intrans.; 1, 4, 12, ff.**

**ἀπαγορεύω, -εύσω, oftener ἀπερῶ, ἀπ-εἶρηκα, ἀπ-εἶπον (ἀπό, ἀγορεύω), to refuse, deny, renounce; intrans. to grow weary, 1, 5, 3; 2, 2, 16.**

**ἀπάγω (ἀπό, ἄγω, q. v.), to lead away, to lead back, 1, 3, 14; 2, 3, 29; apparently intrans. 1, 10, 6: ἀπήγαγεν (sc. ἑαυτόν, or τὸ σπράτευμα), he marched away.**

**ἀπαγωγῆ, ῆς, ἡ (ἀπάγω), a leading away.**

**ἀπαθής, ες (α priv., πάθος, πίσχω), not experiencing, unaffected, w. gen. Eng. APATHY.**

**ἀπαιδέυτος, ον (α priv., παιδεύω, to educate), uneducated, ignorant, stupid, 2, 6, 26.**

**ἀπαίρω (ἀπό, αἶρω, q. v.), to lift up (and carry) away, to weigh anchor, set sail.**

**ἀπαιτέω, ὦ, f. -ήσω (ἀπό, αἰτέω), to demand (as something due), 1, 2, 11; w. acc. of pers. and thing, 2, 5, 38.**

**ἀπαλλάττω (ἀπό, ἀλλύω, f. ἀλλάζω, pf. ἤλλαχα, aor. ἤλαξα, pass. or mid. pf. ἤλλαμαι, aor. pass. ἤλλάγην), to get rid of, 3, 2, 28; ἀπαλλάττεσθαι, to renounce one's self, to withdraw, 1, 10, 8: to be freed from, 4, 3, 2.**

**ἀπαλός, ή, ον, comp. -ώτερος, sup. -ώτατος, tender, 1, 5, 2.**

**ἀπαμβίβομαι, f. -μβίβομαι (ἀπό, ἀμβιβω), a Homeric word instead of ἀποκρίνομαι, 2, 5, 15; ἀπημειψθη as dep. he replied.**

**ἀπαντάω, ὦ, -ήσω (ἀπό, ἀντάω), to go against, to meet, 2, 3, 17; 2, 4, 25.**

**ἄπαξ, once, once for all, 1, 9, 10. (ποτά, once — on a certain time).**

**ἀπαρασκευάστος, ον (α priv., παρασκευάζω), comp. -ότερος, sup. -ότατος, unprepared, 1, 5, 9.**

**ἀπαρασκευος, ον (α priv., παρασκευή, a preparation), unprepared, 1, 1, 6; comp. -ότερος, sup. -ότατος.**

ἅπας, ασα, αν, strengthened form of πᾶς, all together, all, 1, 4, 4 and 17: πῶλον ἅπαν, all a plain, 1, 5, 1.

ἀπανθήμεριζω, -ισω or -ιῶ (ἀπό, αὐθήμερος, αὐτός, ἡμέρα), to return the same day.

ἀπειγνώσκειναι, ἀπογιγνώσκω.

ἀπεσβόμην, ἀποδίδωμι.

ἀπέσβαν, ἀποδιδράσκω.

ἀπέθανον, ἀποθνήσκω.

ἀπειθέω, ὦ, f. -ήσω (α priv., πείθομαι), to be disobedient, 2, 6, 4; 3, 2, 31.

ἀπειλέω, ὦ, -ήσω, to threaten.

ἀπειλή, ἤς, ἦ, a threat.

ἀπειμι (ἀπό, εἶμι, q. v.), to go away, 1, 9, 29 (ἀπήμι); 2, 2, 4 (ἀπιόντας); often as fut. to be about to go away, 1, 3, 11; 1, 4, 7; 2, 2, 10.

ἄπειμι (ἀπό, εἶμι, q. v.), to be away, to be absent, 2, 4, 37 (ἀπάν).

ἀπειπον (ἀπό, εἶπον), defect. aor., referred to ἀπόρημι or ἀπαγορεύω as pres.; f. ἀπερῶ, pf. ἀπέρηκα, to refuse, deny, renounce; to be weary, 2, 2, 16.

ἀπέρηκα. See ἀπειπον.

ἄπειρος, ον (α priv., πείρα, a trial), comp. -ότερος, sup. -ότατος, inexperienced, 2, 2, 5; w. gen. unacquainted with, 3, 2, 16.

ἀπελαύνω (ἀπό, εἰλύνω, q. v.), to drive away, to dislodge, 3, 4, 40; intrans. to march away, 1, 4, 5; to ride away, 1, 8, 17.

ἀπελθών, ἀπέρχομαι.

ἀπερῶ (ἀπό, ἐρῶ, q. v.), to keep off.

ἀπέρχομαι (ἀπό, ἐρχομαι, q. v.), to go away, 1, 1, 4; 1, 4, 7; 1, 9, 29.

ἀπεχθάνομαι, ἀπεχθῆσομαι, ἀπιχθῆμαι, ἀπηχθόμην, to be hated, to become odious to, w. dat., 2, 6, 19.

ἀπέχω (ἀπό, ἔχω, q. v.), to hold back or away; intrans. to be distant, 1, 3, 20; w. gen. 2, 4, 10; mid. to hold one's self from, to refrain from, w. gen. 3, 1, 22; to refrain from injuring, to spare, w. gen. 2, 6, 10.

ἀπήγαγον, ἀπύγω,

ἀπήειν, ἄπειμι (εἶμι).

ἀπήλασα, ἀπαιγών.

ἀπήλαθον, ἀπέρχομαι.

ἀπηλλάγην, ἀπαλλύτω.

ἀπήρα, ἀπαίρω.

ἀπιστεύω, ὦ, -ήσω (α priv., πίστις, faith), not to trust, to distrust, w. dat. 2, 5, 6; to disbelieve, 2, 6, 19.

ἀπιστία, ας, ἡ (α priv., πίστις, faith), distrust, 2, 5, 4; unfaithfulness, perfidy, 2, 5, 21.

ἀπιστος, ον (α priv., πείθομαι, to trust), unfaithful, distrustful, 2, 4, 7.

ἀπιτέον, verb. adj. fr. ἀπαιμι (εἶμι), (it is) necessary to depart, one must, etc. ἀπίω, απιών, ἀπό, εἶμι.

ἄπλετος, ον, inexhaustible, immense, 4, 4, 11.

ἀπλοῦς, ἦ, οὐν, simple: τὸ ἀπλοῦν, simplicity, honesty, 2, 6, 22.

ἀπό, prep. w. gen. only, from, away from: of place, 1, 8, 10; of time, 1, 7, 18; of origin, 2, 1, 3; of cause, 3, 1, 12; of material, 1, 5, 10; of means, 1, 1, 9, ἀπὸ τούτων τῶν χρημάτων, with these treasures; cf. 2, 5, 7. In compos. from, away, back; w. some verbs it may be rendered, what is due, or in full.

ἀπο-βαίνω (see βαίνω), to go away; esp. fr. a ship, to disembark, to land; of sacrifices, to come off, to prove true, to be fulfilled.

ἀπο-βάλλω (see βάλλω), to cast away, to lose, 4, 6, 10.

ἀποβιβάζω (ἀπό, βιβάζω, f. -ίω), to cause to go forth, esp. from a ship, to land, 1, 4, 5.

ἀποβλέπω (ἀπό, βλέπω), to look away, 1, 8, 14.

ἀπογιγνώσκω (ἀπό, γιγνώσκω, q. v.), to turn the attention away from, to abandon the thought of, w. gen. 1, 7, 19.

ἀποδείκνυμι (ἀπό, δείκνυμι, q. v.), to show forth, point out, direct, 2, 3, 14; to appoint, 1, 1, 2; cf. 1, 9, 7.

ἀποσέρω (ἀπό, δέρω, δερῶ, ἰδίωρα,

δίδαγμα, ἰδίῳ, to take off the hide, to flay, 3, 5, 9: ἃ ἀποδαρίνα, which having been flayed.

ἀποδέχομαι (ἀπό, δίχομαι, q. v.), to receive, accept from (any one).

ἀποσθμῖω, ὦ, -ῆσθε (ἀπό, δῆμος, people), to be or go away from one's people, from one's home.

ἀποδιδράσκω (ἀπό, διδράσκω, δράσσομαι, δίδρακα, ἰδραν), to run away, to escape by stealth, to elude, 1, 4, 8; 2, 2, 13.

ἀποδίδωμι (ἀπό, δίδωμι, q. v.), to give away or back, esp. to give what is due or promised, 1, 2, 11; 1, 7, 5: χάριν ἀπ., to repay a favor, 1, 4, 15.

ἀποδοκῖω, ὦ (ἀπό, δοκῖω, q. v.), only as impers. ἀποδοκῖαι—nearly οὐ δοκῖαι, it seems inexpedient, 2, 3, 9.

ἀποδύω (ἀπό, δύω, δύσσω, ἰδύσα trans., ἰδύν intrans., δίδυκα intrans.), to strip off (from another): mid. and intrans. tenses of the act., to strip off (from one's self), to take off one's clothing, 4, 3, 17.

ἀποθνήσκει, from a distance.

ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, pf. τέθνηκα (not ἀπο-), to die; to be slain, as pass. of ἀποκτείνω, ὑπὸ βασιλέως ἀπέθανεν, was put to death by, etc., 2, 6, 29: to be dead, τεθνηκότα, 1, 6, 11: τέθνηκεν, 2, 1, 8; 2, 5, 38.

ἀποθνήσκει (ἀπό, θνήσκω), to sacrifice what is due, what has been vowed, 3, 2, 12.

ἀποικία, ας, ἡ (ἀποικος), a colony, 4, 8, 22.

ἀποικος, ον, ὁ (ἀπό, οἶκος, a house), a colonist.

ἀποίχομαι (ἀπό, οἶχομαι, q. v.), to have gone away.

ἀποκαίω (ἀπό, καίω or κάω, q. v.), to burn off; also of the cold, to freeze up, 4, 5, 8.

ἀποκαλέω, ὦ (ἀπό, καλέω, q. v.) to call away, aside, apart.

ἀποκάνω (ἀπό, κάνω, q. v.), to be tired out, to give out through fatigue, 4, 7, 2.

ἀπόκειμαι (ἀπό, κείμαι, q. v.), to lie away, to be laid up, 2, 3, 15.

ἀποκλείω (ἀπό, κλείω, q. v.), to shut away, to intercept: w. acc. of pers. and gen. of place, to shut out from.

ἀποκλίνω (ῖ) (ἀπό, κλίνω, κλίνω, κίκλιχα, ἐκλίνα; κίκλιμα, ἐκλίθην), to incline away, to turn away, 2, 2, 16.

ἀποκόπτω (ἀπό, κόπτω, q. v.), to cut away, 3, 4, 39.

ἀποκρίνομαι (ἀπό, κρίνω), ἀποκρινούμαι, ἀποκρίμαι, ἀπεκρίνην, to reply, to answer, 2, 1, 15 and 22.

ἀποκρύπτω (ἀπό, κρύπτω, q. v.), to conceal away; mid. to conceal away for one's self, to conceal; 1, 9, 19, w. acc. understood. Eng. ΑΠΟΚΡΥΦΑ.

ἀποκτείνω (ἀπό, κτείνω, κτενῶ, ἔκτονα, aor. 1st ἐκταίνα, aor. 2d ἐκτάωνον), to kill, slay, put to death, 1, 1, 3; 2, 1, 11.

ἀποκτείνω—ἀποκτείνω.

ἀποκωλύω (ἀπό, κωλύω), to hinder from, w. acc. and gen. 3, 3, 3.

ἀπολαμβάνω (ἀπό, λαμβάνω, q. v.), to take back, 1, 2, 27; to take away, to receive, 1, 4, 8.

ἀπολείπω (ἀπό, λείπω, q. v.), to leave behind, to abandon, w. acc. 1, 4, 8.

ἀπόλεκτος, ον (ἀπό, λέγω, to select), select, choice, 2, 3, 15.

ἀπολήφομαι, αποληφθῶ: ἀπολαμβάνω.

ἀπόλλυμι (ἀπό, ἄλλυμι), ἀπολίωσθε or ἀπολώ, ἀπολώλεκα, pf. 2d ἀπόλωλα, ἀπόλωσα; mid. ἀπόλλυμαι, ἀπολούμαι, ἀπωλόμην, to destroy utterly, to ruin, slay, put to death, 2, 5, 39; 3, 2, 4; to lose with acc. and ὑπό w. gen. 3, 4, 11; intrans. in 2d perf. and 2d plupf. act. and in the mid., to perish, to die, 1, 2, 25; 3, 1, 2: ὑπό λιμοῦ, 2, 2, 11.

Ἀπόλλων, ωνος, ὁ, Apollo, 1, 2, 8.

Ἀπολλωνία, ας, ἡ, Apollonia.

Ἀπολλωνίδης, ον, ὁ, Apollonides, 3, 1, 26.

ἀπολογίομαι, -οῦμαι, -ήσομαι (ἀπό, λόγος), to speak in one's own de-

fence, APOLOGIZE: περί τινος, concealing something: ὑτι, that, etc.

ἀπολύω, -ύσω, to loose from, release, acquit.

ἀπολώλεια: ἀπόλλυμι.

ἀπομάχομαι (ἀπό, μάχομαι, q. v.), to fight off; τι, to refuse something.

ἀπόμαχος, ον (ἀπό, μάχη), away from battle, out of the ranks, disabled, 3, 4, 32.

ἀπονοστέω, ᾧ, -ήσω (ἀπό, νόστος, a return), to return, 3, 5, 16.

ἀποπέμνω (ἀπό, πέμνω, q. v.), to send away or back, 1, 1, 8; 1, 2, 1; to dismiss, 1, 7, 8; to forward, to remit, 1, 1, 8; mid. to dismiss, 1, 1, 5.

ἀποπέτομαι (ἀπό, πέτομαι, q. v.), to fly away or forth.

ἀποπήγνυμι (ἀπό, πήγνυμι, q. v.), to make stiff from (a fluid), to congeal, to make sluggish (ἐδ αίμα).

ἀποπηδάω, ᾧ, -ήσω (ἀπό, πήδάω), to leap away, 3, 4, 27.

ἀποπλέω, ᾧ (ἀπό, πλέω, q. v.), to sail away, 1, 3, 14; 1, 4, 7.

ἀπόπλους, ἀπόπλους, ον, ὁ, a sailing away, a voyage home.

ἀποπορεύομαι (ἀπό, πορεύομαι, q. v.), to proceed away, to depart.

ἀπορέω, ᾧ, -ήσω (ἀπορος), to be without means, to be at a loss, to be perplexed, 1, 3, 8; cf. 1, 5, 13; to be in want, w. gen. 1, 7, 8; cf. 2, 5, 17; mid. like the act., to be at a loss, in doubt, 3, 5, 8.

ἀπορία, ας, ἡ, uncertainty, perplexity, 3, 1, 2 and 11; difficulty, 1, 3, 13; 3, 1, 12; want, 2, 5, 9.

ἀπορος, ον (α priv., πόρος), of places, impassable, 2, 4, 4: ἀπορον, an insurmountable obstacle, 3, 2, 22: ἀπορόν λειν, it is impassable, 3, 3, 4: of persons, without resources, 2, 5, 21.

ἀπόρητος, ον (ἀπό, ῥητός, verb. adj. fr. the root of ῥω, f. of φημι), forbidden to be spoken, to be kept secret, 1, 6, 5.

ἀπορρώξ, ὄγος, ὁ, ἡ (ἀπό, ῥήγνυμι, to break), broken off, abrupt.

ἀποσῆκω (ἀπό, σῆκω, σήκω, to rot), to rot off: pass. ἀποσῆκομαι w. pf. ἀποσίτησα: οἱ ὑπὸ τοῦ πύλους τοὺς δακτύλους τῶν ποδῶν ἀποσισηπότες, those who had lost their toes (lit. rotted off as to, etc.) by the cold.

ἀποσκάπτω (ἀπό, σκάπτω, σκάνω, κτά.), to dig off, to intercept by trenches: ἀποσκάπτει τι, he is cutting off some (important) point by trenches, 2, 4, 4.

ἀποσκειδάυννυμι (ἀπό, σκεδάυννυμι, q. v.), to scatter abroad: pass. to be scattered, 4, 4, 9.

ἀποσκηνέω, ᾧ, -ήσω (ἀπό, σκηνέω), to encamp away from, 3, 4, 35.

ἀποσπάω, ᾧ (ἀπό, σπάω, σπάσω, ἰσπάα, ἰσπάσα, ἰσπασμαι, ἰσπάσθην), to draw away, w. acc. 1, 8, 13; mid. to draw one's self away, to withdraw, 1, 5, 3; pass. to be removed from, 2, 2, 12.

ἀποσταυρόω, ᾧ, -ώσω, to stake off, to fortify with a palisade, w. acc.

ἀποστέλλω (ἀπό, στέλλω, q. v.), to send away, dismiss, 2, 1, 5. Eng.

#### APOSTLE.

ἀποστερέω, ᾧ, -ήσω, to deprive of: often w. acc. of pers. and thing.

ἀποστρατοπεδεύω (ἀπό, στρατοπεδεύω, f. -ύσω), oftener dep. to encamp away from, 3, 4, 34.

ἀποστρέφω (ἀπό, στρέφω, q. v.), to turn away from; to induce (one) to return, 2, 6, 3.

ἀποστροφῆ, ἧς, ἡ (ἀπό, στρέφω), the act of turning away, of flying for refuge, a place of refuge, 2, 4, 22. Eng.

#### APOSTROPHE.

ἀποσυλάω, ᾧ, -ήσω (ἀπό, συλάω), to strip away from, to rob, εἰνά τι, 1, 4, 8.

ἀποσώζω (ἀπό, σώζω, q. v.), to rescue, to conduct away in safety, 2, 3, 18.

ἀποταφρεύω, -εύσω (ἀπό, τάφρος), to trench off, defend by a trench.

ἀποτεινῶ (ἀπό, τείνω, q. v.), to stretch out; mid. to exert one's self, to extend: δρόπανα . . . ἀποτεινμένα, scythes extending, 1, 8, 10.

ἀποτεριχίζω (ἀπό, τριχίζω, q. v.), to

wall off, to cut off by means of a wall, 2, 4, 4.

ἀποτέμνω (ἀπό, τέμνω, q. v.), to cut off, 3, 1, 17; pass. 1, 10, 1; w. acc. of remote obj. 2, 6, 1, ἀποτεμθῆναι τὰς κεφαλὰς. Const. in the act. ἀποτέμνειν τινὲ τὴν κεφαλὴν.

ἀποτίθημι (ἀπό, τίθημι, q. v.), to place away, lay up, 2, 3, 15.

ἀποτίνω (ἀπό, τίνω, τίσω, κτ.), to pay (what one owes); mid. to get pay (which is due) for one's self, to avenge one's self upon, to punish any one as he deserves, w. acc. 3, 2, 6.

ἀποτηθεὶς: ἀποτίμνω

ἀπότομος, ον, cut off, precipitous, 4, 1, 2.

ἀποτρέπω (ἀπό,τρέπω, q. v.), to turn (anything) away; mid. to turn one's self away, or intrans. turn away, 3, 5, 1.

ἀποτρέχω (ἀπό,τρέχω, q. v.), to run away, retreat.

ἀποφαίνομαι (ἀπό,φαίνομαι, q. v.), to show forth; mid. to show one's self, or something belonging to one's self, make plain, declare: γνώμην, 1, 6, 9.

ἀποφεύγω (ἀπό,φεύγω, q. v.), to flee away, escape, 1, 4, 8; 2, 5, 7.

ἀποφραγίς, εως, ἡ (ἀποφράττω, to fence off), an obstruction, 4, 2, 25.

ἀποχωρέω, ᾧ (ἀπό,χωρέω, ᾧ, -ήσω), to march away or back, to withdraw, 1, 2, 9.

ἀποψηφίζομαι (ἀπό,ψηφίζομαι, q. v.), to vote otherwise, to vote not (to do a thing), 1, 4, 15; sc. ἵπισθαί.

ἀπροθύμως, ον (α priv., πρό, θυμός), disinclined, unwilling.

ἀπροσδόκητος, ον (α priv., προσδοκῶμαι, to expect), unexpected: εἰς ἀπροσδόκητον, unexpectedly, ex improviso, 4, 1, 10.

ἀπροφασίτως, adv. (α priv., πρόσφασις), without excuse, promptly, 2, 6, 10.

ἄπτω, ἄνω, ἤψα, ἡμμαι, ἤφθην, to fasten on; mid. ἄπτομαι, ἄψομαι, ἤψάμην, to fasten one's self to something, to touch, w. gen. 1, 5, 10.

ἀποπλόμην: ἀπόπλυμι.

ἄρα, illative conj., postpos., accordingly, therefore, then, as is likely, denotes a consequence or inference which follows naturally, in accordance with what might have been expected.

ἄρα, interrog. particle, prepos. In a direct question not translated, as no particle is used in Eng. to indicate a direct question: ἄρ' οὐ anticipates an affirmative answer, ἄρα μή, a neg. answer.

Ἄραβια, ας, ἡ, Arabia, 1, 5, 1.

Ἀράξης, ον, ὁ, Araxes, 1, 4, 19.

Ἀρβάνης, ον, ὁ, Arbaces, 1, 7, 12.

ἄργος, ὄν (α priv., ἔργον), without work, idle, 3, 2, 25.

Ἄργεϊος, ον, ὁ (Ἄργος), an Argive.

ἄργυρεος, α, ον, contr. ἄργυροῦς, ἄ, οὐν (accent irreg.), (ἀργύριον), made of, or ornamented with, silver: of silver.

ἄργυριον, ον, τό, silver, a piece of silver, money, 2, 6, 16.

ἄργυρόπους, -ποσος, ὁ, ἡ, silver-footed, 4, 4, 21.

Ἄργώ, ὄος, οὔς, ἡ, Argo, name of the famous ship of the Argonauts (Ἀργώ, ναύτης, a sailor).

ἄρσην, adv. (ἀίρω, to lift up), lifted up and taken away; hence, altogether; ἄρσην ἄπαντες, quite all.

ἄρσω, ἄρσω, to water (cattle or land), 2, 3, 13.

ἄρῶμαι, ἀρίω, ἤρσα, ἤρσαμαι, ἤρισθην, to please, w. dat. 2, 4, 2.

ἀρετή, ἤς, ἡ, virtue; goodness, clemency, 1, 4, 9; fidelity, 1, 4, 8; often military virtue, bravery, 2, 1, 12.

ἀρήγω, ἀρήξω, to help, to render assistance, 1, 10, 5.

Ἀρξίτων, ὄνος, ὁ, Arzition, name of a soothsayer (ἀρήγω, to assist).

Ἄριατος, ον, ὁ, Ariatus: 1, 8, 5; 1, 9, 31; 2, 1, 3, ff.; 2, 2, 1, ff.; 2, 4, 1, ff.

ἀριθμός, οὔ, ὁ, number; the act of numbering: ἀριθμὸν ποιεῖν, to make an enumeration, 1, 2, 9; ἀριθμὸς τῆς ὁδοῦ,

*length of the way*, 2, 2, 6. Eng. ARITHMETIC.

Ἀρίσταρχος, ον, ὁ, *Aristarchus*; *harmost of Byzantium and Perinthus*.

ἄρσάτω, ὦ, -ήσω (*ἄριστον*, to take breakfast, 3, 8, 6.

Ἀριστίας, ον, ὁ, *Aristias*, a Chian, commander of light-armed men; 4, 1, 28.

ἄριστερός, ἄ, ὄν, *left, pertaining to the left*: ἡ ἀριστερά (with or without χεῖρ), *the left hand*, 2, 3, 11; 2, 4, 28.

Ἀριστίππος, ον, ὁ, *Aristippus* (ἄριστος, ἵππος).

ἄριστον, ον, τό, *breakfast* (taken towards noon), 2, 3, 5.

ἀριστοποιέω, ὦ (*ἄριστον, ποίω*), to prepare breakfast; mid. ἀριστοποιῶμαι, οὔμαι, to breakfast, 3, 3, 1.

ἄριστος, η, ον, sup. of ἀγαθός, *best*: οἱ ἄριστοι, *the most distinguished, the noblest*, 1, 5, 7; neut. pl. ἄριστα as adv. in the best manner, 3, 1, 6. Eng. ARISTOCRAT, κρᾶτος.

Ἀρίστων, ωνος, ὁ, *Ariston*, an Athenian.

Ἀριστώννημος, ον, ὁ, *Aristonymus*, an Arcadian, 4, 1, 27.

Ἀρκαδικός, ἦ, ὄν, *Arcadian*; τὸ Ἀρκαδικόν, *the Arcadian (division)*, 4, 8, 18.

Ἀρκάς, ἄσος, ὁ, an *Arcadian*.  
ἀρκέω, ὦ, -ίσω, to be sufficient, 2, 6, 20.

ἄρκτος, ον, ὁ or ἡ, a *bear*: the constellation "Great Bear;" hence, *the north*, 1, 7, 6. Eng. ARCTIC.

ἄρμα, ατος, τό, a *war-chariot* (two-wheeled), 1, 2, 16: ἄρματα δραπανηφόρα, *scythe-bearing chariots*, 1, 7, 10.

ἀρμάμαξα, ης, ἡ, a *covered chariot*, esp. for women of rank, 1, 2, 16 and 18.

Ἀρμενία, ας, ἡ, *Armenia*, 3, 5, 17.

Ἀρμένιος, ἰα, ον, *Armenian*: οἱ Ἀρμένιοι, *the Armenians*, 4, 3, 4 and 20.

Ἀρμύνη, ης, ἡ, *Harmène*, the har-

bor of Sinòpe, 50 stadia W. of the city; now called Akliman, *the white harbor*.

ἄρμωστής, οῦ, ὁ (*ἀρμῶσω*, to fit together), a *Spartan ruler, a har-mo-st*.

ἄρνειος, α, ον (*ἄρνός*, gen. of ἄρνός, a *lamb*), of, or pertaining to, a *lamb*: κρέα ἄρνεια, *lamb*, 4, 5, 31.

ἀρπαγή, ἦς, ἡ, *the act of plundering, robbery, rapine*: καθ' ἀρπαγὴν, *for the purpose of plundering*, 3, 5, 2.

ἀρπάζω, ἀρπάσσομαι, ἤρπασα, ἤρπακα, ἤρπασμαι, ἤρπασθην, to *rob, to plunder*, 1, 2, 25. Pass. 1, 2, 27: τὰ ἤρπασμένα ἀνδράποδα, *the slaves which had been carried off*.

Ἄρπασος, ον, ὁ, *the Harpāsus*, 4, 7, 18.

Ἄρτα, a frequent and honorable prefix of Persian names.

Ἄρταγέρσης, ον, ὁ, *Artageres*, 1, 7, 11: 1, 8, 24.

Ἄρτακάμας, α, ὁ, *Artakamas*, satrap of Phrygia.

Ἄρταόζης, ον, ὁ, *Artaozus*, 2, 4, 16; 2, 5, 35.

Ἄρταξέρσης, ον, ὁ, *Artaxerxes*, 1, 1, 1; called Mnemon, or Artaxerxes II., reigned from 404 to 361.

Ἄρταπάτας, ον, ὁ, *Artapatas*, 1, 6, 11.

ἀρτάω, ὦ, -ήσω, to *hang* one thing on another, to *fasten* (something) to (something), 3, 5, 10.

Ἄρτεμις, ἴσος, ἡ, *Artēmis*, corresponding to the Roman *Diana*, 1, 6, 7.

ἄρτι, *now, just now*. (Stem ἄρ-, in ἄρω, ἀραρῶμαι, to fit together; ἄρτιος, ready; ἄρα, accordingly; ἀρτιμός, member; ἀρτός, a joint; ἀρμόζω, to join; ἄρτων, ἄριστος, Ἄρης, Ἄρτεμις, ἀρίσκω, ἀρετή, et al. Latin *artus, articulus, arma, ars*: Eng. *arm, armor, art, artery, artillery*, et al.)

Ἄρτιμας, α, ὁ, *Artimas*, satrap of Lydia.

ἄρτοκόπος, ον, ὁ or ἡ (*ἄρτος, κόπ-*



τω, to *beal*), a *bread-maker*, a *baker*, 4, 4, 21.

ἄρτος, ον, ὁ, *bread*, a *loaf of bread*: ἄρτων ἡμισα, 1, 9, 26; 2, 4, 28.

Ἀρτούχας, ον or α, ὁ, *Artuchus*, 4, 3, 4.

Ἀρδέστας, ον or α, ὁ, *Arystas*, an *Arcadian*.

Ἀρχαγόρας, ον or α, ὁ, *Archagoras*, 4, 2, 13.

ἀρχαίος (ἀρχή), αία, αιον, old, ξένος ἀρχαίος, 3, 1, 4; Κῦρος ὁ ἀρχαίος, *Cyrus the elder*, 1, 9, 1; τὸ ἀρχαίον, as *adverb*, *anciently*, *formerly*, 1, 1, 6.

ἀρχή, ἤς, ἡ, *beginning*; *command*, *government*, 3, 4, 8; *a country under the government of some one*, 1, 5, 9; *province*, 1, 1, 2 and 3: ἀρχήν, w. a *negative*, *adv. acc.*, at *all*.

ἀρχικός, ἡ, ὄν (ἀρχή), *stated to command*, 2, 6, 8 and 20.

ἄρχω, ἀρξω, ἤρξα, ἤρχα rare, ἤρχμαι, ἤρχθην, to *begin* (in *advance of others*), w. *gen.* ἀρξάντες τοῦ διαβαίνειν, *having commenced the passage over*, 1, 4, 15: ἀρχοῦν τοῦ λόγου, 1, 6, 6:—to *be first* in anything; hence, to *lead*, *govern*: ὁ ἀρχων, *the commander*, 1, 9, 12; 2, 2, 5: ὁ ἀρξας, *the one who has ruled*, *the former ruler*, 1, 4, 10.—

*Pass.* to *be led*, *ruled*, *governed*, 1, 3, 15; 1, 9, 4: οἱ ἀρχόμενοι, *the persons commanded*, *the common soldiers*, 2, 6, 19.

—*Mid.* to *begin* (one's own work, without regard to others), w. *gen.* 3, 1, 26; 3, 2, 7; w. *infin.* 1, 8, 18. **ENG.** ARCH-; **-ARCH**, **-ARCHY**: as **ARCH-angel**, *hier-ARCHY*, etc.

ἄρχων, οντος, ὁ. In form, *pres. particlp.* of ἀρχω, q. v.

ἄρωμα, ατος, τό, *spice*, 1, 5, 1. **ENG.** AROMATIC.

ἀσέβεια, ας, ἡ (ἀσεβής), *impiety*, 3, 2, 4.

ἀσεβής, ἔς (α priv., σέβομαι, to *revere*), *impious*, 2, 5, 20.

ἀσθενέω, ᾧ -ἤσω (ἀσθενής), to *be weak*, to *be ill*, 1, 1, 1; 4, 5, 19 and 20.

ἀσθενής, ἔς (α priv., σθίρω, *strength*), *weak*, 1, 5, 9.

Ἄσια, ᾤς, ἡ, *Asia*. The designation appears to be derived from the Homeric Ἄσιος λευκῶν (*Iliad* II, 461); to have been applied first to a very limited region; and afterwards to have been gradually extended to its present signification.

Ἀσιδάτης, ον, ὁ, *Asidates*, a *Persian*.

Ἀσινάτος, ον, ὁ, (Ἀσίη), an *Asi-  
nean*.

ἀσινῶς, *adv.* (α priv., σινομαι, to *harm*), *without harm*, *without depredation*, 2, 3, 27; *sup.* ὡς ἂν δυνώμεθα ἀσινῶστα, *doing as little harm as possible*, 3, 3, 8.

ἄσιτος, ον (α priv., σιτος, *grain*), *without food*, *having eaten nothing*, 2, 2, 16.

ἀσκέω, ᾧ, -ἤσω, to *practice*, to *cultivate*, 2, 6, 25. **ENG.** ASCETIC.

ἀσκός, ον, ὁ, a *leathern bag or sack*, 3, 5, 9 and 10. In the *New Testament*, translated *bottle*.

ἄσμενος, η, ον, *glad*, 2, 1, 16; 3, 4, 24. **Adv.** ἀσμένως, *gladly*.

ἀσπάζομαι, -άσομαι (σπᾶω, to *draw*), *dep. mid.* to *draw to one's self*, to *embrace*, to *salute*.

Ἀσπένδιος, ον, ὁ, an *Aspendian*, an *inhabitant of Aspendus*, a city on the *Eurymedon* in *Pamphylia*, 1, 2, 12.

ἀσπίς, ἰσος, ἡ, a *shield*: παρ' ἀσπίδας, *towards the left*, the shield being carried on the left arm: ἀσπίς μυρία, 10,000 *shield*, 1. e. 10,000 *heavy-armed men*, 1, 7, 10.

Ἀσσυρία, ας, ἡ, *Assyria* (*Hebrew Asshur*), capital *Nineveh*.

Ἀσσύριος, ἰα, ἰων, *Assyrian*.

ἄσταφίς, ἰσος, ἡ, a *dried grape*, a *raisin*.

ἀστράπτω, -ψω (ἀστραπή, *lightning*), to *lighten*, *glister*, 1, 8, 8.

ἀσφάλεια, ας, ἡ (ἀσφαλής), *safety*.

ἀσφαλής, ἔς (α priv., σφάλλομαι, to *stumble*, *fall*), *firm*, *sure*, *safe*. **Comp.**

ἄσφαλιστατος, sup. ἄσφαλιστατος: — ἄσφαλιστατα, poet *safe*, 1, 8, 11: ἐν ἄσφαλιστάτω, in the *safest position*, 1, 8, 22; ἐν ἄσφαλιστέῳ, in a *safe place*, 3, 2, 36.

ἄσφαλτος, ον, ἡ, *asphaltum*, or *bitumen*, used for mortar, 2, 4, 12.

ἄσφαλῶς, adv. (ἄσφαλής), *safely*: comp. -ίστηρον, sup. -ίστατα.

ἄσχολία, ας, ἡ (α priv., σχολή, *leisure*), *occupation, engagement*.

ἄτακτός, ὦ, -ήσω (ἄτακτος), to be *disorderly, without discipline*.

ἄτακτος, ον (α priv., τάττω), *without order, in disorder*, 1, 8, 2; 3, 4, 19.

ἄταξία, ας, ἡ (α priv., τάττω), *want of order*, 3, 1, 33.

ἄταρ, a weakened form of αὐτάρ, introducing an objection in the form of a question: ἄταρ τί, *but why*, 4, 6, 14.

Ἄταρνεός, ἕως, ὁ, *Atarneus*, a city of Mysia.

ἄτασθαλία, ας, ἡ (ἄτη, *mischief*), *recklessness, folly*.

ἄταφος, ον (α priv., τάφος, a *grave*), *unburied*.

ἄτε (neut. plur. fr. ὄστε), *because*: prefixed to the particip. the causal force is brought out more plainly, 4, 2, 13; 4, 8, 27.

ἄτέλεια, ας, ἡ (α priv., τέλος in the sense *tax or public burden*), *exemption from a public burden, immunity*, 3, 3, 18.

ἄτιμάζω, ἀτιμάσω, ἡτιμάσω, ἡτιμάσμαι, ἡτιμάσθην, to *dishonor*: ἀτιμασθεῖς, *having been dishonored*, 1, 1, 4; cf. 1, 9, 4.

ἄτιμος, ον (α priv., τιμή, *honor*), *without honor, dishonored*.

ἄτιμιζω, -ισω or -ίω (ἄτιμος, *vapor*), to *exhale vapor, to steam*.

Ἄτραμύτιον, ον, τό, *Adramyttium*, a city of Mysia.

ἄτριβής, ἕς (α priv., τριβή, *the act of rubbing*), *not worn, not trodden*, 4, 2, 8.

Ἄτικός, ἡ, ὅν (ἄκη, *shore*), *Attic, Athenian*, 1, 5, 6.

αὔ, adv. *back, again*, of place, or time. In a mere logical relation, *on the other hand, in turn, likewise*. It often denotes a simple continuation of the narrative, and is not always rendered easily into Eng. 1, 1, 7.

αὔαινω, αὔανῶ, to *dry*, trans.; mid. αὔαινομαι, αὔανούμαι, to *dry*, intrans.; pass. to be *dried*, 2, 8, 16; imperf. without augment.

αὔθαιρετος, ον (αὐτός, αἰρετός), *self-chosen*.

αὔθημερόν (αὐτός, ἡμέρα), *on the same day*, 4, 4, 22.

αὔθεις, adv. lengthened form of αὔ, *again, back, back again*, of place, of time, and in a logical relation.

αὔλειω, ὦ, -ήσω (αὐλός, a *flute*), to *play the flute*; to *sound wind instruments*; mid. to *have the flute played* (for one's self).

αὔλιζομαι (αὐλή, a *concert*), αὔλισσομαι, ἡλίσσάμην and ἡλίσσθην, to *pass the night, to lodge, to bivouac*, 2, 2, 17.

αὔλος, οἶ, ὁ (ἄω, ἄημι, αὔω, to *blow*), a *wind-instrument*, usually rendered *flute*, but more like a *clarinet*, or *oboe*.

αὔλων, ὄψος, ὁ, a *canal*, 2, 3, 10.

αὔξανω or αὔξω, αὔξήσω, ἡὔξησα, to *enlarge*, trans.; pass. to be *enlarged*, to *grow*.

αὔριον, adv. *to-morrow*; ἡ αὔριον, sc. ἡμέρα, *the tomorrow, the next day*.

αὔστηρότης, ητος, ἡ (αὔστηρός, *harsh, austere*; αὔω, to *dry*), *harshness, pungency*.

αὔτικα, adv. (αὐτός), *immediately, forthwith, on the spot, presently*, 1, 8, 2; 3, 2, 32.

αὔτόθεν (αὐτός), *from the very spot; from that place*, 4, 2, 6.

αὔτόθει, adv. — αὐτοῦ, *on the spot, here, there*, 1, 4, 6.

αὔτοκέλευστος, ον (αὐτός, *κελεύω*), *self-bidden — unbidden, of one's own accord*, 3, 4, 5.

αὔτοκράτωρ, ορος, ὁ, ἡ 'αὐτός.

κράτος, power), ruling by one's self alone, AUTOCRATIC.

αὐτόματος, ἡ, ον (αὐτός, μίμομαι, to desire), self-moved, spontaneous:— ἀπὸ (or ἐκ) τοῦ αὐτομάτου, spontaneously, of one's own accord, 1, 2, 17; 1, 3, 13. Eng. AUTOMATON.

αὐτομολέω, ὦ, f. -ήσω, aor. ἤτο- μόλησα (αὐτός, μολεῖν, aor. of βλάσκειν, to go or come), to be a deserter, to desert, 1, 7, 13: οἱ αὐτομολήσαντες, those who had deserted, deserters, 1, 10, 6.

αὐτόμολος, ον, ὁ (αὐτός, μολεῖν, aor. of βλάσκειν, to go or come), a deserter, 1, 7, 2.

αὐτόνομος, ον (αὐτός, νόμος), AUTONOMOUS, independent.

αὐτός, ἡ, ὁ. 1st. In the nom. not preceded by the article, and in the oblique cases in apposition with a noun or pronoun; also in the oblique cases standing alone and first in its clause, self, Lat. ipse. 2d. Preceded by the article, the same, idem. 3d. In the oblique cases, when not in apposition with a noun or pronoun and not first in its clause, him, her, it, them.

αὐτόσε, to the very place, thither.

αὐτοῦ, adv. here, in this place, 1, 3, 11; there, in that place, 1, 5, 13; 1, 10, 17: often prefixed to a prep. αὐτοῦ παρὰ Ἀρκιάω, there with Arctaeus, 2, 2, 1.

αὐτοῦ, Att. for ἰαντοῦ, q. v.

αὐτως, just so, exactly so.

αὐχὴν, ἔνος, ὁ, the neck; neck of land.

ἀφαιρέω, ὦ (ἀπό, αἴρω, q. v.), to take away; mid. to take away for one's self, 3, 4, 48; w. acc. of a thing and gen. of a person; or oftener w. acc. of person and thing, ἀφαιρείσθαι τοῦς . . . γῆν, 1, 3, 4, to deprive the Greeks, dwelling in it, of their land.

ἀφανής, ἔς (α priv., φαίνομαι, not appearing, not plain, 2, 6, 28; out of sight, gone, 1, 4, 7.

ἀφανίζω, ἀφανίσω or ἀφανιῶ, ἡρά-

νισα, ἡράνικα, ἡράνισμαι, ἡφανίσθη, (ἀφανής), to cause to disappear, to render invisible; ὡς ἀφανισθέντων ἐπὶ Ἀθῆνας), as if to annihilate Athens, 3, 2, 11; to obscure, ἡλιον, 3, 4, 8.

ἀφαρπάξω (ἀπό, ἀρπάξω, q. v.) to snatch away from, to plunder from.

ἀφεισθῶς, adv. (ἀφειδής, unsparring), unsparringly, comp. ἀφειδίστερον, sup. ἀφειδίστατα, 1, 9, 13, most unsparringly.

ἀφηγέομαι, -οῦμαι (ἀπό, ἡγέομαι, q. v.), to lead the way from (a point); to narrate, tell, τινί τι.

ἄφθονία, as, ἡ (α priv., φθόνος, envy), freedom from envy; hence, abundance, 1, 9, 15.

ἄφθονος, ον (α priv., φθόνος, envy), ungrudging, abundant: ἐν ἄφθονοις, in the midst of abundance, 3, 2, 25.

ἀφήμι (ἀπό, ἵημι, q. v.), to send away, to let go, 1, 3, 19; to suffer to escape, 2, 3, 25: τὸν ἀφέντα τὸν ὄνον, the one who had let loose the ass, etc. 2, 2, 20; to let, ἀφειμίναι, 2, 3, 13: ἀφελίς, having let (them) down, 3, 5, 10.

ἀφικνέομαι, -οῦμαι, ἴζομαι, ἵγμαι, ἰκόμεν, to come or go, to come or go from, to arrive: ἀφικνέσθε πρὸς αὐτόν, came to him, 1, 1, 5; εἰς Σιρόεις αὐτῷ ἀφ-, 1, 2, 4; παρὰ Κύρον ἀφ-, 1, 2, 12.

ἀφιπεύω, f. -εύσω (ἀπό, ἵππεύω, to ride, ἵππος), to ride away or back, 1, 5, 12.

ἀφίστημι (ἀπό, ἵστημι, q. v.), to place away, to remove: in the perf., pluperf., fut. perf., and aor. 2d act., in the pass. and in the fut. mid. to stand away, to withdraw: ἀφιστήκεσαν πρὸς Κύρον, revolted to Cyrus, 1, 1, 6; cf. ἀποστῆναι πρὸς, 1, 1, 7: ἀποστάντες, having revolted, 1, 4, 3; w. gen. 2, 6, 27: ἀφιστήξει, will withdraw, 2, 4, 5; cf. 2, 5, 7. Eng. APOSTATE, APOSTACY, etc.

ἀφοδος, ον, ἡ (ἀπό, δόδος), a road away, a way of escape, 4, 2, 11: a departure.

ἀφροντιστέω, ὦ, -ήσω (α priv.,

φροντίζω, *to reflect*, *to be without reflection*; *ὡ ἀνεργαῖα, have no concern for*.  
 ἀφροσύνη, ἡ, ἡ, *want of reflection, folly, stupidity*.

ἄφρων, ον, gen. ονος (α priv., φρήν), *without reason, stupid*, 4, 8, 20.  
 ἀφυλακτέω, ᾠ, -ίσησ, *to be ἀφύλακτος, off one's guard*.

ἀφύλακτος, ον (α priv., φυλάττω), *not guarded*, 2, 6, 24.

ἀφύλακτως, adv. (ἀφύλακτος), *unguardedly*.

Ἀχαΐος, οῦ, ὁ, an *Achaean*.

Ἀχαρίστος, ον (α priv., χαρίζομαι, *to gratify, χάρις, favor*), *unpleasing*: οὐκ ἀχαρίστα, *not unpleasing, right pleasant*, 2, 1, 13; *unrewarded*, 1, 9, 18.

ἀχαρίστως, adv. (ἀχαρίστος), *without gratitude*: ἀχαρίστως ἔχιν, w. dat. *to be without gratitude towards any one*, 2, 3, 18.

Ἀχερουσιᾶς, ἄσος, ἡ (Ἀχέρων, *Acheron*, a river in Hades), *Acherusian*.

ἄχθεται, ἀχθείσθαι, aor. pass. ἤχθισθην (ἄχος, a *burden*), *to be burdened, to be displeased*, w. gen. *to be displeased at*, 1, 1, 8; *to be disquieted*, 3, 2, 20.

ἄχρητος, ον (α priv., χρῆσις, *use*), *useless*, 4, 6, 26.

ἄχρηστος, ον (α priv., χρησιός, verb. adj. fr. χρῆσιμι), *incapable of being used, useless*, 3, 4, 26.

ἄχρι, up to, as prep. w. gen.; as conj. *until*, ἄχρι ἂν w. subjunc. 2, 3, 2.

ἄφινθιον, ον, τό, *wormwood*, 1, 5, 1. Eng. *absinth*.

## B

Βαβυλών, ὄνος, ἡ, *Babylon*, 1, 4, 11 and 13; 2, 2, 6.

Βαβυλωνία, ας, ἡ, *Babylonia*, the country around Babylon, 1, 7, 1; used as adj. w. χώρα, 2, 2, 13.

βάσσην, adv. (βαίνω), *step by step*; β. ταχύ, *with rapid step*, 4, 6, 25.

βαδίω, βαδίσουμαι, ἐβόδισα, βεβόδισα 1, *to walk, to march*.

βάθος, ος, τό (βαθύς), *depth*, 1, 7, 14.  
 βαθύς, εἰα, ὄ, *deep*, 1, 7, 14.

βαίνω, βήσομαι, βέβηκα, ἔβην, (ἐβήσω, and aor. ἔβησα, are causative), *to go, to walk*, 3, 2, 19.

βακτηρία, ας, ἡ (akin to βιβάζω), *a stick, a staff*, 2, 8, 11.

βάλανος, ον, ἡ, an *acorn*, or any similarly shaped fruit: ἡ βάλανος ἡ ἀπὸ τοῦ φοίνικος, *the date*, 1, 5, 10; cf. 2, 3, 15.

βάλλω, βαλῶ, ἔβαλον, βέβηκα, βέβημαι, ἐβλήθην, *to cast, throw*; w. acc. *to cast at, to pelt*, 1, 3, 1; (the object thrown is sometimes expressed, and is put in the dat.): οἱ ἐκ χειρὸς βάλλοντες, *the darters*, 3, 3, 15.

βάπτω, βάψω, ἔβαψα, βέβαυμαι, ἐβύψην, *to dip, immerge*, 2, 2, 9.

βαρβαρικὸς, ἡ, ὄν, not *Grecian, foreign, barbarian*; in the Anab. esp. *Persian*: τὸ βαρβαρικόν, *the barbarian army*, 1, 5, 6; 1, 8, 5.

βαρβαρικῶς, adv. *in the Persian language*, 1, 8, 1.

βάρβαρος, ον, ὁ, as subst. a *foreigner, barbarian*, 1, 5, 16.

βάρβαρος, ον, adj. — βαρβαρικὸς, *foreign, barbarian*, 1, 7, 3; 2, 5, 32.

βαρέως, adv. (βαρύς), *heavily*: βαρέως φέρειν, *to bear impatiently, to take ill*, 2, 1, 4; βαρέως ἤκουσαν, *heard impatiently*, 2, 1, 9.

Βασίας, ον, ὁ, *Basias*, 4, 1, 18.

Βασιλεία, ας, ἡ, a *queen, princess*.

Βασιλεία, ας, ἡ, (βασιλεύω), a *kingdom*: καταστήναι εἰς τὴν βασιλείαν, *to become established in the kingdom*, 1, 1, 3.

βασιλεῖον, ον, τό (βασιλεύς), a *royal structure*, 3, 4, 24; plur. βασιλεια, τά, a *royal residence, a palace* (in the plur. as composed of many parts), 1, 2, 7, ff.

βασιλείος, ον (βασιλεύς), *royal*, 1, 2, 20.

Βασίλευς, ἑως, ὁ, a *king*; esp. in the Anab. *the Persian king*, 1, 1, 5 and 6; w. μέγας, 1, 2, 8, and often.

βασιλεύω, -ύσω (βασιλεύς), to be king, to reign, 1, 1, 4.

βασιλεύς, ἢ, ὄν (βασιλεύς), belonging to a king, royal, 2, 2, 16; comp. -ώτερος, sup. -ώτατος, 1, 9, 1, endowed with the most royal qualities. Eng. BASILICA.

βάσιμος, ὄν (βαίω), passable, 3, 4, 49.

βατός, ἢ, ὄν (βαίω), passable, 4, 6, 17.

βέβαιος, α, ὄν, firm, constant, 1, 9, 30.

βεβαιόω, ὦ, -ώσω (βέβαιος), to make βέβαιος, to confirm, fulfil.

Βέλιστος, υος, ὄ, Βέλις, 1, 4, 10.

βέλος, ος, τό (βάλλω), something cast, a dart, a missile (cast from a sling), 3, 3, 16.

βελίων, βέλιστατος, comp. and sup. of ἀγαθός.

βῆμα, ατος, τό (βαίω), a step, 4, 7, 10; that on which one steps, the *dema* or *rostrum* on which the orators stood in the *Pnyx* at Athens.

βία, ας, ἡ, strength, force, 1, 4, 4; βίη, by force, 3, 4, 12; βίη w. the gen. in spite of.

βιάζομαι (βία), βιάσομαι, βεβιάσμαι, aor. mid. ἐβιάσαμην, aor. pass. ἐβιάσθην; to force, overpower, w. acc. 1, 4, 5; to try to compel, w. acc. and infn. 1, 3, 1.

βίαιος, αία αιον, violent: βιαιόν τι, a violent act.

βειάως, adv. (βιαιος, violent, βία, violence), with force, severely, 1, 8, 27.

βίβλος, ος, ἡ, inner bark of the papyrus; paper; a book: βίβλος γεγραμμένη, a manuscript. Eng. BIBLE.

Βιθυνός, ἢ, ὄν, Bithynian: οἱ Βιθ-, the Bithynians.

βίκος, ος, ὄ, a large earthen vessel, a pitcher, esp. for containing wine, 1, 9, 25. A Semitic word.

βίος, ος, ὄ (Lat. vi-ia, vi-vo), life, period of life, 1, 1, 1; means of living. Eng. BIO-graphy.

βιοτεύω (βίος), -ύσω, to live, to pass one's time, 3, 2, 25.

Βισάνθη, ἡς, ἡ, Bisanthe, a town in Thrace.

Βίων, or Βίτων, υνος, ὄ, Bion, or Biton, a Spartan.

βλάβη, ἡς, ἡ, also βλάβος, ος, τό (βλάπτω), injury, harm, 2, 6, 6.

βλακτεύω (βλάξ, sluggish), -ύσω, to be sluggish, indolent, spiritless, 2, 3, 11.

βλάπτω, βλάβω, ἐβλάψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην or ἐβλάβην, to harm, injure, w. acc. 2, 5, 17.

βλέπω, βλέπω, ἐβλεπα, βέβλεφα, to look; to incline, to extend, 1, 8, 10; 3, 1, 36; 4, 1, 20.

βλώσκω, μολοῦμαι, ἐμολον, μύβλακα, to come or go. Ch. poetic.

βοάω, ὦ (βοή, a cry), -ήσω or -ήσομαι, to cry aloud, to shout, 1, 8, 1, ff.

βοεικός, ἢ, ὄν (βοῦς), belonging to oxen: ζεύγος β., a yoke of oxen.

βοή, ἡς, ἡ, a call, cry, shout, 4, 7, 28.

βοηθία, ας, ἡ (βοηθῶ), help; auxiliary forces, 2, 3, 19; the act of rendering assistance, 3, 5, 4.

βοηθέω, ὦ (βοηθός, a helper; βοή, a cry, θίω, to run), -ήσω, to help, to go or come for assistance: βοηθεῖν ἐπι w. acc. to march out against, 3, 5, 6.

βόθρος, ος, ὄ (cf. Lat. fod-ia), a pit or ditch.

Βοϊσκος, ος, ὄ, Boiscus, a Thessalian.

Βοιωτία, ας, ἡ, Bœotia, 3, 1, 31.

βοιωτιάω (Βοιωτίας, a Bœotian), to act like a Bœotian: εἴη φωνή, to resemble a Bœotian in dialect, 3, 1, 26.

Βοιώτιος, ος, ὄ, or Βοιωτός, οὔ, ὄ, a Bœotian.

βορέας, ος, ὄ, contr. βορρᾶς, ἤ, ὄ, the north wind, Boreas.

βόσκημα, ατος, τό (βόσκω, to feed), that which has been fed or fattened; also in plur. cattle, 3, 5, 2.

βουλεύω (βουλή, counsel), -ύσω, to counsel, advise, πλοῦς εἰ τι ἐμοὶ κακόν βουλεύοις, if you should devise any mis-

chief against me, 2, 5, 16; mid. to take counsel with one's self, to deliberate, 1, 3, 19 and 20; πρὸς ταῦτα, in respect to these things: ὅ τι χρὴ ποιεῖν, what it is necessary to do, 1, 3, 11: ὅπως, how, etc., 1, 1, 4: αἰ, whether, etc., 1, 10, 5: τὰ αὐτὰ ταῦτα βουλευομένους, plotting these same things, 1, 1, 7; w. infin. to propose, 3, 2, 8.

βουλῆ, ἥς, ἡ (βούλομαι), will, counsel, plan.

βουλεμιάω, ᾧ, -άσω (βούς, λιμός, hunger), to be ox-hungry, to faint with hunger, 4, 5, 7.

βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην and ἤβουλήθην, to wish, w. acc. and infin. 1, 1, 1; w. infin. (supplied by the connection) 1, 7, 5. βούλομαι differs from ἐθέλω, in that the latter denotes a simple desire, inclination, or acquiescence: βούλομαι, desire, plan, determination (Crosby).

βουπόρος, ον (βούς, πόρος, πείρω, to pierce), ox-piercing; βουπόρος ὄβελισκος, an ox-goat.

βοῦς, βοός, ὁ or ἡ, an ox or cow.

βρασέως, adv. (βραδύς), slowly, 1, 8, 11.

βρασύς, εἶα, ἔ, εἰω: -ύτερος, -ύτατος.

βραχύς, εἶα, ἔ (of space or time), short, small: βραχύ, a short distance, 1, 5, 3; βραχύτερα, a less distance, 3, 3, 7; ἐπὶ βραχύν, a short distance, 3, 3, 17: -ύτερος, -ύτατος.

βρέχω, βρέξω, ἔβρεξα, βέβρηγμαι, ἐβρέχθην, to wet, 3, 2, 22; pass. to be wet, 1, 4, 17.

βροντή, ἥς, ἡ, thunder.

βρωτός, ἡ, ὄν (βιβρώσκω, to eat), eatable, 4, 5, 5.

Βυζάντιον, ον, τό, Byzantium: Constantinople.

Βυζάντιος, α, ον, Byzantian or Byzantine: οἱ Βυζάντιοι, the Byzantians or Byzantines.

βωμός, οἶ, ὁ, an elevation, esp. an altar, 1, 6, 7.

## Γ

γαλήνη, ἥς, ἡ, a calm: esp. on the sea. Eng. GALENA.

γαμέω, ᾧ, f. γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι, ἐγαμήθην 1, to marry: act. uxorem dūco: mid. nudo, 4, 5, 24.

γάμος, ον, ὁ, marriage: ἐπὶ γάμφ. in marriage, as wife, 2, 4, 8.

Γάνος, ον, ἡ, Ganus, a town in Thrace.

γάρ (γὰ ἄρα), causal conj., postpos., for, because, as; often with other conjunctions, as καὶ γάρ, ἀλλὰ γάρ, καὶ γάρ οὖν, where each has its appropriate force in the Greek sentence, but cannot easily be rendered into English. It is often *exegetical*, i. e. it introduces the full detail of what has been before alluded to. In this use, it is generally not translated into Eng.

γαστήρ, τέρος, τρός, ἡ, the stomach, the abdomen, 2, 5, 33. Eng. GASTRIC.

Γαυλίτης, ον, ὁ, Gaulites, 1, 7, 5.

γέ, enclit., intens. and restrictive, at least, even, certainly: often not translated: its force often best conveyed by emphasis, 1, 3, 9 and 21.

γείτων, ονος, ὁ, subst. or adj. a neighbor, or adjacent to, w. gen. or dat. 2, 3, 18; 3, 2, 4.

γέλω, ᾧ, γέλομαι, ἐγέλω; pass. aor. ἐγέλωθην, to laugh, 2, 1, 13.

γελοῖος, or γέλοισος, α, ον (γέλω), laughable, ridiculous.

γέλως, ωτος, ὁ (γέλω, to laugh), laughter, 1, 2, 18.

γελοιοποιός, οἶ, ὁ (γέλως, ποίω), a laughter-maker, jester, buffoon.

γέμω, only pres. and impf. to be full, w. gen. 4, 6, 27; κόμας . . . γεμούσας. Cf. Lat. *gemo*, to groan.

γενεά, ἄς, ἡ (γεν- stem of γίγνομαι), birth: ἀπὸ γενεάς, from one's birth, 2, 6, 30. Eng. GENEA-logy.

γενεαῶ, ᾧ (γένειον, chin), -ήσω, to

have a beard; hence, to be old, 2, 6, 28; opposed to ἀγένεος.

γενναιότης, η̄τος, ἡ̄ (γενναίος, of noble birth), nobility, nobleness, generosity.

γένος, οὗς, τό, descent, birth: γέναι προσήκων, w. dat. related to by birth, 1, 6, 1. Stem γεν-; Lat. genus, gens; Eng. GEN-der, GEN-tile, GEN-erate, GEN-erous, GEN-esis, GEN-itive, etc., etc.

γεραιός, ἄ, ὄν, old: -αίτερος, -αίτατος.

γερόντιον, οὖ, τό (dim. of γέρον), a little, feeble, old man.

γέρον, οὖ, τό, anything made of wicker-work, esp. a wicker shield, oblong, with wicker frame, and covered with leather; carried esp. by the Persians, 2, 1, 6.

γεροφόρος, οὖ, ὁ (γέρον, φέρω), a bearer of a wicker shield, 1, 8, 9.

γέρον, οὗτος, ὁ (akin to γέρας, honor), an old man, 4, 3, 11.

γεῖσθαι, γείσσομαι, γέυσθαι, ἐγευσάμην, to taste, partake of, w. gen. 1, 9, 26; 3, 1, 3.

γέφυρα, ας, ἡ̄, a bridge: γ. ἄξυμινη πλοίοις, a bridge made of boats, 1, 2, 5.

γῆ, ἧς, ἡ̄, earth, land, ground: κατὰ γῆν, by land, 1, 1, 7; ἐπὶ γῆς, upon the ground, 3, 2, 19. Eng. GE-, in GEO-logy, GE-agrarchy, GE-orge, etc.

γῆϊνος, οὖν (γῆ), made of earth.

γῆλόφος, οὖ, ὁ (γῆ, λόφος), a mound of earth, an eminence, a hill, 1, 5, 8; 1, 10, 12.

γῆρας, γήραος or γήρας, τό (cf. γέρον, an old man, and γέρας, honor), old age, advanced age, 3, 1, 43.

γίγνομαι, less comm. γίνομαι, γενήσομαι, γενήμαι or γέγονα, ἐγενόμην, to become, to come into being, to be born, w. gen. or ἀπὸ and gen. 1, 1, 1; 2, 1, 3: to come, to arrive, 1, 8, 8 and 24; ἔξω ἐγένετο, extended beyond, 1, 8, 23; εἰς τὴν δόδον γιγ., leading, 3, 4, 24; ἐν ἑαυτῷ ἐγένετο, he came to himself, 1, 5, 17: to occur, happen, take place, κριταὶς ἐγέν.

1, 6, 5; δρόμος ἐγέν. τοῖς στρατοῖς, a running began to run, etc., 1. e. the soldiers began to run, 1, 2, 17; to amount to (with numbers), 1, 2, 9; τοὺς γιγνομένους δασμοὺς, the revenues accruing, 1, 1, 8: to be possible, permitted, 1, 9, 13: to become favorable, ἰκανοὶ . . . οὐκ ἐβλῆντο εὐὰ ἱερὰ, the sacrifices were not favorable to go, etc. 2, 2, 3; ὄρκους γαγενημένους, that oaths have been exchanged, 2, 5, 3.

γιγνώσκω, less comm. γινώσκω, γινώσσομαι, ἐγνοκα, ἔγνω, ἐγνώσθην, to know, become acquainted with, recognize, w. acc. of pers. or thing, often; w. acc. and participle; w. acc. and infin.: to judge, to approve of, ἃ ἐβλῆντο, what they judged (best), what they approved of, 1, 3, 13. Stem γνο-: Eng. GNUME, GNUM-ic, GNUM-on, GNO-istic, etc.

Γλοῦς, οἶ, ὁ, Glos, 1, 4, 6.

Γνήσιππος, οὖ, ὁ, Gnesippus, an Athenian.

γνός, 2d aor. act. participle of γινώσκω.

γνώμη, ἧς, ἡ̄ (akin to γιγνώσκω), mind, judgment: τὴν γνώμην ἔχετε, have the conviction, be assured, 1, 3, 6; consent, 1, 3, 13; expectation, 1, 7, 8; γνώμη, ὡς πρὸς, 2, 6, 9; πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, to direct attention to himself, 2, 5, 29; plan, 1, 8, 10.

Γογγύλιος, οὖ, ὁ, Gongylus.

γοητεύω, -εύσω (γόης, a juggler), to bewitch, to deceive by jugglery.

γονεῖς, ἑως, ὁ (akin to γίνομαι), a parent; pl. γονεῖς, 3, 1, 3.

γόνυ, ατος, τό, a KNEE, 1, 5, 13; 3, 2, 22; a joint or knot in a plant. Cf. Lat. genu.

Γοργίας, οὖ, ὁ, Gorgias, one of the most celebrated of the Sophists who taught at Athens, 2, 6, 16.

γοῦν (γά, οὐν), at least, at all events, certainly, 3, 2, 17.

γραῖτιον, contr. γράδιον, οὖ, τό (dim. of γραῖς, an old woman), a little, or feeble, old woman.

γράμμα, ατος, τό (γράφω), some-

thing written, an inscription, a letter. Eng. GRAMMAR, etc.

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράψθην or ἐγράφημ, to engrave, to paint, to write, 2, 3, 1; 2, 6, 4. Eng. GRAPHIC, auto-GRAPE, PHOTOGRAPH, steno-GRAPHY, etc., etc.

γυμνάζω, -άσω (γυμνός), to exercise, 1, 2, 7. Eng. GYMNAST.

γυμνήτης, ου, ὅ, or γυμνής, ἤτος, ὅ (γυμνός), a *highly-armed soldier* — ψιλός (spoken of archers, slingers, darters, and sometimes of targeteers), 1, 2, 3.

Γυμνιάς, ἄσος, ἡ, *Gymnasia*, a city in Armenia.

γυμνικός, ἡ, ὄν, (γυμνός), *gymnastic*, 4, 3, 25.

γυμνός, ἡ, ὄν, *naked*, with no outer garment, 1, 10, 3.

γυνή, γυναικός, ἡ, a woman, a wife, 1, 2, 12; μεγάλας γυναίξαι καὶ παρθένους, with *stately wives and maidens*, 3, 2, 25. Eng. *MAIO-GYNIIST*.

Γωβρύας, ου ο ρ α, ὅ, *Godryas*, 1, 7, 12.

## Δ

δάκνω, δήξομαι, ἴδακον, δέδηχα 1., δέδηγμα, δέδηχθην, to bite, 3, 2, 18 and 35.

δακρῶω, -όσω (δάκρυ, a tear), to weep, 1, 3, 2.

δακτύλιος, ου, ὅ (δάκτυλος), a finger-ring, 4, 7, 27.

δάκτυλος, ου, ὅ (cf. δείκνυμι, δέχομαι, *digitus*), a finger; οἱ δάκ- τῶν ποδῶν, the toes, 4, 5, 12. Eng. DACTYL.

Δαμάρατος, ου, ὅ, *Damarratus*, 2, 1, 3.

Δάνα, ης, ἡ, or Δάνα, ων, τὰ, Dana (*Tyana*), a town of Cappadocia, 1, 2, 20.

δαπανάω, ᾶ, -ήσω (δαπάνη, expense), to expend, 1, 3, 3. Intrans. to expend one's resources, 2, 6, 6; ἀμφι w. acc. 1, 1, 8.

δάπεσον, ου, τό (Perh. διά, ζα-, δα-, πίδον, ground), the ground, 4, 5, 6.

Δαράσαξ, ακος, ὅ, *Daradax*, 1, 4, 10, cf. Δάρδας.

Δαρσανεύς, έως, ὅ, a *Dardanian*, an inhabitant of Dardania.

Δάρδας, ατος, or Δάρδης, ητος, or Δάρδαψ, απος, *Dardas*, *Dardas*, or *Dardaps*.

δαρεικός, ου, ὅ (properly an adj. with the ellipsis of στατήρ), a *Daric*; a Persian gold coin, first issued by Darius Hystaspes, and named either from him or from the Persian word *darā*, a sovereign; passed for 20 Attic drachmæ — from \$3.50 to \$4.00; was the monthly pay of a common soldier, 1, 3, 21.

Δαρείος, ου, ὅ, *Darius*; known in history as Darius II. or Darius Nottus; was king of Persia from 423 to 404 B. C., 1, 1, 1.

δάσμευσις, έως, ἡ, division, distribution.

δασμός, ου, ὅ (δαίω, δάσσομαι, to divide), revenue, tribute, 1, 1, 8; 4, 5, 24.

δασός, εια, ὅ, thick, close, dense, 2, 4, 14; τὸ δασύ, the thicket, 4, 7, 7.

σαφιλής, ές, abundant, plentiful, 4, 2, 24; 4, 4, 2.

δέ, conj. postpos., but, and, yet, however, on the other hand; sometimes rendered while, then. Sometimes omitted in rendering.

δέσσεια or δέσεια (perf. w. pres. meaning), ἰδεδοικεν or ἰδεδιεν (plupf. w. impf. meaning), δέσσομαι, ἴδισα, to fear, w. acc. 3, 2, 5; w. μή and a depend. mood, 3, 2, 25; w. acc. and μή, 1, 7, 7; 3, 5, 18.

δέι, impers. δέησαι, ἰδέησε, it is necessary, there is need, w. gen. 2, 3, 5; 3, 2, 33; w. acc. and infin. 3, 2, 30; πολλοῦ, ὀλίγου δεῖ, it lacks much, little: εἰς τὸ δεῖον, seasonably, 1, 3, 8.

δείσω, used only in 1st pers. sing. — δέδοικα, q. v.

δείκνυμι or δεικνύω, δείξω, ἴδειξα, δέδειχα, δέδειγμα, ἰδείχθην, to show, point out, 4, 7, 27; make signs, 4, 5, 33.



δειλη, ης, ἡ, afternoon, 1, 8, 8; 2, 2, 14; evening, 3, 3, 11, etc.

σειλός, ἡ, ὅν (δαίδω), timid, cowardly, 3, 2, 35.

σεινός, ἡ, ὅν (δαίδω), fearful, terrible; as subst. δεινός, τό, danger, peril, 2, 3, 22; plur. 2, 6, 7: ἐκ πάντων δεινῶν, from extreme perils, 3, 2, 11;—τὰ δεινότατα, those things which are most terrible, 3, 1, 13;—σκιῶν, clever, 1, 9, 19: δεινός λέγειν, skilful in speaking, eloquent, 2, 5, 15.

σεινώς, adv. (δεινός), terribly; δεινός ἔχειν, to be in a terrible condition, to suffer terribly.

δειπνέω, ᾶ, -ήσω (δειπνόν), to partake of the δειπνόν; may be rendered either to dine or to take supper.

δειπνόν, ον, τό, the principal meal of the day, taken towards evening, may be rendered dinner or supper.

δειπνοποιέομαι, οὔμαι, -ήσομαι, (δειπνόν, ποίω), to prepare one's supper or to take supper.

δείσας, see δίδοικα.

δέκα, ten. Eng. DECADE.

δεκαπέντε, fifteen.

δεκατέσω, -ύσω (δέκα), to take a tenth, to tithe.

δέκατος, η, ον, tenth; ἡ δεκάτη, sc. μοῖρα, the tenth.

δέλτα, τό, indecl., the Delta.

σειλφίς, ἴνος, ὁ, a dolphin.

Δελφοί, ὧν, οἱ, Delphi, seat of the famous oracle of Apollo; in Phocis.

δένδρον, ον, τό, a tree, 1, 2, 22; dat. pl. δίνδροις or δίνδροισι, 4, 8, 2.

δεξιὰ, ᾶς, ἡ (fem. of δεξιός, w. χεῖρ understood), right hand: ἐν δεξιᾷ, on the right, 1, 5, 1;—the right hand (offered as a pledge); hence, a pledge, δεξιὰς ἔδωσαν, they gave pledges, 2, 3, 28; δεξιὰν λαβεῖν, to receive a pledge, 1, 6, 6; δεξιὰν φέρειν, to convey a pledge, 2, 4, 1. Lat. dexter, Eng. DEXTEROUS.

δεξιόομαι, -οὔμαι, -ύσομαι (δεξιός), to give the right hand, to greet, welcome.

δεξιός, ᾶ, ὅν (akin to δέχομαι, δέχομαι), pertaining to the right hand, on

the right: τὸ δεξιόν, the right wing, 1, 2, 15; τὰ δεξιὰ τοῦ κέρατος, the right (portions) of the wing, 1, 8, 4.

Δεξιππος, ον, ὁ, Dexippus, a Laconian.

δέομαι, δεήσομαι, ἐδέηθην, to need, to want, w. acc. 1, 3, 4; 2, 3, 29; w. gen. of pers. or thing, 1, 9, 21; 3, 5, 9:—to ask, to entreat, w. acc. and infin. 1, 4, 14; w. gen. 1, 4, 15; w. gen. and infin. 1, 1, 10; 1, 2, 14.

δέον, see δεῖ.

Δερκυλλ(λ)ίδας, ον or α, ὁ, Derkyll(λ)idas, a Spartan general.

δέομα, ατος, τό (δέω, to slay), hide, skin, 1, 2, 8; 4, 8, 26.

Δέρωνς, ον, or εος, ους, ὁ, Derna, satrap of Arabia.

δεσμεύω, -ύσω (δεσμός), to bind.

δεσμός, οῦ, ὁ (δέω, to bind), a band, strap, fetter, 3, 5, 10.

δεσπότης, ον, ὁ (akin to δεσπέω, to rule absolutely), a master, 3, 2, 13. Eng. DESPOT.

δεῦρο, adv. hither, here, 1, 3, 19.

δεύτερος, α, ον, second:—δευτέρον or τὸ δεύτερον, the second time, 1, 8, 16; 2, 2, 4. Eng. DEUTERO-NOMY.

δέχομαι, δέξομαι, δίδεσθαι, ἐδέξαμην, to receive, w. acc. 3, 4, 32; to accept (= to approve of), 1, 8, 17; to receive (an enemy—to offer resistance, to sustain an attack, to wait to receive), 1, 10, 6 and 11; 3, 1, 42.

δέω, δήσω, ἔδησα, δίδεκα, δίδεμαι, ἐδέηθην, to bind, fasten, 3, 4, 35. Eng. DIA-DEM.

δέω, δεῖσω, ἐδέησα, δεδέηκα, to want, to lack, 1, 5, 14. Cf. δεῖ and δέομαι.

δή (postpos.), now, accordingly, indeed; often emphasizes the preceding word.

δηλος, η, ον, plain, clear, manifest, δηλός ἐστι often w. a particip.; δηλός ἦν ἀνώμενος, he was manifestly troubled, or it was manifest that he was, etc., 1, 10, 6; cf. 1, 5, 9;—δηλον ὅτι (also written δηλονότι), manifestly, clearly, 1, 3, 9; 3, 1, 16.

σηλώ, ᾧ, -ώσω (δηλος), to make plain, 2, 2, 18; to set forth, to relate, 2, 5, 26; 3, 1, 1.

σημαγωγέω, ᾧ, -ήσω (δημαγωγός, DEMAGOGUE; δήμος, ἄγω), to lead as a demagogue.

Δημάρατος, ου, ὁ, Demaratus, 2, 1, 8.

Δημοκράτης, εως, ους, ὁ, Democrates, 4, 4, 15.

Δημοσύσης, ου, ὁ, Demosades.

σῆμος, ου, ὁ, the people. Eng. DEMO-crazy, etc.

σημόσιος, ια, ιον, belonging to the people, public; τὰ δημόσια, the public property, money, 4, 6, 16.

σηῶω, ᾧ, -ώσω (δήτος, hostile), to treat in a hostile manner, lay waste, χῶραν.

σῆπον, certainly, surely.

διά, prep. w. gen. through, of place, time, means, manner: αὐτοῖς διὰ φίλλας ἵναί, to proceed (in the way of friendship, i. e.) in a friendly manner toward them: διὰ παντός πολέμου, in the way of perpetual war, i. e. in a hostile manner, 3, 2, 8.—w. acc. on account of. Eng. in compos. through, asunder, apart; also the notion of completion.

Eng., the prefix DIA-, in many words, e. g. DIA-meter, DIA-gonal, DIA-gram, DIA-gnosis, DIA-phragm, DIA-ponon (πασών), etc.

Δία (note the accent), Δί, Διός; see Ζεύς.

διαβαίνω (διά, βαίνω, q. v.), to go over, to cross, 1, 4, 14, and often.

διαβάλλω (διά, βῆλλω, q. v.), to calumniate, 1, 1, 8.

διάβασις, εως, ἡ (διά, βαίνω), the act of crossing; the means of crossing, 3, 5, 9; the place of crossing, bridge, ford or ferry, 1, 5, 12; a temporary bridge, 2, 8, 10.

διαβατέος, α, ον (διαβαίνω), that must be crossed, ποταμός, 2, 4, 6.

διαβατός, ἡ, ὄν (διαβαίνω), that may be crossed, passable, 2, 5, 9; 1, 4, 18.

διαβιβάζω, -άσω (διά, βιβάζω), to transport over, 3, 5, 8; pass. 3, 5, 2.

διαβολή, ἡς, ἡ (διαβύλλω), calumny, 2, 5, 5. Eng. DIABOLICAL.

διαγγέλλω (διά, ἀγγέλλω, q. v.), to bear tidings through, to announce, 1, 6, 2; mid. to pass along the word among one another, 3, 4, 36.

διαγελάω, ᾧ (διά, γελάω, q. v.), to mock, to expose to ridicule, 2, 6, 26.

διαγίγνομαι (διά, γίγνομαι, q. v.), to continue, w. a particip. 2, 6, 5; to pass, νύκτα, 1, 10, 19; to subsist, to live, 1, 5, 6; κρέα ἐσθιοτας δια., lived on meat, lit. lived by eating meat.

διαγκυλόδομαι, -οῦμαι, -ώσομαι (διά, ἀγκύλη, the thong of a javelin), to insert the finger in the thong, i. e. to be ready to shoot: 4, 3, 28, διαγκυλωμένους. Some edits. have διεγκυλισμένους, fr. διαγκυλίζομαι.

διάγω (διά, ἄγω, q. v.), to convey over, 2, 4, 28; 3, 5, 10; to pass one's time, 3, 1, 43; 3, 8, 2; to continue, w. particip. 1, 2, 11.

διαγωνίζομαι, -ισομαι, -ιοῦμαι, -ηγώνισμαι, -ηγωνισμένη (διά, ἀγωνί), to contend throughout, contend in rivalry, πρόσ w. acc. 4, 7, 12.

διαδέχομαι (διά, δέχομαι, q. v.), to succeed to, to relieve, to take turns, 1, 5, 2.

διαδίδωμι (διά, δίδωμι, q. v.), to distribute, 1, 9, 22; 1, 10, 18.

διάδοχος, ου, ὁ (διά, δέχομαι), a successor.

διαζεύγνυμι (διά, ζεύγνυμι, q. v.), to yoke, separate: διεζεύχθαι ἀπό, to be separated from.

διαθεάομαι, ὤμαι (διά, θεάομαι, q. v.), to look through, examine, consider, 3, 1, 19.

διαθερίζω, -άσω (διά, ἀθρία, clear sky), to clear up: διαθερίζειν, to be clearing up, 4, 4, 10.

διατρέω, ᾧ (διά, αἰρέω, q. v.), to take apart, to destroy, 2, 4, 22.

διύκειμαι (διά, κειμαι, q. v.), to be in a state of mind (described in the context), 3, 1, 3; to be disposed, πρόσ τινα, 2, 6, 12; w. dat. φιλικῶς τι δια-

πισθαί, to be on friendly terms with any one, 2, 5, 27.

διακλιθῆσθαι, -ύσθαι (διά, κλιῦν), to exhort, encourage, cheer on, w. dat. 3, 4, 45.

διακινδυνεύω, -ύσσω (διά, κινδυνεύω), to pass through danger, to expose one's self, 1, 8, 6; 3, 4, 14.

διακλάω, ᾧ (διά, κλέω, κλάω, ἐκλάσσω, κλάσσαι, ἐκλάσθην, to break), to break in pieces.

διακονέω, ᾧ, -ήσω (διάκονος, a servant; διά, through, κόνις, dust), to serve, to wait upon, 4, 5, 33. Eng. DEACON.

διακόπτω (διά, κόπτω, q. v.), to cut through, to cut in pieces, 1, 8, 10.

διακόβω, αἰ, α, two hundred.

διακρίνω (διά, κρίνω, q. v.), to discriminate, decide.

διαλαγχάνω (διά, λαγχάνω, q. v.), to divide by lot, determine by lot, 4, 5, 23.

διαλαμβάνω (διά, λαμβάνω, q. v.), to take apart, take separately, 4, 1, 23.

διαλέγω (διά, λέγω, q. v.), to pick out; mid. διαλέγομαι, διαλέζομαι, διαλέγωμαι, διαλέζωμι or διαλέζθην, to converse with, 1, 7, 9; 2, 5, 42; to confer with, w. dat. 2, 5, 42; to talk, 2, 6, 23. Eng. DIALECT, DIALOGUE, etc.

διαλείπω (διά, λείπω, q. v.), to leave an interval, to be apart, 1, 7, 15; 1, 8, 10.

διαμαρτάνω (διά, μαρτάνω, q. v.), to fail completely, miss, w. gen.

διαμάχομαι (διά, μάχομαι, q. v.), to fight through, contend obstinately.

διαμένω (διά, μένω, q. v.), to remain through, hold one's ground.

διαμετρέω, ᾧ, -ήσω, to measure out.

διαμπερῆς (διά, μίτω, q. v.), to remain through, hold one's ground. διαμπερῆς, ᾧ, -ήσω, to measure out.

διαμετρέω, ᾧ, -ήσω, to measure out.

διαμετρέω, ᾧ, -ήσω, to measure out.

διανοέομαι, οὔμαι (διά, νοέομαι, -ήσομαι), to have in mind, to intend, purpose, 2, 4, 17; 3, 2, 8.

διάνοια, ας, ἡ (διά, νόος), thought,

mind.

διαπέμπο (διά, πέμπο, q. v.), to send apart, to send in different directions, 1, 9, 27.

διαπεράω, ᾧ (διά, περάω, ᾧ, -άσω), to pass through, cross.

διαπλέω (διά, πλέω, q. v.), to sail through, sail across.

διαπολεμέω, ᾧ (διά, πολεμέω, -ήσω), to continue war, to fight it through, w. dat. 3, 3, 3.

διαπορεύω (διά, πορεύω, πόρος), to transport over, 2, 5, 18; mid. διαπορεύομαι (see πορεύομαι), to pass over, 2, 5, 18; to pass through, 3, 3, 3.

διαπορέω, ᾧ (διά, a priv., πόρος), to be completely at a loss; mid. to be extremely perplexed for one's self.

διαπραίτω (διά, πρίτω, q. v.), to effect; comm. mid. to effect (for one's self), to achieve, accomplish, 2, 3, 29: τινί τι παρά τινος, to obtain anything for any one from any one, 2, 3, 20; παρά τινος, to obtain (one's request) from any one, 2, 6, 2; διαπικραμέντος παρά βασιλέως δοθῆναι, having obtained (his request) from the king that it should be granted, etc. 2, 3, 25; w. infin. to obtain (one's request) to, etc. 2, 6, 28.

διαρπάζω (διά, intens. and ἀρπάζω, q. v.), to plunder, to sack, 1, 2, 19 and 26; to take as plunder, 1, 10, 2 and 18.

διαρρέω (διά, ῥέω, q. v.), to flow through.

διαρρίπτω (διά, ῥίπτω, q. v.), or διαρριπίτω, ᾧ, to throw apart, to scatter.

διάρρηψις, εως, ἡ, the act of throwing apart, scattering.

διασημαίνω (διά, σημαίνω, q. v.), to signify, to indicate, 2, 1, 23.

διασκηπέω, ᾧ, -ήσω, intrans., and διασκηπός, ᾧ, trans. (διά, σκηπή, a tent), to encamp apart, κατά, 4, 4, 8 and 10.

διασκηνητέων, εἶναι, to be necessary to encamp apart, αἰς, 4, 4, 14.

διασπᾶω, ᾧ (διά, σπᾶω, σπᾶσω,

ἰσπᾶσα, ἰσπᾶκα, ἰσπασμαι, ἰσπῆσθην), to draw apart, 3, 4, 20; pass. to be drawn apart, to be widely separated, 1, 5, 9.

διασπείρω (διά, σπείρω, σπειρῶ, ἰσπειρα, ἰσπασμαι, ἰσπῆρην), to scatter, to draw apart, 1, 8, 25; διά τὸ διεσπάρθαι αὐτῷ τὸ στρατόν, because his army has been drawn apart, scattered, 2, 4, 3.

διασφενδονᾶω, ῶ, -ήσω (διά, σφενδονᾶω, σφενδόνῃ, a sling), to sling apart, in different directions: pass. or mid. to fly in different directions, 4, 2, 3.

διάσχω, διάσχοιμι: διέχω.

διασώζω (διά, σώζω, q. v.), to save through, carry safe through: pass. to be carried safely through.

διατάττω (διά, τάττω, q. v.), to arrange, draw up, 1, 7, 1.

διατείνω (διά, τείνω, to stretch, q. v.), to stretch through or out: mid. to exert one's self: πᾶν πρὸς τινα δ. to use every effort with any one.

διατελέω, ῶ (διά, τελέω, ῶ, f. τελίσσω or τελῶ, τελίσσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην), to continue (the march), 1, 5, 7; often w. particip. 3, 4, 17, χρώμενοι, they continued to use or they continually made use of, etc.

διατῆνω (διά, τήνω, q. v.), to cause to melt through; mid. and 2 pf. to melt through, melt completely, 4, 5, 6.

διατίθῃμι (δια, τίθῃμι, q. v.), to dispose, πάντας διατίθεις, 1, 1, 5: mid. to dispose of for one's own profit, sell: pass. to be disposed of, to be treated, served, 4, 7, 4.

διατρέφω (διά, τρέφω, q. v.), to nourish through, to nourish entirely, 4, 7, 17.

διατριβή, ἥς, ἡ (διά, τριβῶ), a wearing away, delay; a pastime; **DIATRIBE**.

διατριβῶ (διά, τριβῶ, τριβίω, τριβισα, τέτριψα, τέτριμμα, ἐτριβθην, usu. ἐτριβῶ, to rub), to spend time, delay, 1, 5, 9; 2, 3, 9.

διαφαίνω (διά, φαίνω, q. v.), to

cause to appear through: mid. to show one's self through, to appear through: διεφάνη (the light), appeared through.

διαφανῶς, adv. (διαφανής, transparent; διύ, φαίω), manifestly, clearly.

διαφερόντως, adv. (διά, φέρω), conspicuously, preëminently, 1, 9, 14.

διαφέρω (διά, φέρω, q. v.), to DIFFER, w. gen. and acc. from something in respect to, etc., 2, 3, 15; to surpass, excel, 3, 1, 37; impera. πολὺ διαφέρειν, it differed much, i. e. it was much more advantageous, etc., w. infin. 3, 4, 33. Lat. differo.

διαφεύγω (διά, φεύγω, q. v.), to flee through, escape.

διαφθείρω (διά, φθείρω, φθερῶ, ἐφθεира, ἐφθαρακα, ἐφθαρμαι, ἐφθῆρην), to destroy, ruin; to lead astray, corrupt, 3, 3, 5.

διαφορός, ον (διά, φέρω), differing (νικός) from, at variance with (ενί); διάφορον, τό, variance, disagreement, 4, 6, 3.

διαφυσή, ἥς, ἡ (διά, φυή, growth, φύω), a growth between, a division, cleft.

διαφυλάττω (διά, φυλάττω, q. v.), to guard through, thoroughly.

διασχάζω (διά, χάζω, aor. ἔχασάμην), to draw apart, withdraw, 4, 8, 18. Eng. CHASM.

διαχειμάζω (διά, χειμάζω, χειμῶν, winter), to winter through, to pass the winter.

διαχειρίζω, f. -ισω or -ιῶ (διά, χειρίζω, to have in the hand; χεῖρ, hand), to manage, accomplish; pass. to be accomplished, 1, 9, 17.

διαχωρέω, ῶ, -ήσω (διά, χωρέω, ὦ), to pass through: κάτω διεγύρει αὐτοῖς, they had a diarrhoea, 4, 8, 20.

διδάσκαλος, ον, ὁ (διδάσκω), a teacher.

διδάσκω, διδάξω, ἐδίδαξα, διδάχα, διδάγαμαι, ἐδιδάχθην, to teach, w. infin. 3, 4, 32; w. ὧς and a finite mood, 2, 5, 6. Eng. DIDACTICS.

δίδημι, 3d pers. pl. δίδασαι, — δίδω, to *bind*.

δίδωμι, f. δάσω, aor. ἴδωκα, pf. δέδωκα, pass. pf. δέδομαι, aor. ἰδύθην, to *give*, 1, 2, 27; 1, 6, 6; to *grant*, 3, 1, 23; 2, 3, 18 and 25; pass. w. *ἐκ* and gen. *given by*, 1, 1, 6.

σειρίζω, -αρίζω (διά, εἶρω), to *hold in*, to *intercept*, 3, 1, 2.

σειλάω (διά, ἰλάω, q. v.), to *ride through*, 1, 5, 12.

σειλών, -ότιος, aor. particip. fr. διαίριος.

σειξέρομαι (διά, ἔξ, ἔρχομαι), to *go*, or *come*, οὐδ' ἰθροῦ, *entirely through*.

σειρομαι (διά, ἔρχομαι, q. v.), to *go through*, w. acc. 3, 5, 17; to *march*, σταθμοῦς, 2, 4, 12; — διήλθε λόγος, a *runner went out*, 1, 4, 7.

σειρωτάω, ᾧ (διά, ἔρωτάω), to *inquire thoroughly*.

σεισπάρομαι: δια-σπαιρο.

σεῖχω (διά, ἔχω, q. v.), to *be distant from*, ἀπὸ w. gen. 1, 8, 17; to *be apart from*, separated from, w. gen. 1, 10, 4; to *be separated*, to *be drawn apart*, 3, 4, 20; — τὸ δίκον, the *intervening space*, 3, 4, 22.

σηγέομαι, -οῦμαι (διά, ἡγέομαι, -οῦμαι), to *lead through*, *relate*, 4, 3, 8.

σίημι (διά, ἴημι), to *allow to pass through*, 3, 2, 23.

σίστημι (διά, ἵστημι, q. v.), to *cause to stand apart*. In the mid. and in the pf. plupf. and 2d aor. act. intrans. to *stand apart*, 1, 8, 20; to *stand at intervals*, 1, 5, 2.

δικαιος, αἰα, αἰον (δικη), *right, just, reasonable*, 1, 3, 5; τὸ δίκαιον, *that which is just, justice*, 2, 6, 18; ἐκ τοῦ δικαίου, *according to justice*, in a *just manner*, 1, 9, 19; cf. σύν τῷ δικαίῳ, 2, 6, 18. Comp. -ότερος, sup. -ότατος.

δικαιοσύνη, ης, ἡ (δικαιος, δικη), *justice*, 1, 9, 16.

δικαιοσύνη, ἡ (δικαιος, δικη), *justice*, 2, 6, 26.

δικαίως, adv. (δικαιος), *justly*.

δικαστής, οὔ, ὁ (δικη), a *judge*.

δίκη, ης, ἡ, *justice, a judicial proceeding, a penalty*: μὴ δίκην ἐπιθῆ, *lest he may inflict punishment*, w. gen. on account of, for, 1, 3, 10; cf. 3, 2, 8: τὴν δίκην, the (proper) *punishment*, 1, 3, 20; cf. 2, 5, 38 and 41: δίκην δίδομαι, to *give satisfaction* — to *suffer punishment*, 2, 6, 21. Syn. δικαιοσύνη and δικαιοσύνης, *justice, rectitude, righteousness*, in the abstract: δίκη, *right, justice*, usu. in some action. Eng. *syn-DIC, syn-DICATE*.

διμοῖρα, ας, ἡ (δύς, μοῖρα, portion), a *double portion*.

δινώ, ᾧ, -ήσω (δίη, a whirl), to *whirl* (something); mid. to *whirl* (one's self), *spin round*.

δίω — διά ὅ, or δι' ὅ, οὐ *which account, wherefore*.

δίωδος, ον, ἡ, a *way, or journey, through*.

διοῖω: διαφέρω.

διοράω, ᾧ (διά, ὄρω, q. v.), to *see through*, to *see here and there*, or at *intervals*.

διορύττω (διά, ὀρύττω, q. v.), to *dig through*.

διότι — διὰ τοῦτο ὅτι, οὐ *account of this that, because*, 2, 2, 14.

δίπηχυς, υ, εος (δύς, πῆχυς, cubit), *two cubits long*.

διπλάσιος, α, ον (δύς, πλάτω, to shape), *two-fold, twice as much, twice as many*: διπλάσιον, *twice as far as*, w. gen. 3, 3, 16.

διπλεθρος, ον (δύς, πλέθρον), *two plethra in extent* (200 ft.).

διπλός, ὄη, ὄον, contr. διπλοῦς, ἡ, οὔν, *two-fold, double*. Eng. *DIPLOMA*.

δίς, adv. in compos. often *δι-, twice, two-fold*.

δισχίλιοι, αι, α (δύς, χίλιοι), *two thousand*.

διφθέρα, ας, ἡ (δίφω, to tan), a *tanned skin*, 1, 5, 10. Eng. *DIPHTHERIA*.

διφθέρινος, η, ον (δίφθερα), *made of tanned skin, leathern*, 2, 4, 28.

**δίφρος, ου, ὁ** (syncop. fr. διφόρος, fr. δίς, φόρος, φέρω), a seat in a chariot (carrying two persons, the driver and the warrior), 1, 8, 10.

**δίχα (δίς), in two, asunder.**

**διχάζω, -άσω (δίχα), to divide, intrans.**

**διψάω, ὦ, -ήσω, contr. -ῶ, -ῖς, -ῆ, infin. διψήν (δίψα, thirst), to be thirsty, 4, 5, 27.**

**διωκτέος, α, ου (διώκω), verb. adj. in -τέος, denotes necessity; must be pursued: ἰδοὺ διωκτέον εἶναι, it seemed that pursuit must be made, 3, 3, 8.**

**διώκω, διώζω or διώζομαι, ἰδιώζα, διδιώχα, -γμαι, -χθην, to pursue, 1, 4, 8; verb. adj. διωκτέος.**

**διώξεις, εως, ἡ (διώκω), the act of pursuing, present.**

**διῶρυξ, -υχος, ἡ (διορύττω, to dig through), a trench, canal.**

**δόγμα, ατος, τό (δοκίω), a thing decided on, a resolution: δόγμα ποιήσασθαι, to pass a resolution, 3, 3, 5. Eng. DOGMA.**

**δοκέω, ὦ, δόζω, ἰδύζα, δίδομαι, to seem, to seem good, to appear, 1, 3, 12; 1, 4, 15;—often impers. it seems; it seems good, or expedient, 1, 7, 1; 1, 2, 1:—τά δόζαται, the things that have been resolved on, 1, 4, 20; cf. τὰ δεδογμένα, the things determined, 3, 2, 39;—to think, to imagine, 1, 8, 2.**

**δοκιμάζω, άσω (δόκιμος, approved, perh. fr. δοκίω), to approve of; pass. to be chosen and approved of, 3, 3, 20.**

**δόλιος, α, ου, and ος, ου (δόλος, a snare, deceit), deceitful, treacherous, 1, 4, 7.**

**δόλιχος, ου, ὁ, the long race (12 or 24 stadia), 4, 8, 27. If the race-course was just a stadium in length, they ran to and fro six, or twelve, times.**

**δόλος, ου, ὁ. Lat. dolus, deceit, wile, treachery.**

**Δόλοπες, ων, οί, Dolopians.**

**δόξα, ης, ἡ (δοκίω), opinion, expectation: παρὰ τὴν δ., contrary to expect-**

**ation, 2, 1, 18. Eng. DOX-ology, orthodoxy.**

**δοράτιον, ου, τό (dim. of δόρυ), a short spear.**

**δορκάς, άσος, ἡ (δέρκομαι, to pierce with the eye), a gazelle, 1, 5, 2. Eng. proper name DORCAS.**

**δόρπηστος, or δόρπιστος, ου, ὁ (δόρπον, supper), supper-time, 1, 10, 17. (Both forms of the word are sometimes written oxytone.)**

**δόρυ, δόρατος, τό, a spear.**

**δορυφόρος, ου, ὁ (δόρυ, φέρω), a spear-bearer; esp. a forager.**

**δουλεία, ας, ἡ (δούλος), slavery, servitude.**

**δουλεύω, -εύσω (δούλος), to serve, to be a slave.**

**δοῦλος, ου, ὁ, a slave;—a subject, in opp. to a king; esp. a subject of the Persian king, 1, 9, 29; 2, 5, 38.**

**δοῦπέω, ὦ, -ήσω (δοῦπος), to make a loud noise, 1, 8, 18.**

**δοῦπος, ου, ὁ, noise, tumult, 2, 2, 19.**

**Δρακόντιος, ου, ὁ, Dracontius.**

**δράμοι: see τρίχω.**

**δρεπανηφόρος, ου (δρέπανον, φέρω), scythe-bearing, 1, 7, 10 and 11.**

**δρέπανον, ου, τό, a scythe, 1, 8, 10.**

**Δρίλαι, ὦν, οί, the Drila.**

**δρόμος, ου, ὁ (δρόμα, pf. 2d of τρίχω), the act of running: δρόμω θειν, to run hastily, 1, 8, 18; δρόμος ἐγένετο τοῖς στρατ., lit. a running began to the soldiers, i. e. the soldiers began to run, 1, 2, 17.**

**δύναμαι, δυνήσομαι, δεδύνημαι, ιδυνήθην or ἡδυνήθην (rare ἰδυνάσθην), impf. ἰδυνάμην or ἡδυνάμην, to be able, w. infin. 1, 3, 2, and often; w. infin. understood, 1, 6, 7: to have power, 2, 6, 21; to signify, to mean, 2, 2, 13; to be worth, w. accus. 1, 5, 6. Often used with a superlative to denote the idea possible: ὡς μάλιστα ἰδύνατο, as much as he was able, or as much as possible, 1, 1, 6: ὡς ἂν δύνηται πλείστους, as many as possible, 1, 6, 3.**

**δύναμις**, τῶς, ἡ (δύναμαι), *ability, power*, 2, 5, 11; *military power, forces*, 1, 3, 12; plur. 1, 5, 9: εἰς δύναμιν, *according to one's ability*, 2, 3, 28; *insufficient power* — *weakness*, 1, 6, 7.

**δυναστικός**, ον, ὁ (δύναμαι), *a ruler, a chief man, an influential man*, 1, 2, 20.

**δυνατός**, ἡ, ὁν (δύναμαι), *powerful*, 1, 9, 24; *capable, able*, 2, 6, 19: in pass. sense, *possible*, 1, 3, 15; 2, 6, 8. Comp. -ώτερος, sup. -ώτατος.

**δύω**, imperf. ἰδύων, other tenses supplied from δύομαι, f. δύσομαι, pf. δίδυμαι, aor. ἰδύσαμην, *to go down* (of the sun), *to set*, 2, 2, 3 and 13. (δύω, δύσω, ἰδύω are causative, *to immerse, to sink*; but δάδωκα and the 2d aor. ἰδύν are intransitive, like δύομαι and δύνω.)

**δύο**, two, gen. and dat. δυοῖν, or δύο as indeclin. 1, 2, 23, and often.

**δύομαι**, see δύνω.

**δυσ-**, inseparable prefix, meaning *hard, ill, difficult*.

**δύσβατος**, ον (δυσ-, βαίνω), and δυσδιάβατος, ον (δυσ-, διά, βαίνω), *difficult to pass*.

**δυσμή**, ἡς, ἡ (δύνω), *a sinking into; setting of the sun* (usu. pl.)

**δυσπάρετος**, ον (δυσ-, παρῶ, ἰτύς fr. εἶμι), *difficult to pass*, 4, 1, 25.

**δυσπάρειτος**, ον (δυσ-, παρῶν), *difficult to pass*, 1, 5, 7: πηλοῦ ταις ἀμαΐζαις δυσ-, *maid difficult for the wagons to pass*.

**δυσπορία**, ας, ἡ (δυσ-, πόρος), *difficulty of crossing, difficult passage*, w. gen. 4, 3, 7.

**δύσπορος**, ον (δυσ-, πόρος), *difficult to pass*, 2, 5, 9.

**δύσρηστος**, ον (δυσ-, ρηστός, verb. adj. fr. ρησάομαι), *difficult to be used, nearly useless*, 3, 4, 19.

**δυσχωρτα**, ας, ἡ (δυσ-, χώρα), *ruggedness of country*, 3, 5, 16.

**δύω**, see δύνω.

**δώδεκα**, indeclin. (δωδέκα), *twelve*.

**δώρομαι**, -οῦμαι, -ήσομαι (δῶρον), *to make a present, give*.

**δωροδοκέω**, ᾧ (δῶρον, δέχομαι), *to receive a gift, or a bribe*.

**δῶρον**, ον, τό (δίδωμι), *a gift, present*.

## E

**εἶλων**: ἀλλομαι.

**εἶν** (εἰ, ἄν), ἵς, only w. the subjunc. Other forms are ἦν, ἄν.

**εἰαρίζω**, -ισω (εἰαρ. spring), *to rake the spring*, 3, 5, 15.

**εἰαυτοῦ** or **αὐτοῦ**, **εἰαυτῆς** or **αὐτῆς**, reflex. pron. of *himself, of herself*, etc., limiting a noun with the article, it stands between the two, 1, 5, 12, etc.: τοὺς εἰαυτοῦ, *those of himself, his own men*, 1, 2, 15: τὰ εἰαυτῶν, *their own affairs*, 3, 1, 16.

**εἶω**, **εἶσω**, **εἶασα**, **εἶακα**, imperf. εἶων, aor. pass. εἶάθην, *to let, suffer, permit*: εἶα Κύρος, 1, 4, 7: εἶς, 3, 3, 3: οὐκ εἶν, *to forbid, protest against*.

**εἰσομήκοντα**, sevenly.

**εἰσόμομος**, η, ον (εἰπέω), *seventh*.

**εἰγγύνομαι** (ἐν, γίγγνομαι, q. v.), *to take place in*.

**εἰγγονος**, ον, ὁ (ἐν, γον- fr. stem of γίγγνομαι), *a descendant*.

**εἰγγῶω**, ᾧ, -ήσω (εἰγγῆ, a pledge), *to give as a pledge*: mid. *to pledge one's self*.

**εἰγγύθεν** (εἰγγύς, -θεν), *from near at hand*.

**εἰγγύς**, adv. *near*; comp. εἰγγύτερον or εἰγγυτέρω, sup. εἰγγυτάτα or εἰγγυτάτω.

**εἰγείρω**, ἐγερῶ, ἠγείρω, ἐγίγερκα 1, 2d pf. ἐγρήγορα, ἐγίγερμαι, ἠγέρομαι, *to rouse, wake*: mid. and 2d pf., *to wake*; intrans., *to keep watch*, 4, 6, 22, ἐγρηγόρασαν, *kept watch*: 2d pf. and plupf. as pres. and impf.

**εἰκαλέω**, ᾧ (ἐν, καλέω, q. v.), *to call in as responsible, to charge upon, censure*.

**εἰκαλύπτω** (ἐν, καλύπτω, q. v.), *to cover in, wrap up in*.

**εἰκειμαι** (ἐν, κείμαι, q. v.), *to lie in, be placed in*.

ἐγκέλευστος, ον (ἐν, κελεύω), *bid-den, incited*, 1, 3, 13.

ἐγκέφαλος, ον, ὁ (ἐν, κεφαλή), *the brain*:—the edible *pith* or *crown* (of young palm shoots), 2, 3, 16.

ἐγκρατής, ἐς (ἐν, κράτος), *powerful over, master of*, w. gen. 1, 7, 7.

ἐγκρήγορα, ἐγκρηγόρεσαν: ἐγείρω, ἐγκαλινῶ, ᾧ, -ώσω (ἐν, χαλινός), *bit, bridle*, to put in a bit (into the mouth of a horse), to *bridle*.

ἐγχειρέω, ᾧ, -ήσω (ἐν, χεῖρ), to take in hand, *undertake*.

ἐγχειρίδιον, ον, τό (ἐν, χεῖρ), something held in the hand; esp. a *dagger*, 4, 3, 12.

ἐγχειρίζω, -ίσω, Att. -ιῶ (ἐν, χεῖρ), to put into the hand, to *entrust*, w. acc. and dat. 3, 2, 8.

ἐγγέω (ἐν, γέω, f. γέω, aor. ἔγεα, pf. ἐγένκα, κέννυμαι, aor. pass. ἐχύθη), to pour in, 4, 3, 12.

ἐγώ, I: ἴδιον με (instead of πρός ἐμὲ), 3, 2.

Ἐγωγε, I at least, I for my part, 1, 4, 3.

ἔθραμον: τρέχω.

ἔξουγινη: ζεύγνυμι.

ἔθελοντής, οἶ, ὁ (ἐθέλω), a *volunteer*; as adj. *voluntary*, 1, 6, 9.

ἔθελοντι (ἐθέλω), *willingly, voluntarily*.

ἔθελούσιος, α, ον (ἐθέλω), *willing, voluntary, of one's own accord*, 4, 6, 19.

ἔθέλω, ἐθέλησω, ἠθέλησα, ἠθέληκα, to be *willing, to consent*; to *wish, to desire*, 1, 3, 8. Cf. βούλομαι.

ἔθνος, ονς, τό, a *nation*: κατ' ἔθνη, *nation by nation*, 1, 3, 9.

εἰ, conj. *if*, w. the indic. and opt.: εἰ καὶ, *although*: καὶ εἰ, *even if*: εἰ μὴ, *unless, except*; εἰ δὲ μὴ, *but if not, otherwise*: εἴπερ γε, *if at least*.—In an indirect question, *whether*: εἴτε . . . εἴτε, *whether . . . or*, 2, 1, 14;—εἰ τις, εἰ τι, like ὅστις, ὅ τι, *whoever, whatever*, 1, 5, 1; 1, 6, 1.

εἰθέναί: οἶδα.

εἴθον: ὄραω.

εἶδος, ονς, τό (same root with εἶδον), *form, appearance*.

εἰκάξω (εἰκός), εἰκόω and εἰκόσομαι, εἰκάσα or ἤκασα, εἰκάσμαι or ἤκασμαι, εἰκάσθην, to *make like, compare*: hence, to *estimate, to conjecture*, 1, 6, 1 and 11; 1, 10, 16.

εἰκός, ὄτος, τό (neut. particip. fr. εἰκα, for εἰκόος), *likely, probable, reasonable*: εἰκότα λέγειν, to *speak what is reasonable*, 2, 3, 6; ὡς τὸ εἰκός, sc. ἐστίν, as it is *reasonable* (to suppose), 3, 1, 21; εἰκός, sc. ἐστίν, it is *likely*, 3, 1, 13; οἶον εἰκός . . . γλυγνῶσαι, as was *natural*, etc., 2, 2, 19. So often with an ellipsis of ἐστίν or ἦν.

εἴκοσι, twenty.

εἰκότως, adv. (εἰκός), *reasonably, naturally*.

εἴκω, εἴξω, to *yield, give way*.

εἴκω, see εἰκα.

εἴλων: ἔλω.

εἴλον and εἰλόμην, see αἰτέω.

εἶμι, f. ἔσομαι, imp. ἦν, to be, to exist; often w. gen. to be of, to belong to, 1, 1, 6, ἦσαν Τισσαφίρους; w. dat. εἰ σπρῖαι ἔσαι, *what should be to them*, i. e., *what they should have*, 1, 7, 8; w. a particip. ἦν δυναμένη, a circumlocution for ἰδύνατο, but more emphatic, 2, 2, 13;—impers. ἔστιν, ἦν, it is possible, was possible, 1, 4, 4; 1, 5, 2 and 3. Prefixed to a relat. pron. or adv. it imparts an indefinite meaning, ἔστι δ' ὅστις, *now and then one however*, 1, 8, 20; ἦν οὗς, *some*, 1, 5, 7; cf. 2, 15, 8: ἔσθ' ὅτι, *sometimes*, 2, 6, 9.

εἶμι, impf. ἦειν or ἦα, to come or go; pres. indic. infin. and particip., chiefly fut. in meaning, 1, 3, 6, ἰόντες, *about to go*; also w. pres. meaning, ἰόντες, *passing*, 1, 8, 16.—verb. adj. ἔτερον, *must go*, 3, 1, 7.

εἴπερ (εἰ, πέρ intens.), *if indeed, if really*.

εἶπον (comm. referred to φημί as present, q. v.; the forms εἰπῶ and εἴπατε fr. the 1st aor. are also



comm.), to speak, to say, to tell, to bid, to propose, 1, 3, 14.

εἶργω or εἶργω, εἶρξω or εἶρξω, etc., to include, to exclude, to hinder, to prevent; to be shut up, to be environed, 3, 1, 12.

εἶρηκα, see φημί.

εἶρήνη, ης, ἡ, peace: εἶρ. ἄγειν, to preserve peace, 2, 6, 6. Eng. IRENE, IRENEUS, IRENICON.

εἰς, sometimes ἐς, prep. w. acc. only, into, to, among, at, against, until, towards, for, of place, time, measure and number, aim or purpose. In compos. same as alone.—εἰς δύναμιν, according to, etc., 2, 3, 23: εἰς πύλιμον, in respect to, etc., 1, 9, 14; cf. εἰς δικαιοσύνην, 1, 9, 16.

εἰς, μία, ἓν, one, a single one.

εἰσάγω (εἰς, ἄγω, q. v.), to lead into, πρὸς or εἰς τι.

εἰσακοντίζω (εἰς, ἀκοντίζω, q. v.), to cast in darts.

εἰσβαίνω (εἰς, βαίνω, q. v.), to enter into; of a ship, to embark.

εἰσβάλλω (εἰς, βάλλω, q. v.), to cast into, to effect an entrance into, 1, 2, 21; of rivers or canals, to empty into, 1, 7, 15.

εἰσβεβάζω (εἰς, βεβάζω, q. v.), to cause to enter into, or on board.

εἰσβολή, ἥς, ἡ (εἰς, βολή, the act of throwing, fr. βάλλω), an incursion; an entrance, a pass, 1, 2, 21.

εἰσδύομαι (εἰς, δύομαι, see δύω, δύω), to sink into, 4, 5, 14.

εἰσέδρομον: ειστρέχω.

εἰσείμι (εἰς, εἶμι, q. v.), to go into: εἰσήσαν παρ' αὐτόν, entered into his presence, 1, 7, 8.

εἰσελαύνω (εἰς, ελαύνω, q. v.), to march into, 1, 2, 26.

εἰσελθεῖν: εισιρχομαι.

εἰσερχομαι (εἰς, ἔρχομαι, q. v.), to go into, to enter, 1, 2, 21.

εἰσοστος, ον, ἡ (εἰς, ὁδός), a way into, an entrance.

εἰσομαι: οἶδα.

εἰσπησάω, ᾧ, -ήσω (εἰς, πησάω), to leap into, 1, 5, 8.

εἰσπίπτω (εἰς, πίπτω, q. v.), to fall into, to press into, 1, 10, 1.

εἰσπλέω (εἰς, πλέω, q. v.), to sail into.

εἰσπορεύομαι (εἰς, πορεύομαι, q. v.), to proceed into.

εἰστρέχω (εἰς, τρέχω, q. v.), to run into.

εἰσφέρω (εἰς, φέρω, q. v.), to carry into.

εἰσφορέω, ᾧ (εἰς, φορέω, ᾧ, -ήσω), to carry, convey, into, 4, 6, 1.

εἴσω, adv. (εἰς), within; as prep. w. gen. εἰσω τῶν ὄρειων, within the mountains, 1, 2, 21; cf. 1, 4, 5.

εἰσωθεῶ, ᾧ (εἰς, ὠθεῶ, ᾧ, ὠσω, ἔωσα, ἔωκα 1., ἔωσμαι, ἔωσθην), to push into, trans.: mid. intrans.

εἴτα, adv. then, thereupon, after that: πρῶτον μὲν . . . εἴτα δέ, 1, 2, 16.

εἴτε . . . εἴτε (Lat. sive . . . sive), whether . . . or, either . . . or.

εἴωθα, εἰώθειν, 2 pf. and plupf., pres. and impf. in meaning; am accustomed: cf. ἐθίζω, ἔθος.

ἐκ, before a vowel ἐς, w. gen. only, opp. to εἰς, out of, from, of place, time, origin, source, cause, material, inference: ἐκ τοῦ ἀδίκου, by unjust means, unjustly, 1, 9, 16: ἐκ τοῦ δικαίου, justly, on the principles of justice, 1, 9, 19: ἐκ τούτου, hereupon, 1, 3, 13: ἐκ τούτων, in consequence of these things, in these circumstances, 1, 3, 11. In comp. out of, from: also intens.

ἐκασταχόσε, adv. (ἐκαστος), in every direction; τοὺς ἐκασταχόσε φέσκοντας εἰδέναι, those affirming that they knew the way in every direction, 3, 5, 17.

ἐκαστος, η, ον, every, every one, each, each one, 1, 2, 15: plur. τοὺς φρουράρχους ἐκίστοις, to the several commanders, 1, 1, 6.

ἐκίστοτε, adv. (ἐκαστος), every time, invariably, 2, 4, 10.

ἐκότερος, α, ον, each of two, each, 1, 8, 27.

ἐκότερωθεν, adv. (ἐκότερος), from both sides, on both sides, 1, 8, 13.

ἐκότερωσε, adv. (ἐκότερος), in both directions, 1, 8, 14.

ἐκατόν, a hundred.

Ἑκατόννυμος, ον, ὁ, Hecatonymus, of Sinope.

ἐκβαίνω (ἐκ, βαίνω, q. v.), to go out, go forth; disembark.

ἐκβάλλω (ἐκ, βύλλω, q. v.), to cast out, drive out, banish, 1, 1, 7; to expel, 1, 2, 1; to throw away, 2, 1, 6.

ἐκβασις, εως, ἡ (ἐκ, βαίνω), a way out, passage, pass, 4, 1, 20.

Ἑκβάτανα, ον, τά, Ecbatāna, the capital of Media, 2, 4, 25; the summer residence of the Persian king, 3, 5, 15.

ἐκβοηθέω, ᾧ, -ῆσω (ἐκ, βοηθός, helper, βοηθίω, q. v.), to rush out for help.

ἐγγονος, ον, ὁ (ἐκ, γίγνομαι), descendant, 3, 2, 14.

ἐκείρω or ἐκέρω (ἐκ, δαίρω or δέρω, f. δερῶ, aor. ἴδερω, pass. pf. δίδαρμαι, aor. ἰδάρην.—δαίρω is considered Ionic, yet Dindorf reads δαίρην, 1, 2, 8), to strip off the skin, to flay.

ἐκδίδωμι (ἐκ, δίδωμι, q. v.), to give out, or forth; to give in marriage, παρὸ ἀνδρῶ, with a husband, 4, 1, 24.

ἐκδύω (ἐκ, δύω, q. v.), to take off, strip off: mid. and 2 aor. act. intrans. to take off (from one's self), 4, 3, 12.

ἐκεῖ, adv. there, in that place.

ἐκεῖθεν (ἐκεῖ, -θεν), from that place.

ἐκεῖνος, η, ο, that, that one: οἱ ἐκεῖνου, those of that one, i. e. his men, 1, 2, 15; cf. 1, 3, 1; rendered as a pers. pron. ἰρωτᾶν ἐκεῖνον, to ask him, 1, 3, 18, and often.

ἐκεῖσε, adv. thither, to that place.

ἐκθλίβω, -νω (ἐκ, θλίβω, to press), to press out, crowd out (of their ranks), 3, 4, 19 and 20.

ἐκκαθαίρω (ἐκ, καθαίρω, q. v.), to cleanse thoroughly, to burnish.

ἐκκαλύπτω (ἐκ, καλύπτω, καλύνω, ἐκάλυφα, κακάλυμμα, ἐκαλύφθη), to uncover: εὐς ἀσπίδας ἐκκαλυμμένας, the shields uncovered, 1, 2, 16.

ἐκκλησία, ας, ἡ (ἐκ, καλῶ), an assembly, 1, 3, 2. Eng. ECCLESIASTIC.

ἐκκλησιάζω (ἐκκλησία), to summon an assembly.

ἐκκλίνω (ἐκ, κλίνω, κλινῶ, etc.), to bend out, to give way, 1, 8, 19.

ἐκκομίζω (ἐκ, κομίζω, q. v.), to bear out, to carry forth, 1, 5, 8.

ἐκκόπτω (ἐκ, κόπτω, κόφω, etc.), to cut down, 1, 4, 10; 2, 3, 10.

ἐκκυβεστάω, ᾧ (ἐκ, κυβεστάω, ᾧ, -ῆσω), to throw a somersault.

ἐκκυμαίνω (ἐκ, κυμαίνω, -ανῶ, κύμα, a wave), to bend out, 1, 8, 18.

ἐκλέγω (ἐκ, λέγω, q. v.), to pick out, choose, select, 3, 3, 19.—Mid. 2, 3, 11.

ἐκλείπω (ἐκ, λείπω, q. v.), to leave, forsake, abandon, 1, 2, 24. Eng. ECLIPSE, ECLIPTIC.

ἐκμηρῶμαι, -ύσομαι (ἐκ, μηρῶμαι), to wind off: of an army, to defile.

ἐκπέμπω (ἐκ, πέμπω, q. v.), to send out, send forth, 3, 2, 24.

ἐκπεραίνω (ἐκ, περαίνω, περανῶ), to complete fully.

ἐκ-πησάω, ᾧ, -ῆσω, to leap out, or forth.

ἐκπλήττημι (ἐκ, πτλήττημι, q. v.), to fill out, 3, 4, 22.

ἐκπίνω (ἐκ, πίνω, f. πίνωμαι, pf. πίπωκα, aor. ἴπιον, pass. pf. πίπομαι, aor. ἐπόθη), to drink up, 1, 9, 25.

ἐκπίπτω (ἐκ, πίπτω, q. v.), to fall out, to fall down (of trees), 2, 3, 10:

τούς ἐκπεπωκότας, those who had been banished, 1, 1, 7.

ἐκ-πλαγείς: ἐκπλήττω, 1, 8, 20.

ἐκπλέω (ἐκ, πλέω, πλεύσομαι or πλεύσομαι, ἐπλευσα, πέλυσμαι, ἐπλύσθη), to sail out, to set sail, 2, 6, 2.

ἐκπλεως, ον (ἐκ, πλέω, full), full, filled out, 3, 4, 22.

ἐκπλήττω (ἐκ, πλήττω, πλήζω,

ἐκλήξα, πίνληγα, πίνληγμαί, ἐκλήχθην, comm. ἐκλήγην, but ἐκκλήτεω and κατακλήτεω have -ἐκλήγην), to strike out, to deprive one of his senses by a sudden shock, to terrify; pass. to be terrified, 1, 5, 13; 2, 2, 18; to be stupefied with terror, 1, 8, 20; to be astonished, 2, 4, 26.

ἐκποδών, adv. (ἐκ, ποδών, fr. ποῦς), out of the way: ἐκποδών ποιεῖσθαι, to put out of the way, 1, 6, 9. Opp. to ἔμποδών.

ἐκ-πορεύομαι, to proceed out, or forth.

ἐκ-πορέξω, ἴσω or ἰῶ (πύρος), to provide, furnish.

ἔκπωμα, ατος, τό (ἐκ, πίνω), a drinking-cup.

ἔκτατος, α, ον (ἔκτος, ἕξ), on the sixth day.

ἐκτάττω (ἐκ, τάττω, q. v.), to draw out, or as we say, to draw up (in battle array): mid. intrans.

ἐκτείνω (ἐκ, τείνω, q. v.), to EXTEND, stretch out.

ἐκτοξεύω (ἐκ, τοξέω, -εύω, τυξόν), to shoot forth.

ἕκτος, η, ον (ἕξ), sixth.

ἐκ-τρέπω (q. v.), to turn out, or away: mid. intrans. 4, 5, 15.

ἐκ-τρέφω (q. v.), to nourish up, to bring up.

ἐκ-τρέχω (q. v.), to run, to sally forth.

ἐκτόμην: πύομαι.

ἐκφαίνω (ἐκ, φαίνω, q. v.), to make plain: πόλεμον ἐκφ., to declare war, 3, 1, 16.

ἐκφέρω (ἐκ, φέρω, q. v.), to carry forth: πόλεμον πρὸς τινα ἐκφ., to carry on war against, 3, 2, 29; to relate, report, 1, 9, 11.

ἐκφεύγω (ἐκ, φεύγω, q. v.), to escape, 1, 3, 2; 1, 10, 3.

ἐκών, οσθα, όν, g. έντος, voluntary, of one's own accord, 1, 1, 9; 2, 4, 4, οὐ . . . ἐκών γε βουλήσεται, he will never consent voluntarily, etc.

ἐλαία, Att. ἰλία, ας, ή, the olive-tree;

the fruit of the tree, the OLIVE. Lat. oliva.

Ἐλαιον, ον, τό (ἐλαία), olive-oil, or gen. oil.

ἐλάττωον, ον, g. ονος (comp. of μικρός), smaller.

ἐλαύνω, f. ἰλώ, sor. ἦλασα, pf. ἐλήλακα, ἐλήλαμαι, ἦλάσθην (ᾶ) late ἐλήλασμαι, ἦλάσθην, to drive, to ride, sc. ἔκπον or ἄρμα, 1, 5, 15; to march, sc. στρατεύμα, 1, 5, 13: ἰλῶντα εἰς, to march or drive into, 1, 8, 10: ἰλαύνει ἀντίος, marches against, 1, 8, 24: ἦλασε, he marched, 1, 2, 23.

ἐλάφεις, ον (ἐλαφος), of a deer: ἐλάφεια, sc. κρία, venison, 1, 5, 2.

Ἐλαφος, ον, ό ο ή, a deer; either stag or hind.

ἐλαφρός, ά, όν (akin to ἐλαφος, a deer), light, quick, agile.

ἐλαφρώς, lightly, with agility.

ἐλάχιστος: ἐλάττωον.

ἐλέγχω, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι and ἤλεγμαι, ἤτέγχθην, to question, examine, enquire, 3, 5, 14; convict, prove.

ἐλεετός, ή, όν (ἐλεος, πτή), pitiable.

ἐλελίξω, -ξω (ἐλεεύ, the war-cry), to raise the war-cry, 1, 8, 18. Cf. ἀλαλάξω.

ἐλευθερία, ας, ή (ἐλεύθερος), freedom, liberty, 1, 7, 3.

ἐλεύθερος, α, ον (ἐλευθ, root of ἐλεύσομαι and ἤλθον), free, 2, 5, 32.

ἐλθεῖν: ἔρχομαι.

ἔλκω, ἔλξω, ἐέλκυσα, ἐέλκυμαι, ἐέλκυσθην, to draw or drag: ἔλκων, 4, 2, 28.

Ἑλλάς, άσος, ή, Greece, Hellas.

Ἑλλήν, ηνος, ό, a Greek; plur. οἱ Ἕλληνες, as adj. 1, 10, 7.

Ἑλληνίζω, -ίζω or ἰώ (Ἑλλην), to speak Greek.

Ἑλληνικός, ή, όν (Ἑλλην), Grecian: τὸ Ἑλληνικόν, the Grecian force, 1, 2, 1.

Ἑλληνικώς, adv. (Ἑλληνικός), in the Greek language, 1, 8, 1.

Ἑλληνίς, ἴσος, fem. adj., Grecian, 4, 8, 22.

Ἑλληνιστί, adv., in Greek.

Ἑλλησποντιακός, ἦ, ὄν, situated on the Hellespont, 1, 1, 9.

Ἑλλήσποντος, ον, ὁ (Ἑλλης πόντος, sea of Helle. See Class. Dic., art. Helle), the Hellespont, 1, 1, 9.

ἐλπίζω, -ισω or ἰώ, etc. (ἐλπίς), to hope.

ἐλπίς, ἰσός, ἦ, hope: ἐλπίδας λέγειν, to express hopes, 1, 2, 11.

ἐμαυτοῦ, ἧς, reflex. pron. 1st pers., of myself.

ἐμβαίω (ἐν, βαίω, q. v.), to go in, to enter in; εἰς w. acc. 1, 3, 17; 1, 4, 7.

ἐμβάλλω (ἐν, βάλλω, q. v.), to cast in; of a river, ἐμβ. εἰς, to empty into, 1, 2, 8; to make an attack, 1, 8, 24; πληγὰς ἐμβ., to inflict blows, to strike: ἵπποις ἐμβ. χιλόν, to give forage to horses, 1, 9, 27; ἐμβ. εἰς, to make an incursion among, 3, 5, 16 and 17.

ἐμβεβάω (ἐν, βεβάω, q. v.), to cause to go in; of a ship, to put on board.

ἐμβολή, ἧς, ἦ (ἐν, βολή, βάλλω), a casting in; an invasion, entrance, 4, 1, 4.

ἐμβρόντητος, ον (ἐμβροντάω, ἐν, βροντή, thunder), thunder-struck; hence, destitute of reason, insane, mad, 3, 4, 12.

ἐμέω, ὦ, ἐμίω, ὦ, to vomit. Lat. vom-o: Eng. EMEtic, 4, 8, 20.

ἐμμένω (ἐν, μένω, q. v.), to remain in, w. ἐν, 4, 7, 17.

ἐμός, ἦ, ὄν, my, mine.

ἐμοῦ: ἐγώ.

ἐμπαλεῖν (ἐν, πάλιν), back, back again, 1, 4, 15: εἰς τοῦμπαλεῖν, back again, 3, 5, 13.

ἐμπεσώω, ὦ (ἐν, πέσον, ground), to fix in the ground, make firm; hence, to keep, observe, 3, 2, 10.

ἐμπειρος, ον (ἐν, πείρα, an attempt), experienced, 4, 5, 8. Eng. EMPIRIC.

ἐμπειρώς, adv. (ἐμπειρος): ἐκ πάντων τῶν ἐμπειρώς αὐτοῦ ἐχόντων, of all those personally acquainted with him, 2, 6, 1.

ἐμπίνω (ἐν, πίνω, q. v.), to drink in.

ἐμπίπλημι (ἐν, πίμπλημι, q. v.: μ of the simple verb dropped in this comp., except in the augmented forms, where it may be rejected or retained), to fill, fill up, 1, 10, 12; to satisfy, 1, 7, 8.

ἐμπίπρημι (ἐν, πίπρημι, πρήσω, ἐπρησα, πίπρηκα 1, πίπρησμαι, ἐπρησθήη to set fire to: μ of the simple verb dropped in the comp. for euphony), to kindle in, to set fire to, 4, 4, 14: ἐμπίπρημι, incendio: κατακαίω, comburo.

ἐμπίπτω (ἐν, πίπτω, q. v.), to fall in, or among; to occur to; w. dat. 2, 2, 19; 3, 1, 13: w. εἰς, 2, 3, 18.

ἐμπλεωός, ὠν (ἐν, πλείω, full), filled in, full of.

ἐμποσίζω, -ισω or ἰώ (ἐν, πούς), to IMPEDE, hinder, be in the way of, 4, 3, 29.

ἐμπόσιος, ον (ἐν, πούς), IMPEDING, hindering; ἐμπόδιον, a hindrance.

ἐμποσών, adv. (ἐν, ποδί fr. πούς, ὦν), in the way: εἰ ἐμποσών, what is in the way, what hinders, 3, 1, 13.

ἐμποιέω, ὦ, -ήσω (ἐν, ποιέω), to create or produce in, w. dat. to inspire (a feeling or conviction) in, to impress upon, w. dat. 2, 6, 8 and 19.

ἐμπολάω, ὦ, -ήσω, to traffic in, to sell, obtain profits by selling.

ἐμπορίον, ον, τό (ἐν, πόρος), a place of trade, a trading post, 1, 4, 6. Eng. EMPORIUM.

ἐμπορος, ον (ἐν, πόρος), a merchant, a trader.

ἐμπροσθεν, adv. (ἐν, πρόσθεν), before, w. gen. in front of, 1, 8, 23; ἐν τῷ ἐμπροσθεν λόγῳ, in the foregoing narrative, 2, 1, 1.

ἐμπωλέω, ὦ, -ήσω, to sell.

ἐμφαγεῖν, ἐμφαγών (ἐν, ἐφαγον, aor. of ἐσθίω), to eat hastily, swallow something, 4, 2, 1.

ἐμφανής, ἐς (ἐν, φαίτω), plain: ἐν τῷ ἐμφανί, openly, plainly, 2, 5, 25.

ἐμφανώς, adv. openly.

ἐν, prep. w. dat. only, Lat. in, w. ablative: of place, in, at, among; of

time, *in, during*; of state, condition, means, *in, under, with*.

Ξν: *ε*ς, *one*.

ἐναγκυλάω, ᾧ, -ήσω (ἐν, ἀγκύλη, a loop, noose), *to fit in a loop, to fasten a loop, or a thong, to (a dart)*, 4, 2, 28.

ἐναντιόδομαι, οὔμαι, -ώσομαι (ἐναντιός), *to put one's self in opposition, oppose, withstand*.

ἐναντιός, *τα, τον* (ἐν, ἀντιός), *opposite, opposed to*, w. gen. or dat. 3, 2, 10: οἱ ἐναντιοί, *the enemy*.

ἐν-άπτω, -νω, *to set on fire*.

ἐνατός, *η, ον*, later ἐνατος (ἐντία), *ninth*.

ἐν-αυλιζομαι, -ισομαι (αυλή), *to encamp, bivouac*.

ἐνεία, *ας, ἦ* (ἐν, δέω, *to want*), *need, want*, 1, 10, 18.

ἐνδείκνυμι (ἐν, δείκνυμι, q. v.), *to point out; indicate, express*.

ἐνδέκατος, *η, ον*, *eleventh*.

ἐνδέω (ἐν, δέω, *to want*, q. v.), *to be in want of*.

ἐνσηλος, *ον* (ἐν, δηλος), *plain, manifest*, 2, 4, 2.

ἐνσημος, *ον* (ἐν, δημος), *domestic: opp. to foreign*.

ἐνθίφριος, *ον* (ἐν, θίφρος, a seat), *sitting on the same seat; a table-companion*.

ἐνδοθεν, *from within*.

ἐνδον (ἐν), *within*: οἱ ἐνδον, *those within*, 2, 5, 32. Eng. ENDO-*genious*, ENDO-*gen*, ENDO-*derm*.

ἐνδοξός, *ον* (δόξα), *in repute, glorious, indicating honor*.

ἐνδύω (ἐν, δύω, q. v.), *to put on*, 1, 8, 3.

ἐν-ε-: look for ἐγ- before a palatal, ἐμ- before a labial.

ἐνέσρα, *ας, ἦ* (ἐν, ἔδρα, *the act of sitting*), *ambush, ambuscade*, 4, 7, 22.

ἐνεσρέσω, -σύω (ἐνέδρα, an ambush; ἐν, ἔδρα, *the act of sitting*), *to lie in ambush, lie in wait*, 1, 6, 2.

ἐνεμι, ἐνίσομαι, ἐνήν (ἐν, εἰμι), *to be in*: ἐνήν, sc. *τούτῳ πῶ τόπω*, 1, 5, 1

and 2; cf. 2, 4, 21 and 22: ἐνήν ἐν τῇ ἐπιστολῇ, 1, 6, 3.

ἔνεκα, also before vowels ἔνεκεν, *on account of, for the sake of, for*, w. gen. and comm. after the case, 2, 3, 20; between the adj. and subst. 1, 4, 5 and 8; separated fr. the governed case, 1, 9, 21.

ἔνεκεν, see ἔνεκα.

ἐνενηκοντα, *ninety*.

ἐνεός, *ά, όν*, *deaf and dumb; as subst. a mute*, 4, 5, 33.

ἐνέπρησα: ἐμπύρησα.

ἐνετός, *ἦ, όν* (ἐν, ἔημι), *sent in, incited, suborned*.

ἐνέχυρον, *ον, τό* (ἐν, ἐχυρός, *strong*), *a pledge in hand, security*.

ἐν-έχω, q. v. or ἐν-ίσχω, *to hold in; pass. to be held in*.

ἐνθα, *adv. (ἐν) demonstrative, there*, 1, 9, 5; *relative, where*, 1, 8, 1; *of time, then, thereupon*: ἐνθα δή, *then indeed*, 1, 8, 2; 2, 1, 10.

ἐνθάδε, *adv. (ἐνθα), here*, 3, 3, 2; *hither, here*, 2, 1, 4.

ἐνθάπερ, *in the very place where, just where*.

ἐνθεν, *adv. (ἐν), whence*, 1, 10, 1: — ἐκίσε ἐνθεν, *to a place from which*, 2, 3, 6: — ταύτας ἐξ ἧν, *those from which*, 3, 5, 18: ἐνθεν μὲν . . . ἐνθεν δέ, *on the one side, . . . on the other side*, 2, 4, 22.

ἐνθενσε, *from here, hence*.

ἐνθυμέομαι, οὔμαι, *ι, -ήσομαι*, pl. ἐνθυμέομαι, aor. ἐνθυμήθην (ἐν, θυμός), *to have in mind, to consider*, w. acc. 2, 4, 5; 3, 1, 20 and 43.

ἐνθύμημα, *ατος, τό* (ἐνθυμέομαι), *a thought, conception*, 3, 5, 12. Eng.

ENTHYMEME.

ἐνθωρακίζω, -ίσω, -ιῶ (θώραξ), *to put in a breast-plate: mid. to put one's self in, etc., to arm one's self completely*.

ἐνί — ἐν: ἐνε — ἐνεσι or ἐνεσι.

ἐνί: εἰς.

ἐνιαυτός, *οὔ, ό, a year: κατ' ἐνιαυτόν, annually*, 3, 2, 12.

ἐνιοι, *αι, α* (ἔστιν οἱ, ἐνι οἱ), *some, some persons*, 2, 4, 1.

ἐνίοτε, adv. (ἔστιν ὅτε, ἐν ὅτε), sometimes, 3, 1, 20.

ἐνίσχω: cf. ἐνέχω.

ἐννέα, nine.

ἐννοέω, ὦ, f. -ήσω (ἐν, νοέω), to have in mind, to consider, reflect, 2, 4, 19; ἐννοῦ ὄναι, 2, 4, 5; to plan, find out, 2, 2, 10; mid. (w. aor. pass. in mid. sense), to consider, 8, 1, 3 and 41; to consider with fear, to fear, w. μή, 3, 5, 3.

ἐννοεῖα, ας, ἡ (ἐν, νοεῖς), a thought, reflection, 3, 1, 13.

Ἐνοστίας, ον, ὁ. Enodias.

ἐνοικέω, ὦ, f. -ήσω (ἐν, οἰκέω), to dwell in, to inhabit, w. acc. 1, 3, 4; οἱ ἐνοικοῦντες, the inhabitants, 1, 2, 24; 1, 5, 5.

ἐν-όντων: ἐνεμῖ.

ἐνόπλιος, ον (ἐν, ὄπλον), in armor: martial.

ἐνοράω, ὦ (ἐν, ὄράω, q. v.), to see, discover, 1, 3, 15.

ἔνος, η, ον, of last year.

ἐνοχλέω, ὦ, f. -ήσω (ἐν, ὀχλέω, ὄχος, a crowd), to annoy, disturb, w. dat. 2, 5, 13; 3, 4, 21.

ἐντάττω (ἐν, τάττω, q. v.), to draw up in, to insert, enroll; pass. to be enrolled, 3, 3, 18.

ἐνταῦθα, adv. (ἐν), of place, there, in that place, 1, 2, 9; to that place, thither, there, 1, 10, 13 and 17; of time, at that time, then, 1, 7, 10.

ἐντείνω (ἐν, τείνω, τενῶ, τεῖνα, τέεικα, τέειμαι, ἐτάθην), to stretch, strain, extend: πληγὰς ἐντείνων ἀλλήλοις, they extended blows to one another, i. e., they smote one another, 2, 4, 11.

ἐντελής, ἐς (ἐν, τέλος), complete, full: μισθὸν ἐντελή, 1, 4, 13.

ἐν-τέλωμαι, -τελοῦμαι, -τεταίλαμην, -τεταίμαι, to enjoy upon.

Ἐντερον, ον, τό (ἐντός), an intestine; plur. intestines, bowels, 2, 5, 33.

ἐντεῖθεν, adv. (ἐνθεν), thence, 1, 2, 7, etc.; of time, then, thereupon, 3, 1, 31.—Illative, accordingly.

ἐντιθῆμι (ἐν, τίθῆμι, q. v.), to place

in; mid. to put on board for one's self, 1, 4, 7.

ἔτιμος, ον (ἐν, τιμή), honored.

ἐντίμως, adv. (ἐτιμος), with honor; ἐντίμως ἔχειν, to be held in honor, 2, 1, 7.

ἐντόμως (ἐπιονος, strained; ἐν, τείνω), intensely, strenuously.

ἐντός (ἐν), within, of place or time, w. gen. 2, 1, 11.

ἐντογγάω (ἐν, τυγγάνω, q. v.), to fall in with, to meet, w. dat. 1, 2, 27; 1, 8, 1 and 10.

Ἐνθάλιος, ον, ὁ (Ἐνώ, the goddess of war), Enthalios, the Warlike, an epithet of Ares, 1, 8, 18.

ἐν-ἔπιον, ον, τό (ἔπιος), a dream. ἐνωμοτάρχης, ον, ὁ (ἐνωμοτία, ἄρχω), a leader of an ἐνωμοτία, an enomotarch, 3, 4, 21.

ἐνωμοτία, ας, ἡ (ἐνώμοτος, πορνῆ, ἐν, ὄμνημι), an enomoty, the fourth part of a lochus, about 25 men, 3, 4, 22.

ἔξ, see ἐκ.

ἔξ, six.

ἔξαγγέλλω (ἔξ, ἀγγέλλω, q. v.), to publish, announce, report, 1, 6, 5; w. acc. and dat. 1, 7, 8; w. ὡς, 2, 4, 24.

ἔξάγω (ἔξ, ἄγω, q. v.), to lead out, w. acc. 1, 6, 10; pass. οὐδ' ὡς ἐξήχθη, was not even thus induced, etc., 1, 8, 21.

ἔξ-αίρετος, ον (αἰρέομαι), chosen out, select, choice.

ἔξαιρέω, ὦ (ἔξ, αἰρέω, q. v.), to take out, 2, 1, 9; 2, 3, 16; to take away, remove, w. acc. and gen. 2, 5, 4; to select, choose, 2, 5, 20.

ἔξαιτέω, ὦ, f. -ήσω (ἔξ, αἰτέω), to demand; mid. to rescue by entreaty, ἐξαιτησαμένη, 1, 1, 3.

ἔξαίφνης, suddenly, unexpectedly.

ἔξαισχίλιοι, αἱ, α, six thousand.

ἔξ-ακοντίζω (ἀκοντίζω, -ισω, or -ισ), to cast darts, the thing cast in the dat.

ἔξακόσιοι, αἱ, α (ἔξ, ἑκατόν), six hundred.

ἐξαλαπάζω (ἐξ, ἀ euphon., λαπάζω, -ζω, to plunder), to plunder completely, exact, desolate.

ἐξάλλομαι (ἐξ, ἄλλομαι, q. v.), to leap out, or aside.

ἐξαμαρτάνω (ἐξ, ἀμαρτάνω, q. v.), to err from (the right).

ἐξ-αν-ίστημι. Intrans. tenses, to start up, 4, 5, 18.

ἐξαπατάω, ὦ, ἰ-ήσω (ἐξ, ἀπατάω, ἱρ. ἀπάτη, deceit), to deceive, cheat, 2, 6, 22.

ἐξ-απάτη, ης, ἡ, deception, gross deception.

ἐξάπηνυς, ο, εος (ἐξ, ἀ euphon., πῆχυς, a cubit), six cubits long.

ἐξαπτότης — ἐξαίφνης, adv. (ἐξ, αἴφνης, suddenly), suddenly, unexpectedly, 3, 3, 7; 3, 5, 2.

ἐξ-αρκεύω, ὦ, -ίω, to be quite sufficient.

ἐξάγω (ἐξ, ἄγω, q. v.), to lead out, to take the lead.

ἐξαναλίσσεται (ἐξ, ἀναλίσσεται, q. v.), to change one's quarters.

ἔξεμι (ἐξ, εἰμι), see ἔξεσι.

ἔξεμι (ἐξ, εἰμι), to go out or forth: ἐξήσαν, they went forth, 3, 5, 13.

ἔξεινα, see ἔξεσι.

ἐξελαύνω (ἐξ, ἐλαύνω, q. v.), to drive out, 1, 8, 4: sc. πόδα, ἄρμα, ἵππον, στρατεύματα, to go, to ride, to march: ἐντεῦθεν ἐξελαύνει, thence he marches, 1, 2, 5 and often.

ἐξελέγχω (ἐξ, ἐλέγχω, q. v.), to prove, convict, 2, 5, 27.

ἐξέλιπον: ἐκλιπώ.

ἐξενεγκέν: ἐκφίρω.

ἐξεπλάγην: ἐκπλήττω.

ἐξέπλει; ἐκπλήω.

ἐξέρχομαι (ἐξ, ἔρχομαι, q. v.), to go out or forth, ἐξελθείν, 1, 3, 17.

ἔξεσθε, impers. (ἐξ, εἰμι), it is permitted: ἔξεσθε ψεύδασθαι, one may be deceived, etc., 2, 6, 28: ἐξόν, acc. abs., it being permitted, while it is or was permitted, 2, 5, 22; 2, 6, 6; 3, 1, 14.

ἐξετάζω, -άσω, ἐξήτασα, to examine, search out.

ἐξέτασις, εως, ἡ (ἐξετάζω), an ex-

amination; a military inspection or review: ἐξ. . . ἐποίησαν, 1, 2, 9; cf. 1, 2, 14.

ἔξεφνηα: ἐκφαίνω.

ἔξεφρωγον: ἐκφύγω.

ἐξηγέομαι, οὔμαι (ἐξ, ἡγήομαι, q. v.), to lead out or forth: ἀγαθόν τι ἐξ., to render some service as guide, 4, 5, 28. Eng. EXHIBESIS.

ἐξήκοντα (ἐξ), ἵκατος.

ἐξήκω (ἐξ, ἦκω), to have come out: of time, to expire.

ἐξήλθον: ἐξήρχομαι.

ἐξήχθην: ἐξάγω.

ἐξικνέομαι, οὔμαι, ἐξίξομαι, ἐξικόμην (ἐξ, ἱκνέομαι), to come up to, to reach, 1, 8, 19; 3, 4, 4; of persons, 3, 3, 15; w. gen. 3, 3, 7.

ἐξίστημι (ἐξ, ἵστημι, q. v.), to place out or away. In the intrans. parts (see ἵστημι), to stand away, to withdraw, 1, 5, 14.

ἔξοδος, ον, ἡ (ἐξ, ὁδός), a way out; an expedition. Eng. EXODUS.

ἔξομεν: ἔχω.

ἔξόν, see ἔξεσι.

ἐξοπλίζομαι, -ίσσομαι, etc. (ἐξ, ὀπλιζώ, to arm, ὄπλον, a piece of armor), to arm one's self completely, 1, 8, 3; 2, 1, 2.

ἐξοπλισία, ας, ἡ (ἐξοπλίζομαι), full military equipment: ἐν τῇ ἐξοπλισίᾳ, in full equipment, under arms, 1, 7, 10.

ἐξορμάω, ὦ, -ήσω (ἐξ, ὀρμάω), to incite, animate, 3, 1, 24. Intrans. to set out, to proceed, 3, 1, 25.

ἐξουσία, ας, ἡ (ἐξ, εἰμι), authority, permission.

ἔξω, adv. (ἐξ), without, out of doors, on the farther side, 1, 4, 4; on the other side, 2, 2, 4: ἔξω εἶναι, to be away or abroad, 2, 6, 3: οἱ ἔξω, those without, 2, 5, 32.—Prep. w. gen. out of, without, on the farther side of, 1, 4, 5; beyond, 1, 8, 13 and 23; out of, 2, 6, 12. Eng. EXO-teric, EXO-genous.

ἔξωθεν (ἔξω), from without, with-out, separate from, w. gen. 3, 4, 21.

ἔοικα, pf. 2d as pres.; ἔοικεν

plupf. as impf. to be like, to resemble, w. dat. 2, 1, 13; impers. ὡς τοῖσι, as it seems, 2, 2, 13.

ἐορτή, ἡς, ἡ, a festival.

ἐπαγγέλλω (ἐπι, ἀγγέλλω, q. v.), to announce; mid. to announce one's self, to promise, offer, 2, 1, 4.

ἐπάγω (ἐπι, ἄγω, q. v.), to bring forward, propose.

ἐπαθόν: πάσχω.

ἐπαινέω, ᾧ, f. -ίσω, comm. -ίσομαι, aor. ἐπήνεσα, pf. ἐπήνεκα, pass. pf. ἐπήνημαι, aor. ἐπηνέθην, to praise, applaud, 1, 3, 7; 3, 1, 45: to thank, 1, 4, 16.

ἐπαινος, ου, ὁ, praise, approval.

ἐπαίρω (ἐπι, αἶρω, q. v.), to stir up, incite.

ἐπαίτιος, ου (ἐπι, αἰτία, accusation), liable to accusation: ἐπαίτιόν τι, some ground of accusation, 3, 1, 5.

ἐπακολουθεῖω, ᾧ, -ήσω (ἐπι, ἀκολουθεῖω), to follow after, 3, 2, 35.

ἐπακούω (ἐπι, ἀκούω, q. v.), to listen to, overhear.

ἐπάν, and ἐπήν (ἐπι, ἄν), w. subjunc. when, after, whenever: ἐπὺν τάχιστα, as soon as.

ἐπ-ανα-τείνω, to extend up towards.

ἐπαναχωρεῖω, ᾧ, -ήσω (ἐπι, ἀνά, χωρεῖω), to go back, 3, 5, 13; retreat, 3, 8, 10.

ἐπανέρχομαι (ἐπι, ἀνά, ἔρχομαι, q. v.), to go back, return.

ἐπάνω (ἐπι, ἄνω), above: τὰ ἐπάνω, the things above, the preceding narrative.

ἐπαπειλάω, ᾧ, -ήσω (ἐπι, ἀπειλάω), to add threats.

ἐπεγγελάω, ᾧ (ἐπι, ἐν, γελάω, γελάσομαι, ἐγέλασα, aor. pass. ἐγελάσθην), to deride, insult, w. dat. 2, 4, 27.

ἐπεγείρω (ἐπι, ἐγείρω, q. v.), to rouse (from sleep), to wake, 4, 3, 10.

ἐπεί, conj. (ἐπι), of time, when, after, 1, 1, 1; 1, 2, 1 and often; as often as, 1, 5, 2; 1, 8, 20;—causal, since, 1, 3, 5 and 6; for, 3, 1, 31.

ἐπεισάν, conj. (ἐπεισθῆ, ἄ), w. sub-

junc. when, after, 1, 4, 8; 2, 3, 29: ἐπειδὴν τάχιστα, as soon as, 3, 1, 9.

ἐπεισθῆ (ἐπι, θῆ), of time, when, after, 1, 2, 17; 1, 7, 16; causal, since, inasmuch as, 1, 9, 24.

ἐπεισθόν, see ἐφορῶ.

ἐπειμι (ἐπι, εἰμι, q. v.), to be upon, ἐπήν, 1, 2, 5.

ἔπειμι (ἐπι, εἰμι, q. v.), to advance, march forward, 1, 2, 17; 1, 6, 2: ἡ ἐπιούσα ἡως, the following morning, 1, 7, 1; cf. 1, 7, 2.

ἐπέπερ (ἐπι, πέρ intens.), since, inasmuch as, 2, 2, 10.

ἔπειτα (ἐπι, εἶτα), then, after that, thereupon, 1, 3, 10: ὁ ἔπειτα χρόνος, the following time, the future, 2, 1, 17.

ἐπέκεινα: also written ἐπ' ἐκεῖνα, on the farther side, beyond.

ἐπεκθέω (ἐπι, ἐκ, θέω, q. v.), to run out against, sally forth against.

ἐπέλιπον: ἐπιλείπω.

ἐπεξέρχομαι (ἐπι, ἐξ, ἔρχομαι, q. v.), to sally out against.

ἐπεξόσιος, ου (ἐπι, ἐξ, ὁδός), pertaining to an expedition.

ἐπέπατο: πάσμαι, 1, 9, 19.

ἐπέπεσον: ἐπιπίπτω.

ἐπέρομαι, pres. and impf. not used in Att.; instead of it, ἐπερωτάω, (ἐπι, ἔρομαι, also not used in pres. and imperf. in Att.; cf. ἐρωτάω), I ἐπερήσομαι, aor. ἐπηρόμην, to ask in addition, ask again, enquire of, w. acc. 3, 1, 6.

ἐπέρομαι (ἐπι, ἔρχομαι, q. v.), to go over, to traverse.

ἐπερωτάω, ᾧ (ἐπι, ἐρωτάω, ᾧ, -ήσω), to direct a question to, to interrogate, w. acc. 3, 1, 6.

ἐπέσχω: ἐπέχω.

ἐπετέτακτο: ἐπιτάττω, 2, 3, 6.

ἐπέσχομαι (ἐπι, εὔχομαι, q. v.), to call on the gods to witness, or to offer vows to the gods.

ἐπεφάνην: ἐπιφαίνω.

ἐπέχω (ἐπι, ἔχω, q. v.), to hold upon, to hold back, w. gen. to keep from something, 3, 4, 36. Eng. EPOCH.

ἐπήεσαν: ἐπειμι (ἐπι, εἰμι).



ἐπήκοος, ον (ἐπι, ἀκούω), *that hears or can hear*: ἐπήκοον, a place of hearing, a hearing distance, 2, 5, 38; 3, 3, 1. ἐπήν, see ἐπάω.

ἐπήν: ἴπαιμι (αἰμι).

ἐπήνεσαν: ἐπαίνω.

ἐπηρόμεν (ἐπι, ἠρόμεν): ἐπύρομαι.

ἐπί, prep. w. gen. ον, ὡρον, 1, 2, 21: of a river, on the banks of: towards, 2, 1, 3: denoting extent upon, ἐπί τεσσάρων, *four deep*, 1, 2, 15: ἐφ' ἑαυτῶν, *by themselves, alone*, 2, 4, 10; in the time of, ἐφ' ἡμῶν, *in our time*, 1, 9, 12; — w. dat. ον, at, over, with, in the power of, ἐπί τῷ ἀδελφῷ, 1, 1, 4; on account of, ἐπί τούτου, on this account, 3, 1, 27: denoting purpose, for, ἐπί τούτου, for this purpose, 1, 3, 1; cf. 1, 6, 10; 2, 4, 5 and 8; after, ἐπί τούτου, after this one, 3, 2, 4; cf. 2, 5, 41: — w. acc. ον, upon (with the idea of motion towards); to, towards: also in a hostile sense, against; for, after, to obtain; extension upon, over, 1, 7, 15.

ἐπίασεν: ἴπαιμι (αἰμι).

ἐπιβάλλω (ἐπι, βάλλω, q. v.), to cast on, 3, 5, 10: ἐπιβεβλημένους, *having put (the arrows) on (the string)*, 4, 3, 28.

ἐπιβοηθεῖω, ὦ, -ήσω, to turn to the aid of.

ἐπιβουλεύω (ἐπι, βουλεύω, -εύσω, etc.), to plot against, w. dat. 1, 1, 3 and 6; to lay plans to obtain, 2, 6, 24.

ἐπιβουλή, ἤς, ἡ (ἐπι, βουλή), a design against, a plot, 1, 1, 8.

ἐπιγίγνομαι (ἐπι, γίγνομαι, q. v.), to fall upon, to make an attack, 3, 4, 25.

ἐπιγράφω (ἐπι, γράφω, q. v.), to write upon, inscribe. Eng. EPIGRAM.

ἐπιδεδουρημι (ἐπι, δεικνυμι, q. v.), to show, exhibit, 1, 2, 14; to set forth, 1, 3, 13 and 16; to show, prove, 3, 2, 26; 1, 9, 7; — mid. to show one's self, 1, 9, 10 and 16; w. δεῖ, 2, 6, 27.

ἐπιστεῖν, see ἐφοράω.

ἐπιστένω (ἐπι, στένω, q. v.), to press (pressing close) upon, 1, 10, 11.

ἐπιζέωμεν: πιτέω.

ἐπιθαλάττιος, ον (ἐπι, θάλαττα), lying on the sea-coast, maritime.

ἐπίθεσις, εως, ἡ, an attack.

ἐπιθυμέω, ὦ, f. -ήσω (ἐπι, θυμός), to desire, strive after, wish, w. infin. 1, 9, 12; w. gen. 1, 9, 21.

ἐπιθυμία, ας, ἡ (ἐπι, θυμός), desire, 2, 6, 16.

ἐπικαίριος, ον (ἐπι, καιρός), reasonable, suitable.

ἐπικάμπω (ἐπι, κάμπω, f. -νω), to bend, to wheel around (for the purpose of flanking an enemy), 1, 8, 23.

ἐπικαταρριπτεύω, ὦ, -ήσω (ἐπι, κατά, ρίπτω — ῥίπτω), to cast down upon, 4, 7, 13.

ἐπίκειμαι (ἐπι, κίμαι, q. v.), to press upon, attack.

ἐπικινδύνης, ον (ἐπι, κινδύνης), dangerous: ἐπικινδύνον ἔσθιν, there is danger: comp. ὅτερος, 1, 3, 19.

ἐπικουρέω, ὦ, -ήσω (ἐπικουρός, a helper), to assist, defend.

ἐπικουρήμα, ατος, τό (ἐπικουρέω), a protection, 4, 5, 13.

ἐπικράτεια, ας, ἡ (ἐπικρατής, having power over, κράτος), control, dominion.

ἐπικρύπτω (ἐπι, κρύπτω, q. v.), to conceal; mid. to conceal (for one's own benefit), 1, 1, 6.

ἐπικύπτω (ἐπι, κύπτω, -νω, to bend), to bend to or over, 4, 5, 32.

ἐπικυρόω, ὦ, f. -ώσω (ἐπι, κρῶω, to make valid), to confirm, ratify, sanction, 3, 2, 32.

ἐπιλαμβάνω (q. v.), to take in addition: mid. to lay hold of, w. gen. 4, 7, 12. Eng. EPILEPSY (fr. the f. ἐπιλήψομαι).

ἐπιλανθάνομαι (ἐπι, λανθάνω, q. v.), to forget, w. gen. 3, 2, 25.

ἐπιλέγω (ἐπι, λέγω, q. v.), to say in addition, 1, 9, 26. Eng. EPILOGUE.

ἐπιλείπω (ἐπι, λείπω, q. v.), to fail, w. acc. 1, 5, 6; pass. τό ἐπιλείποντορ, the part left behind, 1, 8, 13.

ἐπιλεκτός, ον (ἐπι, λέγω), select: οἱ ἐπιλεκτοί, chosen men.

ἐπιμαρτύρομαι (ἐπι, μαρτύρομαι, -οῦμαι, μάρτυς, a witness), to call to witness, w. acc. 4, 8, 7.

ἐπί-μαχος, ὄν (μάχομαι), open to attack.

ἐπιμέλεια, ας, ἡ (ἐπιμηλῆς), care, attention, 1, 9, 24 and 27.

ἐπιμελέομαι, οὔμαι, and ἐπιμέλομαι, ἐπιμελίσσομαι, ἐπιμετέλλομαι, ἐπιμελίθην, (ἐπι, μέλομαι), to care for, attend to, w. gen. 1, 1, 5; 3, 2, 37; to observe carefully, 1, 8, 21.

ἐπιμελής, ἐς (ἐπι, μέλομαι), careful: comp. ἐπιμελίστερος, 3, 2, 30.

ἐπιμέλομαι, see ἐπιμελέομαι.

ἐπι-μένω (q. v.), to remain on, or at, or by; to remain over, remain in charge of.

ἐπιμίγνυμι (ἐπι, μίγνυμι, q. v.), to mingle with, have intercourse with, 3, 5, 16.

ἐπιμύλασθαι: πύμπλημι.

ἐπινοέω, ὦ, ἡ. -ήσω (ἐπι, νοέω, νόος), to have in mind, to intend, w. infin. 2, 2, 11; w. acc. 2, 5, 4.

ἐπιορκέω, ὦ, -ήσω (ἐπιορκος), to swear falsely, to be guilty of perjury, 2, 5, 38 and 41; w. acc. to swear falsely by, 2, 4, 7; 3, 1, 22.

ἐπιόρκος, ὄν (ἐπι, ὄρκος; ὄρκος, an oath), guilty of perjury, perjured, 2, 6, 25.

ἐπιορκία, ας, ἡ (same root as the foregoing word), perjury.

ἐπιπάρεμι (ἐπι, παρά, εἰμι), to be near at hand (for assistance), 3, 4, 23.

ἐπιπάρειμι (ἐπι, παρά, εἰμι), to march along in a parallel direction, 3, 4, 30.

ἐπιπίπτω (ἐπι, πίπτω, q. v.), to fall upon, to attack, w. dat. 1, 8, 2.

ἐπιπύρος, ὄν (ἐπι, πύρος, labor), laborious; comp. ἐπιπυρότερος, α, ὄν, 1, 3, 19.

ἐπιρρίπτω, ὄν -ίω, ὦ (ἐπι, ῥίπτω, q. v.), to throw upon.

ἐπιρροέω, ὄν (ἐπι, ῥέω, to flow), overflowed, well-watered, 1, 2, 22.

ἐπισάττω (ἐπι, σάττω, -ζω, to pack),

to load on: of a horse, to saddle, 3, 4, 35.

Ἐπισθένης, οὗς, ὁ, Episthēnes.

ἐπισιτίζομαι, ἡ. -ίσομαι ὄν -ιοῦμαι, ἄορ. ἐπισιτισάμην (ἐπι, σιτίζω, to feed, σίτος, corn), to take provisions, to provision one's army, 1, 4, 19; 1, 5, 4.

ἐπισιτισμός, ὄθ, ὁ (ἐπισιτίζομαι), the act of taking in provisions: ἐπισιτισμοῦ ἕνεκα, for the purpose of obtaining provisions, 1, 5, 9.

ἐπισκεύομαι, seldom used in pres. and impf., but furnishes the ἡ, etc., of ἐπισκοπέω.

ἐπι-σκευάζω, -άσω, to repair.

ἐπισκοπέω, ὦ (ἐπι, σκοπέω, q. v.), to inspect, 2, 3, 2; to ascertain by inspection, 3, 3, 18.

ἐπισπάω, ὦ (ἐπι, σπάω, q. v.), to draw upon: mid. to draw towards one's self, to drag along, 4, 7, 14.

ἐπισπαιτο: ἐπιπαιτομαι.

ἐπίσταμαι (dep. pass.), imp. ἡπιστάμην, ἡ. ἐπιστήσομαι, ἄορ. ἡπιστήθην, to be acquainted with, to know, w. acc. 1, 3, 12; to know how, w. infin. 1, 3, 15; 3, 3, 16.

ἐπίστασις, εως, ἡ (ἐπιστημι, ἐπι, ἵστημι), a stopping, a halt, 2, 4, 26.

ἐπιστατέω, ὦ, impf. ἐπιστάτων (ἐπι, ἵστημι), to act as (ἐπιστάτης) commander, to govern, command, 2, 3, 11.

ἐπιστέλλω (ἐπι, στέλλω, q. v.), to send to: w. dat. to enjoin upon.

ἐπιστήμη, ης, ἡ (ἐπίσταμαι), acquaintance, knowledge, science.

ἐπιστήμων, ὄν (ἐπίσταμαι), acquainted with, conversant with, w. gen.

ἐπιστολή, ης, ἡ (ἐπιστέλλω, to send to), a letter, 1, 6, 8.

ἐπιστρατεία, ας, ἡ (ἐπι, στρατεία fr. στρατεύω), an expedition against, 2, 4, 1.

ἐπιστρατεύω, -εύσω (ἐπι, στρατεύω fr. στρατός, an army), to make an expedition against, to march against, 2, 8, 19.

ἐπισφάττω, -ζω, (ἐπι, σφάττω, to slay), to slay upon, w. acc. and dat.

1, 8, 29;—mid. *ἑαυτὸν ἐπι-*, *that he slew himself upon*, sc. Cyrus, 1, 8, 29.

*ἐπιτάττω* (ἐπι, τίττω, q. v.), *to enjoin upon*. Pass. impers. w. infin. *ᾧ ἔπιτακτο*, *on whom it had been enjoined*, 2, 3, 6.

*ἐπιτελέω*, ᾧ (ἐπι, τελέω, ᾧ, q. v.), *to complete, to fulfill*, 4, 3, 13.

*ἐπιτήδεος*, ον, also α, ον, *suitable, proper*: *ἐπιτήδαιοι*, *persons who are suitable*, 1, 8, 18; *τὰ ἐπιτήδεια*, *things that are suitable or serviceable, provisions*, 1, 5, 10 and often: *τὸν ἐπιτήδειον*, sc. *καίσαρα*; *the one who was suitable*, i. e., *the one who deserved it*, 2, 8, 11.

*ἐπιτίθημι* (ἐπι, τίθημι, q. v.), *to place upon*; mid. *to place one's self upon, to fall upon, attack*, 2, 4, 19 and 24; w. dat. 2, 4, 3 and 16.

*ἐπιτρέπω* (ἐπι, τρέπω, q. v.), *to turn (anything) to, commit to; to allow, suffer, permit*, w. dat. and infin. 1, 2, 19;—mid. *to commit one's self to*, 1, 9, 8.

*ἐπιτρέχω* (ἐπι, τρέχω, q. v.), *to run upon, make a sudden attack*, 4, 3, 31.

*ἐπιτυγχάνω* (ἐπι, τυγχάνω, q. v.), *to fall upon, light upon, find*, w. dat. 1, 9, 25.

*ἐπιφατνομαι* (ἐπι, φατνω, q. v.), *to show one's self, appear*, 3, 3, 6; w. dat. 2, 4, 24.

*ἐπιφέρω* (ἐπι, φέρω, q. v.), *to carry upon or against*;—mid. *to rush upon*, 1, 9, 6.

*ἐπιφθέγγομαι* (ἐπι, φθέγγομαι, q. v.), *to sound the charge*.

*ἐπιφορέω*, ᾧ, ἤσω (ἐπι, φορέω — φέρω), *to carry upon*, 3, 5, 11.

*ἐπιχαρις*, ι (ἐπι, χάρις), *pleasing*: *τὸ ἐπιχαρι*, *that which is agreeable, the art of pleasing*, 2, 6, 12.

*ἐπιχειρέω*, ᾧ, ἤσω (ἐπι, χιείρω), *to lay the hand upon, undertake, attempt*, w. infin. 3, 4, 27.

*ἐπιχέω* (ἐπι, χέω, q. v.), *to pour upon*, 4, 5, 27.

*ἐπιχωρέω*, ᾧ, ἤσω (ἐπι, χωρέω), *to*

*move forward, advance*: *ἐπιχ ὅλην τὴν φάλαγγα*, *that the whole phalanx should advance*, 1, 2, 17.

*ἐπιψηφίζω* (ἐπι, ψηφίζω, q. v.), *to put to vote*: mid. *to vote for*.

*ἐπισύσῃ*: *ἐπαίμι* (εἰμι), 1, 7, 2.

*ἐποικοδομέω*, ᾧ, ἤσω (ἐπι, οἰκοδομέω fr. οἶκος, a house, and δέμω, to build), *to build upon*, 3, 4, 11.

*ἔπομαι*, ἕπομαι, impf. εἰπόμεν, aor. *ἰσπόμεν*, *to follow*, w. dat. 1, 3, 6; 3, 1, 25; w. συν and dat. 1, 3, 6; *to pursue*, 1, 8, 19.

*ἐπόμενυμι* (ἐπι, ὄμνυμι, q. v.) *to swear to*.

*ἐπτά*, seven.

*ἐπτακαίδεκα* (also written *ἐπτά και δέκα*), *seventeen*.

*ἐπτακόσιοι*, αι, α, *seven hundred*.

*Ἐπύρα*, ης, ἡ, *Εργατα*, wife of Syennesis.

*ἐπύθετο*: *πυθάνομαι*.

*ἐράω*, ᾧ, aor. pass. *ἠράσθην* as act., *to love, to desire earnestly*, w. gen. 3, 1, 29. Eng. ERASTES, ERASTUS.

*ἐργάζομαι*, *ἐργάσομαι*, *ἐργασμαι*, *ἐργασάμην*, aor. pass. *ἐργασθην*, *to work*; of agricultural labor, *to till*, 2, 4, 22.

*ἔργον*, ον, τό, *a work, deed, action*: *τῶν εἰς τὸν πόλεμον ἔργων*, *those exercises pertaining to war*, 1, 9, 5; *αὐτὸ τὸ ἔργον*, *the event itself*, 3, 3, 12; *τὸ ἔργον*, *the execution*, 3, 5, 12; *ἔργον*, *in fact, by deed, in action*, 1, 9, 10; 3, 2, 32.

*ἔρευν*, see φημι.

*ἐρέσθαι*: *ἐρωτάω*.

*Ἐρετριεύς*, ἑως, ὁ, *an Eretrian, of Eretria, a city of Eubœa*.

*ἐρημία*, ας, ἡ (ἐρημος), *a desert, wilderness, solitude*.

*ἐρημος*, ον, also η, ον, *deserted, πόλις ἐρήμη*, 1, 5, 4; *in a desert country, σαθρούς ἐρημούς*, 1, 5, 1 and 5; *unprotected, without defence*, 3, 4, 40; *ἄμαξαι ἐρ.*, *empty wagons*, 2, 1, 6; w. gen. *ὑμῶν ἐρημος ὦν*, *being bereft of you*, 1, 3, 6. Eng. EREMITTE, HERMIT.

ἐρημῶ, ὤ, -ώσω (ἐρημος), to make desolate: to deprive of.

ἐρίζω, -ίω (ἐρίς, strife), to strive, w. dat. to contend with, 1, 2, 8.

ἐρίφαιος, ον (ἐρίφος, a kid), of a kid, or of kids, 4, 5, 31.

ἐρμηεύς, ἑως, ὄ (Ἐρμῆς, the god of eloquence), an interpreter, 1, 8, 12. Eng. HERMENEUTICS.

ἐρμηνεύω, -ύσω (Ἐρμῆς), to interpret.

ἐροῦντα: φημί.

ἔρωμαι (prob. used in Att. only in aor. ἠρόμην and f. ἐρήσομαι, for a pres. cf. ἐρωτάω), to ask, inquire: ἐπεὶ . . . ἦρου, but since you inquired thus, 3, 1, 7: ἐρῶσαι, 2, 3, 20.

ἐρωμμένος, η, ον (pf. pass. partic. fr. ῥώννυμι, to strengthen), strengthened, increased, 2, 6, 11; as adj. comp. ἐρωμμενίστιρος, stronger, 3, 1, 42.

ἐρωμμένος, strongly, vigorously.

ἐρύκω, -ζω, to keep back, to avert, 3, 1, 25.

ἔρύμα, ατος, τό (ἐρύομαι, to defend), a means of defence, a fortification: ἀντὶ ἐρύματος, to serve as a fortification, 1, 7, 16.

Ἐρύμαχος, ον, ὄ, Erymachus.

ἐρυμνός, ἤ, ὄν (ἐρύομαι, to defend), strongly fortified (either by nature or by art), 1, 2, 8: τὰ ἐρυμνά, the defensible positions, the strongholds, 3, 2, 23.

ἔρχομαι, f. ἐλεύσομαι, comm. εἰμι, aor. ἦλθον, pf. ἐλήλυθα, to go or come, παρά τινα, into the presence of any one, 1, 4, 3: ἐπὶ τινα, against any one, 2, 5, 39: πρὸς τινα, to any one (in a friendly manner), 1, 1, 10; (in a hostile manner), 1, 3, 20: εἰς λόγους, to enter into a conference, 2, 5, 4: ἐπὶ πάν ἐρχεσθαι, to use every means, 3, 1, 18; w. acc. of cognate meaning, 2, 2, 10; 3, 1, 6.

ἔρῶ, see φημί.

ἐρώντες: ἐράω.

ἔρωσ, ατος, ὄ (ἄκιν to ἐράω), love, earnest desire, 2, 5, 22. Eng. EROTIC.

ἐρωτάω, ὤ, -ήσω, aor. ἠρόμην, to ask, inquire, 3, 1, 7.

ἔς, Ionic and Att., — εἰς.

ἔσθής, ἤτος, ἡ (ἔννυμι, to clothe, cf. Lat. vestis), clothing, apparel, 3, 1, 19. Eng. VEST, VESTRY, VESTURE.

ἔσθλω (strengthened fr. ἴδω), f. ἴδομαι, aor. ἐφάγον, pf. ἐδήδοξα; pass. pf. ἐδήδομαι, aor. ἠδέσθην, to eat; cf. Lat. edo, Eng. ED-IBLE, etc.

ἔσπέρα, ας, ἡ, evening; the west, 3, 5, 15. Eng. VESPER.

Ἐσπερίται, ὦν, οἱ, Hesperites.

Ἐσπερος, α, ον, of evening. Eng. HESPERUS.

ἔστε (ἐς, ὅτε), adv. or conj., spoken of time or place; 1. to, up to, until, 2. so long as, so long: τοσοῦτον χρόνον, . . . ἔστε, until, 1, 9, 11: as long as, 3, 1, 19.

ἔσχατος, η, ον, last, extreme: πόλιν ἐσχάτην, a frontier city, 1, 2, 10 and 19; cf. 1, 4, 1: τὰ ἐσχάτα πάσχειν, to suffer the most extreme penalty, 2, 5, 24; cf. 3, 1, 18. Eng. ESCHATOL-ogy.

ἔσχάτως, adv. (ἐσχατος), extremely, 2, 6, 1.

ἔσω: see εἶσω. Eng. ESO-teric, etc.

ἔσωθεν (ἔσω — εἶσω, θεν), within: τὸ ἔσωθεν, the one within, 1, 4, 4.

ἔσωσαν: σῶζω, 1, 10, 3.

ἔταιρα, ας, ἡ, a female companion; a courtesan.

ἔταρος, ον, ὄ, a companion, a comrade.

Ἐτεόνικος, ον, ὄ, Eleonicus, a Spartan officer.

ἔτερος, α, ον, an other (of two), other, 1, 4, 2: ὁ ἕτερος, the other, the next, 3, 4, 25. Eng. prefix HETERO-, as HETERO-DOX, HETERO-geneous.

ἔτετεμήμην: τιμάω, 1, 8, 29.

ἔτετερώμην: τιτρώσκω, 2, 2, 14.

ἔτι, adv. of time, YET, still, longer: μήποτε ἔτι, never afterwards, never again, 1, 1, 4; w. the comparative, intens.; w. a neg. no more, no longer.

ἔτοιμος, η, ον, also ος, ον, ready, willing, prepared, 1, 6, 3.

ἔτοιμω, adv. (ἔτοιμος), readily, at once, 2, 5, 2.

ἔτος, ἔτεος, -ους, τό, a year; τριάντα ἔτη, 2, 3, 12; cf. 2, 6, 20. Eng. ETESIAN.

ἔτυχον: τυχεῖν.

εὖ, adv. well, fortunately, 1, 7, 5 and 7. Eng. EU-, in EU-logy, EU-phony, EU-phemism, etc.\*

εὐδαιμονιότερον, see εὐδαιμόνως.

εὐδαιμονία, ας, ἡ (εὐδαιμων), happiness, prosperity.

εὐδαιμονίζω, -ισα, -ιῶ (εὐδαιμων), to account (any one) happy, w. acc. 2, 5, 7; w. acc. of pers. and gen. of thing for which he is accounted happy, 1, 7, 3.

εὐδαιμόνως, adv. (εὐδαιμων), happily; comp. εὐδαιμονιότερον, 3, 1, 41.

εὐδαιμων, ον, gen. ονος (εὖ, well, δαιμων, a divinity, fate, fortune), happy, fortunate, prosperous, πόλις εὐδαιμονα, 1, 2, β;—of men, rich, wealthy, 1, 5, 7. Comp. εὐδαιμονιότερος, sup. εὐδαιμονίστατος, 1, 5, 7.

εὐδηλος, ον (εὖ, δηλος), very plain, 3, 1, 2.

εὐδία, ας, ἡ (Ζεὺς, Διός), fine weather, tranquillity.

εὐδοξος, ον (εὖ, δόξα), of good repute.

εὐειδής, ἐς (εὖ, εἶδος, an appearance), fine looking; comp. εὐειδέστερος, sup. εὐειδέστατος, 2, 3, 3.

εὐελπις, εὐελπει (εὖ, ἔλπις, hope), hopeful, confident, 2, 1, 18.

εὐεπίθετος, ον (εὖ, ἐπί, τίθημι), easy of attack: εὐεπίθετον ἦν τοῖς πολεμοῖσι, it was easy for the enemy to make an attack, 3, 4, 20.

εὐεργεσία, ας, ἡ (εὖ, ἔργον), good treatment, a benefit, 2, 5, 22.

εὐεργετώ, ᾧ, -ήσω (εὖ, ἔργον), to confer benefits, to show a kindness, 2, 6, 17.

εὐεργέτης, ον, ὁ (εὖ, ἔργον), a benefactor, 2, 5, 10.

εὐζωνος, ον (εὖ, ζώνη), well-girded and prepared for battle, light-armed, esp. of bowmen and slingers, 3, 3, 6.

εὐήθεια, ας, ἡ (εὐήθης), goodness

of disposition, simplicity; I sense, stupidity, 1, 3, 16.

εὐήθης, ἐς (εὖ, ἡθός, c. good-hearted; in a bad sense silly, 1, 3, 16.

εὐθεῖως (εὐθύς), directly, diately.

εὐθυμῶ, ᾧ, -ήσω (εὐθυμῶν), or trans. to make mid. to be of good cheer, 4, 5, 1.

εὐθυμος, ον (εὖ, θυμός), courageous; comp. εὐθυμότερος, 41.

εὐθύς, adv. immediately, 1, 8, 26; εὐθύς ἐπαυή, as soon as possible, 13; w. a particip. εὐθύς παύσασθαι, immediately while children, a childhood, 1, 9, 4; cf. 2, 6, 16.

εὐθύωρος, ον, straight, εὐθύωρον, adv. directly, immediately, 2, 2, 16.

εὐκλεία, ας, ἡ (εὖ, κλέω), good reputation, renown.

Εὐκλείδης, ον, ὁ, Euclides a soothsayer from Peloponnese, εὐκλείως (εὐκλής, gloriously, famously).

εὐμενής, ἐς (εὖ, μένος, diswell-disposed, friendly, favorable), εὐμεταχειρίστος, ον (εὖ, χεῖρ), easy to manage, 2, 6, 20.

εὐνοια, ας, ἡ (εὖνοος, εὐνοία), good-will, friendship, 1, 8, 29.

εὐνοικῶς, adv. (εὖνοος), in a friendly manner: εὐνοικῶς ἔχουσιν αὐτῷ, they might be friendly to him, 1, 8, 29.

εὐνοος, ον, contr. εὖνου (εὖ, νόος, νοός, mind), well friendly, 1, 9, 20 and 30; w. 4, 16.

Εὐξείνιος, ον (εὖ, ξείνος), favorable to strangers, hospitable, εὐξείνιος, the Euxine sea, 4, 1, 16.

Εὐοσεύς, ἔως, ὁ, a Euxine perh. as prop. name, Εὐώδης, εὐώδης, ον (εὖ, ὁδός), easy

easy to travel, easy to pass, εὐώδης, ον (εὖ, ὁδός), easy, esp. of bowmen and slingers, 3, 3, 6. -ώτερος, sup. -ώτατος, 4, 2, 9 and 12.

εὐοπλος, *ον* (εὐ, ὄπλον), *well-armed*:  
comp. -ότερος, sup. -ότατος, 2, 3, 3.

εὐπετῶς, *adv.* (εὐπετής, *easy*; fr. εὐ, πίπτω), lit. *falling well*; hence, *without trouble, easily*, 2, 5, 23; 3, 2, 10.

εὐπορία, *ας*, ἡ (εὐπορος), *ease of transit; abundance*.

εὐπορος, *ον* (εὐ, πόρος), *easy of passage, easy*, 2, 5, 9.

εὐπρακτός, *ον* (εὐ, πράττω), *easily done, practicable*; com. εὐπρακτότερος, 2, 3, 20.

εὐπρεπής, *ές* (εὐ, πρίπω, *to suit*), *handsome, comely*, 4, 1, 14.

εὐπρόσδοτος, *ον* (εὐ, πρόσ, ὁδός), *easy of access*.

εὐρημα, *ατος*, τό (εὐρίσκω), *a thing found, a windfall*: εὐρημα ἐπισησάμην, *I counted it a happy event*, 2, 3, 18.

εὐρίσκω, *εὐρίσω*, *εὐρον*, *εὐρηκα*, *εὐρημαι*, *εὐρέσθην*, mid. f. *εὐρήσομαι*, aor. *εὐρόμην*, *to find, invent, discover*, 2, 3, 21; mid. *to stand for one's self, to obtain or try to obtain*, 2, 1, 8.

εὐρύς, *εος*, *ους*, τό (εὐρύς), *width, breadth*, 1, 2, 5 and 23.

Εὐρύλοχος, *ον*, ὁ, *Eurylochus*, an Arcadian, 4, 2, 21.

Εὐρύμαχος, *ον*, ὁ, *Eurymachus*, a Dardanian.

εὐρύς, *εἶα*, *ῆ*, *wide, spacious*.

Εὐρώπη, *ης*, ἡ, *Europe*, in distinction from Herodotus downward.

εὐτακτός, *ον* (εὐ, τάττω), *well arranged, orderly, well disciplined*, 2, 6, 14; comp. *εὐτακτότερος*, 3, 2, 30.

εὐτάκτως (εὐτακτός), *in an orderly manner*.

εὐταξία, *ας*, ἡ (εὐ, τάττω), *good order, discipline*, 1, 5, 8.

εὐτολμός, *ον* (εὐ, τολμάω), *of good courage, brave*, 1, 7, 4.

εὐτυχέω, *ᾶ*, -ήσω (εὐτυχής; εὐ, τύχη, *fortune*), *to be fortunate, to be successful*, 1, 4, 17.

εὐτύχημα, *ατος*, τό (εὐτυχέω), *a piece of good fortune, success*.

εὐτυχία, *ας*, ἡ (εὐτυχέω), *success, prosperity*.

Εὐφράτης, *ον*, ὁ, *Euphrates*.

εὐχή, *ης*, ἡ (εὐχομαι), *a wish, a prayer*, 1, 9, 11.

εὐχομαι, *εὐξομαι*, *ηὐξάμην* or *εὐξάμην*, *ηὐξμαι*, *to wish, to pray*, 1, 4, 7 and 17; 1, 9, 11; *to vow*, 3, 2, 9.

εὐώσῃς, *ες* (εὐ, ὤζω, *to smell*), *fragrant*, 1, 5, 1.

εὐώνυμος, *ον* (εὐ, ὄνομα, *Æolic for ὄνομα*), *having a good name, honored*; hence as a euphemism for *left*, pertaining to the left hand, since ἀριστερός, the proper word for *left*, was of evil omen; esp. w. κέρως expressed or understood, *τὸ εὐώνυμον, the left wing*, 1, 2, 15; 1, 8, 4 and 9 and 23.

εὐώχῃω, *ᾶ*, -ήσω (εὐ, ἔχω), *to feed, or entertain, well*: mid. *to feast*, 4, 5, 30.

εὐώχια, *ας*, ἡ (εὐ, ἔχω), *an entertainment, feast*.

ἐφεστος, *ον*, ὁ (ἐπι, ἔδρα, *a seat*), *one sitting by*, denotes properly the athlete, who, when the number of combatants was uneven, had no one matched against him, and who consequently waited to contend with fresh strength against the already exhausted victor. Hence, secondarily, *a dangerous antagonist*: τὸν μέγιστον ἐφεστρον, *the most formidable antagonist*, 2, 5, 10.

ἐφέπομαι (ἐπι, ἕπομαι, q. v.), *to follow after*, 3, 4, 3; of an enemy, *to press upon, attack*, 2, 2, 12.

Ἐφεσίος, *α*, *ον*, *Ephesian*.

Ἐφεσός, *ον*, ἡ, *Ephesus*.

ἐφειστέμεσαν, or ἐφεισήμεσαν, or ἐφίστασαν: ἐφίστημι.

ἐφθός, *ῆ*, ὄν (ἔψω, *to boil*), *boiled, cooked*.

ἐφίημι (ἐπι, ἵημι), *to send to*: mid. *to yield, permit*.

ἐφίστημι (ἐπι, ἵστημι, q. v.), *to cause to stand upon, to cause to halt, to stop*, 1, 8, 15; 2, 4, 25; *to place over, to appoint*, 3, 4, 21; pass. *to be appointed*,

3, 8, 20; intrans. parts (see ἵστημι), to stand upon, to stand still, to halt, 1, 5, 7; 2, 4, 26; to be built upon or in, 1, 4, 4.

ἐφόδιον, ον, τό (ἐπί, ὁδός), provision, or money, for a journey.

ἔφοδος, ον, ἡ (ἐπί, ὁδός), the act of going to, approach, 2, 2, 18; a way to or upon, 3, 4, 41.

ἐφοράω, ᾧ (ἐπί, ὄραω, q. v.), to look upon; to live to see, to experience, τὰ χαλεπώτατα ἐπιδόντας, 3, 1, 13.

ἐφορμέω, ᾧ, -ήσω (ἐπί, ὀρμέω, to lie at anchor), to lie at anchor against, to blockade.

ἔφορος, ον, ὁ (ἐφοράω), an overseer, an ephor (a Spartan magistrate), 2, 6, 2.

ἐχθές — χθές, yesterday.

ἐχθιστος, η, ον (sup. of ἐχθρός), most hostile; as subst. a most bitter enemy, 3, 2, 5.

ἐχθρα, ἀς, ἡ, enmity, hatred, 2, 4, 12.

ἐχθρός, ἄ, ὄν, hostile, 1, 3, 20.

ἐχθρός, οὔ, ὁ, a personal enemy, Lat. inimicus (πολέμιος, an enemy in war, a public enemy, Lat. hostis): χαλεπώτατος ἐχθρός ᾧ ἂν πολέμιος ἦ, a most harsh personal enemy to him with whom he may be at war, 1, 3, 12.

ἐχθρός, ἄ, ὄν (ἔχω), capable of being held: ἐχυρόν χωρίον, a strong hold, a fortress, 2, 5, 7.

ἔχω, imp. εἶχον, f. ἔξω or στήσω, aor. ἔσχον (optat. σχολήν, Imperat. στής), pf. ἔσχηκα, pf. pass. or mid. ἔσχημαι, aor. pass. ἔσχηθην, aor. mid. ἔσχομην, f. mid. ἔξομαι or στήσομαι, to have, 1, 1, 2; to occupy, 1, 2, 15; to hold, restrain, keep, 3, 5, 11; to have the ability, to be able, 2, 1, 9; 2, 2, 11.—Intrans. to have one's self, to exist, to be, 1, 3, 9; 2, 2, 21; often w. an adv. εὐνοϊκῶς ἔχειν, to be well disposed, 1, 1, 5; cf. 1, 5, 16; 2, 1, 7: ἡμπαίως ἔχειν, to be well acquainted, 2, 6, 1;—mid. w. gen. to hold to; hence, to be next, Πρόξενος ἐχόμενος, Proxenus being

next, 1, 8, 4; cf. 1, 8, 9; pass. to be held, ἐν ἀνάγκῃ ἔχεισθαι, to be constrained by necessity, 2, 5, 21.

ἐψητός, ἡ, ὄν (ἔψω), boiled: ὀξὸς ἐψητόν, a sour drink made by boiling, 2, 3, 14.

ἔψομαι: ἔπομαι, 1, 3, 6.

ἔψω, ἐψήσω, to boil, to cook, 2, 1, 6. ἔωθεν (ἔως, -θεν), from dawn; at break of day, early in the morning, 4, 4, 8.

ἔφωεν: ἔοικα.

ἔως, ἔω, ἡ, early dawn, 2, 4, 24: εἰς τὴν ἐπιούσαν ἔω, on the following morning, 1, 7, 1; the east, πρὸς ἔω, 3, 5, 15. Eng. Eocene (καινός, new).

ἔως, adv. as long as, while, 1, 3, 11; until, 2, 1, 2.

## Z

Ζαπάτας, ον, or Ζάβατος, ον, ὁ, Zapatas, or Zabatus; Syriac Zaba — wolf, hence the later Greek name Δύκος; now the greater Zab, 2, 5, 1.

ζάω, ᾧ, ζάεις ζήεις, ζάει ζῆ, impf. ζῶω, ζῆεις, also ζῆν. f. ζήω and ζήσομαι, aor. ζῆσα, pf. ζήκα (less used than corresponding forms of βίωω), to live, 1, 5, 5; 3, 2, 25.

ζειά, ἀς, ἡ, a kind of coarse grain, spelt.

ζειρά, ἀς, ἡ, a cloak, long and full, worn by the Thracians.

ζεγγλατέω, ᾧ, -ήσω (ζεύγος, ἑλαύνω), to drive a team.

ζεγγλάτης, ον, ὁ (ζεύγος, ἑλαύνω), a driver of a team.

ζεγγυρμε, ζεύσω, ζεύσα, ἑζευμαι, ἐζεύθην or ἐζύγην, to join, to put together: γέφυρα ἑζευγμένη, a bridge constructed, etc. 1, 2, 5; cf. 2, 4, 24: εἰν δ' ἑζευγμένην πλοίοις ἐπ' αὐτῷ (canal) being spanned with (a bridge of) seven boats, 2, 4, 13: to fasten, 3, 5, 10.

ζεγγυρος, ονς, τό (ζεύγνυμι), a yoke of cattle, a team, 3, 2, 27. Lat. jugum.

Ζεὺς, Διός, ὁ, Zeus (Lat. Jupiter), 3,

1, 12: Ζεὺς ξένιος, *Zeus, protector of the rights of hospitality*, 3, 2, 4: Ζεὺς σωτήρ, *Zeus, preserver*, 1, 8, 16; cf. 3, 2, 9.

ζῆ. ζῆν: ζῆω.

Ζήλαρχος, ον, ὁ, *Zelarchus*.

ζηλωτός, ἤ, ὄν (ζηλώω, *to envy*), *to be envied*, 1, 7, 4.

ζημιόω, ὦ, -ώσω (ζημία, *penalty*), *to punish*.

ζητέω, ὦ, -ήσω, *to seek, seek for, ask for*, 2, 3, 2.

ζυμῆτης, ον, ὁ (ζύμη, *leaven*), *leavened*.

ζωγρέω, ὦ, -ήσω (ζωός, ἀγρέω, *to catch*), *to take alive, take captive*.

ζώνη, ης, ἡ (ζώννυμι, *to bind*), *a girdle, belt*, 1, 4, 9; 1, 6, 10. Eng. ZONE.

ζωός, ἤ, ὄν (ζῶω), *living, alive*, 3, 4, 5. Eng. ZOO-logy, etc.

## H

ἤ, conjunc. or, Lat. *aut*: ἢ . . . ἢ, *either . . . or*: εἰ . . . ἢ, *whether . . . or*: πότερα . . . ἢ, *whether . . . or*: sometimes in direct questions where it follows a more general question and suggests an answer thereto, 2, 4, 8; preceded by πότερον in a direct disjunctive question, 3, 2, 21.—After a comparative, *than*, 1, 2, 4 and 11; also after ἄλλος, *than*.

ἦ, adv. (distinguished fr. foregoing by the accent) has two principal uses: 1. In a question, where in Eng. the idea is denoted by the inflection of the voice, not by an interrog. word. 2. Intens. *truly, indeed*; w. μῆν, *certainly, surely*, 2, 3, 20.

ἦ: fr. αἶψά, 1, 3, 20.

ἦ, relat. adv. (properly a dat. sing. fem. of ὅς, sc. ὁδῶ), *in what way, where*, 3, 4, 37; w. a superlat. and δύναμαι, ἢ ἰδύνατο τάχιστα, *as quickly as possible*, 1, 2, 4: ἢ δυνατόν μάλιστα, *as much as possible*, 1, 3, 15.

ἠβάσχω, inceptive of ἠβύω (ἠβη, *youthful beauty*), *to arrive at manhood*, 4, 6, 1.

ἠγαγον: ἄγω.

ἠγάσθη: ἀγαμαί, 1, 1, 9.

ἠγεμονία, ας, ἡ (ἠγεμών), *leadership, HEGEMONY, foremost place*, 4, 7, 8.

ἠγεμόσυνος, ον (ἠγεμών), *pertaining to guidance*: ἠγεμόσυνα, sc. ἱερά, *thank-offerings for guidance*, 4, 8, 25.

ἠγεμών, ὄνος, ὁ (ἠγέομαι), *a leader, a guide*, 1, 3, 14; 2, 4, 10, and often;

*a commander (of an army)*, 1, 7, 12.

ἠγέομαι, οὔμαι, -ήσομαι, dep. mid. (ἄγω), *to lead, to guide, to conduct*,

2, 2, 8; 2, 4, 5; w. dat. 2, 2, 8; w. gen. 1, 7, 1; 1, 9, 31: τὸ ἠγούμενον,

*the part (of an army) taking the lead, the van*, 2, 2, 4; *to act as commander, to issue orders*, 1, 8, 22; 3, 1, 26: *to think*

(Lat. *ducere*), w. acc. and Infin. 1, 2, 4; cf. 3, 1, 25.

ἠγέσασθρος, ον, ὁ, *Hegesander*.

ἠῆσεν, ἠῆσαν: οἶδα.

ἠδέως, adv. (ἠδύς), comp. ἠδιον, sup. ἠδιστα, *gladly, cheerfully*, 1, 2, 2; 1, 4, 9; 2, 5, 15: ἠδιστ' ἄν ἀκούσαιμι,

*I should be extremely pleased to hear, etc.*

ἦσθη, adv. (perh. ἦ, δῆ), *already, now, at once*, Lat. *jam*.

ἠσδιον, ἠσδιστα, see ἠδέως.

ἠσδομαι (ἠδος, *pleasure*), dep. pass. f. ἠσθήσομαι, aor. ἠσθη, *to be pleased*,

1, 2, 18; w. dat. *to be pleased with*, 1, 9, 26; 2, 6, 28.

ἠσδονή, ἠς, ἡ (ἠδομαι, ἠδύς), *pleasure, enjoyment; object of pleasure, gratification*, 2, 6, 6; *delicious flavor*, 2, 3, 16.

ἠστέσινος, ον (ἠδύς, οἶνος), *yielding sweet wine*.

ἠστός, εἶα, εἶ, comp. ἠδίω, sup. ἠδιστος, *sweet, pleasant, delicious*, 1, 9, 25: κρέα ἠδιστα, *most delicious meat*,

1, 5, 4.

ἠσιστα, sup. adv. comp. ἠστων, *in the least degree, least of all*, 1, 9, 19.

ἠκω, ἠξω, comm. pf. in meaning, *am come, am here, have arrived* (cf. οἴχομαι, *am gone*), the impf. ἠκον often as aor. 1, 2, 6; 2, 3, 17:—Infin. as



pres. to come, 2, 1, 3; 2, 2, 1:—to come back, return, 2, 1, 9 and 15, and often.

ἤλασε: ἔλαυνω, 1, 2, 23.

Ἠλείος, ον, ὁ, an *Elean*, a native of Elis.

ἤλεκτρον, ον, τό, *electron*, amber, 2, 3, 15. It denotes also a metallic compound of four parts gold and one silver. Eng. ELECTRICITY, etc.

ἤλθοον: ἔρχομαι, 1, 2, 18.

ἤλιβατος, ον (ἡλός, astray, βάλνω, τό γο), *precipitous*, 1, 4, 4. (It is chiefly poetic.)

ἤλιθιος, α, ον (ἡλός, crazy), *silly*, *stupid*: τό ἤλιθιον, *stupidity*: τό αὐτό τῷ ἤλιθίῳ, *the same thing with stupidity*, 2, 6, 22.

ἡλικία, ας, ἡ (ἡλιξ), *age*, *time of life*, 1, 9, 6; 3, 1, 14 and 25.

ἡλικιώτης, ον, ὁ (ἡλιξ), *an equal in age*, a comrade, 1, 9, 5.

ἡλιξ, ἴκος, ὁ, ἡ, *adj. in the prime of life*.

ἡλιος, ον, ὁ, *the sun*, w. δύεσθαι, 1, 10, 15; ἀνίσχειν, 2, 1, 3; δύνειν, 2, 2, 3 and 13; ἀναίλλειν, 2, 3, 1. Eng. HELIO-trope, HELIO-polis, HELIO-graph, HELIO-centric, etc.

ἡλοικα, cf. ἀλίσκομαι.

ἡμελημένως, adv. (fr. pf. pass. particip. of ἡμελέω, to be careless), *carelessly*, 1, 7, 19.

ἡμέρα, ας, ἡ, *a day*: τῆδε τῆ ἡμέρῃ, *on this day*, 1, 5, 16; ἅμα τῆ ἡμέρῃ, *at break of day*, 2, 1, 2. Eng. eph-EMERAL.

ἡμερος, ον, *mild*, *tame*: *cultivated*.

ἡμέτερος, α, ον (ἡμεῖς), *our*: τὰ ἡμέτερα, *our affairs*, 1, 3, 9.

ἡμι- (ἡμισυ), often in comp. *half*: Lat. *semi-*, Eng. HEMI-, in HEMI-sphere, etc.

ἡμιβρωτος, ον (ἡμι-, βρωτός, fr. βιβρώσκω, to eat), *half-eaten*, 1, 9, 26.

ἡμιδαρειακόν, ον, τό (ἡμι-, δαρειακός), *a half daric*, 1, 3, 21.

ἡμισυής, ἐς (ἡμι-, δέω, to want), *half full* (strictly *half empty*), 1, 9, 25.

ἡμιόλιος, ον (ἡμι-, ὄλιος), *once and*

*a half*: ἡμιόλιον οὐ πρότερον ἔφερον, *half more than that which they formerly received*, 1, 3, 21.

ἡμιονικός, ἡ, ὄν, *belonging to mule*, or to mules.

ἡμίονος, ον, ὁ (ἡμι-, ὄνος), *a mule*  
ἡμίπλεθρον, ον, τό, *a half plethron* about 50 ft.

ἡμισυς, εἰα, υ, *half*, 1, 8, 22: ἄρα ἡμισυα, *half loaves of bread* (lit. *half of loaves*, etc.), 1, 9, 26.

ἡμιβοόλιον, ον, τό (ἡμι-, ὀβολός *a half obolus*).

ἦν — ἐάν, *if*.

ἦνικα, adv. *when*, comm. w. ind. 1, 8, 1 and 8 and 17; also w. subjunct. 3, 5, 18.

ἦνιοχος, ον, ὁ (ἦνικα, reins, ἔχω, hold), *one who holds the reins*, a driver (of a chariot), 1, 8, 20.

ἦνπερ (ἦν, πέρ), *a strengthened form of ἦν*, q. v.

ἦπερ (ἦ, πέρ), *a strengthened form of ἦ*, *where*, in the very place where, 2, 21.

Ἡρακλεια, ας, ἡ (Ἡρακλῆς), *Heraclea*.

Ἡρακλειαίης, ον, ὁ, *Heracleides*.

Ἡρακλεώτης, ον, ὁ, *a Heraclotean man of Heraclea*.

Ἡρακλεώτης, ἴσος, ἡ (sc. γῆ), *Heracleotis*, the territory of Heraclea.

Ἡρακλῆς, ἴονος, ὁ, *Heraclēs*, I. *Hercules*.

ἠρόμην, ἠρώτων, ἠρώτησα: ἠρωτάω.

ἠσθη: ἠδομαι, 1, 2, 18.

ἠσθιον: ἐσθίω.

ἠσυχάζω, ἄσω (ἠσυχος), *to keep quiet*.

ἠσυχῆ or ἠσυχῆ (ἠσυχος, *quietly*), 1, 8, 11.

ἠσυχία, ας, ἡ (ἠσυχος, *quiet*), *quiet*: ἠσ- ἄγειν, *to keep quiet*, 3, 1, καὶ ἠσυχίαν, *quietly*, undisturbed, 3, 8.

ἠσυχος, ον, *quiet*, tranquil.

ἠσυχως, *quietly*, without noise.

ἦτε: εἰμὶ, 2, 5, 39.

ἦτρον, *ov, τό, the lower abdomen.*

ἡττάομαι, ὠμαι (ἦττων), *f. ἡττηθήσομαι, sometimes ἡττήσομαι, aor. ἡττηθήν, to be weaker (than another, τινός), to be inferior to, w. gen. 2, 3, 23; often as pass. of νικέω, to be conquered, 1, 2, 9; 2, 4, 19; pres. as pf. 2, 4, 6; 3, 2, 17.*

ἦττων, *ov, irreg. comp. of κακός, sup. ἥκιστος, weaker, inferior:—adv. ἦττον, less, 2, 4, 2; sup. ἥκιστα, least, least of all, 1, 9, 19.*

## Θ

Θάλαττα, *ης, ἡ, the sea: ἐκ θαλάττης εἰς θάλατταν, from sea to sea, 1, 2, 23; κατὰ θάλατταν, by sea.*

Θάλπος, *εος, ους, τό, warmth, heat; often plur. θάλπη φέρειν, to bear heat, 3, 1, 23.*

Θαμνά, *θαμά, often, frequently.*

Θάνατος, *ov, ὁ (θήνησκω, θανέιν), death: ἐπὶ θανάτῳ, for death, to signify (his) death, 1, 6, 10. Eng. THANATOPSIS.*

Θανατός, *ῶ, -άσιω (θάνατος), to consign to death; pass. to be, etc., 2, 6, 4.*

Θάπτω, *θάψω, ἰθαψα, τίθαμμαι, ἐτάψην, to bury, inter.*

Θαρραλίας, *α, ov (θάρρος), bold, confident, courageous, 3, 2, 16. Comp. -ώτερος, sup. -ώτατος.*

Θαρραλῶς, *adv. (θαρραλῆος), courageously, confidently, 1, 9, 19; θαρραλῶς ἴχθιν, to be courageous, 2, 6, 14.*

Θαρρέω, *ῶ, -ήσω (θάρρος), to be confident, to be of good courage, 1, 3, 8; 3, 2, 20.*

Θάρρος, *εος, ους, τό, courage.*

Θαρρύνω (θάρρος), *θαρρυνῶ, ἰθαρρυνα, to encourage, 1, 7, 2.*

Θαρόπας, *ov, ὁ, Tharopas, 2, 6, 28.*

Θάτερον, or Θάτερρον, *by crasis for τὸ ἕτερον: ἐκ τοῦ ἐπὶ ἐπὶ θάτερον, from the opposite side.*

Θάττον, *adv. comp. of ταχύ and*

*ταχίως, sup. τάχιστα, more quickly, sooner, 1, 2, 17; 1, 5, 8 and 9.*

Θάτων: *ταχύς.*

Θάδμα, *ατος, τό (θάομαι, to gaze on), a wonder, a marvel.*

Θαυμάζω, *θαυμάσομαι, rare θαυμάσω, ἰθαύμασα, τεθαύμακα, to wonder at, w. acc. 2, 5, 83; to wonder, to be surprised, ὅτι, 1, 10, 16; 2, 1, 2; εἰ, 3, 2, 35; πότμα . . . ἦ, 2, 1, 10; τίς, w. indic. 1, 8, 16.*

Θαυμάσιος, *α, ov (θαυμάζω), wonderful, admirable, 3, 2, 15 (ironically); 3, 1, 27. Comp. -ώτερος, sup. -ώτατος.*

Θαυμαστός, *ἦ, ὅν (θαυμάζω), wonderful, strange, 1, 9, 24.*

Θάψακος, *ov, ἦ, Tharsacus; also θαψακηνοί, ἄν, οἱ, the inhabitants of Tharsacus.*

Θέα, *ας, ἡ, a sight, spectacle, 4, 8, 27.*

Θεά, *ἄς, ἡ, a goddess. (Note the dif. in accent of θεά and Θεά).*

Θεαγένης, *see Θεογένης.*

Θέαμα, *ατος, τό (θεάομαι), a thing gazed upon, a spectacle.*

Θεάομαι, ὠμαι, *θεύσομαι, ἰθεασύμην, τεθέσμαι (akin to θεά, a sight), to behold, to witness, 1, 5, 8; 1, 9, 4; to gaze, to look on (with surprise), 3, 5, 13. Eng. THEATRE.*

θεῖν: *θεῶ, 1, 8, 18.*

θεῖος, *εῖα, εῖον (θεός), divine: θεῖον, a divine token, a sign from the gods, 1, 4, 18.*

θεῖλω, *f. θεήλωσ, pf. τεθέληκα, a shortened form of ἐθέλω, to be willing, 3, 2, 16.*

Θεογένης, *ους, ὁ, Theogenes.*

Θεόπομος, *ov, ὁ, Theopomus.*

θεν, *inseparable particle, meaning from.*

θεός, *οἶδ, ὁ or ἡ, a god or goddess, 3, 1, 5; 3, 2, 12: σύν τοῖς θεοῖς, with the help of the gods, 3, 1, 23 and 42. Eng. THEOCRACY, THEOLOGY, THE-IST, a-THE-IST, THE-ISM, a-THE-ISM, THEOPHANY, etc.*

**θεοσέβεια**, ας, ἡ (θεός, σέβομαι, to revere), *piety*, 2, 6, 28.

**θεραπεύω**, -εύω (θεράπων), to take care of, provide for, 1, 9, 20; pass. to be cared for, to be courted, 2, 6, 27.

Eng. THERAPEUTIC.

**θεράπων**, οντος, ό, an attendant, 1, 8, 28.

**θερίζω** (θέρος, summer), f. -ισω or -ιώ, to sow the summer, 3, 5, 15.

**θερμασία**, ας, ἡ (θερμός, warm), *warmth*.

**θερμόδων**, οντος, ό, Thermōdon, name of a river in Asia Minor.

**θητταλία** (or θησσαλία), ας, ἡ, Thessaly.

**θητταλός** (or θησσαλός), ου, ό, a Thessalian.

**θίω**, f. θύσομαι (for other tenses see τρίχω), to run, 2, 2, 14.

**θωρέω**, ώ, f. ἴσω (θωρός, an observer), to observe, to view, to witness, 1, 2, 10; to review (in a military sense), 1, 2, 16; intrans. to be a spectator. Eng. THEORY, THEOREM, etc.

**Θήβαι**, ών, αι, Thebes.

**θηβαίος**, ου, ό, a Theban.

**Θήβη**, ης, ἡ, Thebe, a town in Mysia or Troas; called in Homer ὑποπλακίη, at the foot of Mt. Placus.

**θήρ**, θηρός, ό, a wild animal. Lat. fera; Germ. Thier; Eng. deer.

**θήρα**, ας, ἡ, a hunt, chase.

**θηράω**, ώ, f. -άσω or -άσομαι (θήρα), to hunt; θηρήων, 1, 5, 2; 4, 5, 24.

**θηρεύω**, -εύω, ἐθήρευσα, τεθήρευκα (θήρ), to hunt, 1, 2, 7; to catch, 1, 2, 18.

**θηρίον**, ου, τό (θήρ, akin to θίω, to run), in form dimin. but not in meaning, a wild animal, game, 1, 2, 7.

**θησαυρός**, οδ, ό, a treasure, or a place for treasure.

**θήχης**, ου, ό, Theches, the mountain from which the Greeks had the first view of the sea, 4, 7, 21.

**θίβρων**, or θιμβρων, ωνος, ό, Thibron, or Thimbron.

**θνήσκω** (2 pf.; 1 pers. pl. τίθναται, infin. τεθνήναι, particip. τεθνήεις). See ἀποθνήσκω. The comp. ἀπο- usual in all the parts, except the pf. and plupf.

**θνητός**, ἡ, όν (θνήσκω), mortal, subject to death, 3, 1, 23.

**θόρυβος**, ου, ό, noise, uproar, tumult, 2, 2, 19; a confused sound (occasioned by human voices), 1, 8, 16.

**θούριος**, ου, ό, a Thurian.

**θράκη**, ης, ἡ, Thrace, lying partly in Europe; partly, in Asia Minor.

**θράκιον**, ου, τό, the Thracian square, or quarter, in Byzantium.

**θράκιος**, α, ου, Thracian.

**θρανίψαι**, see τρανίψαι.

**θρῆξ**, θρακός, ό, a Thracian, 1, 1, 9; as adj. Thracian, 1, 2, 9.

**θρασίως** (θρασύς), boldly.

**θρασύς**, εἶα, ύ (θράσιος, θάρσος, θάρρος, courage), bold, daring; comp. -ύτερος, sup. -ύτατος.

**θρέψομαι**: τρέφω.

**θρόνος**, ου, ό, a THRONE, 2, 1, 4.

**θυγάτηρ**, τρός, ἡ, a DAUGHTER.

**θύλακος**, ου, ό, a sack, bag, pouch.

**θύμα**, ατος, τό (θύω), something sacrificed, a victim.

**θύμβριον**, ου, τό, Thymbrium.

**θυμοειδής**, ές, or θυμοειδης, ες (θυμός, εἶδος), passionate, spirited, comp. -ίστερος, 4, 5, 36; sup. -ίστατος.

**θυμόομαι**, οθύμαι, -ώσομαι, τεθύμωμαι (θυμός), to be angry, w. dat. 2, 5, 18.

**θυμός**, οδ, ό, soul, spirit, heart; feelings of the soul, desire, anger, etc.

**θυνοί**, ών, οι, the Thyni, or Thynians, a Thracian tribe.

**θύρα**, ας, ἡ, a door: ἐπὶ ταῖς βασιλείως θύραις, at the doors of the king, i. e. at court, 1, 9, 3; λύττες ἐπὶ τῷς θύραις, going to his doors, 1, 2, 11; cf. 2, 1, 8; ἐπὶ ταῖς θύραις, at his doors (denoting close proximity), 2, 4, 4, etc. Germ. Thür; Eng. DOOR.

**θύρετρον**, ου, τό (θύρα), a door, or gate.

**Θυσία, ας, ἡ** (θύω), *a sacrifice*, 4, 8, 25, ff.

**θύω, θύσω, ἔθυσα, τίθυκα**, *to sacrifice*, 3, 2, 9; *to celebrate with sacrifices*, τὰ Δύκαια, 1, 2, 10; w. dat. of pers. to whom, 3, 1, 6; mid. *to sacrifice* (for one's own benefit), *to sacrifice* (in order to consult the omens), 1, 7, 18, and often.

**Θωρακίζω, -ισω** (θύραξ), *to arm* (a person) *with a breastplate*; mid. *to put on* (sc. one's own body) *a breastplate*, 2, 2, 14; pass. *to be armed with breastplate*, *to wear a breastplate*, *to arm one's self*, 2, 5, 35; 3, 4, 35.

**Θώραξ, ἄκος, ὁ**, *a breastplate*, 1, 8, 6 and 26; **ἱππικός, ὁ**, *a cavalry breastplate*, 3, 4, 48. Eng. THORAX.

**Θώραξ, ἀκος, ὁ**, *Thorax*, a Boeotian, an enemy of Xenophon.

## I

**ἰάομαι, ὤμαι, ἰάσομαι, ἰασάμην**, *to heal*; of a wound, *to dress*, 1, 8, 26.

**Ἰασόνιος, α, ον** (Ἰάσων, Jason), *Jasonian*; **Ἰασονία ἀκτὴ**, *the Jasonian shore*, a promontory in Pontus.

**ἰατρός, οἶ, ὁ** (ἰάομαι), *a physician*, *a surgeon*, 1, 8, 26; 3, 4, 30.

**ἰδεῖν**, see ὀράω.

**Ἰδῆ, ἡς, ἡ**, *Ida*, the mountain-range near Troy.

**ἰδιος, ἰα, ον**, also **ος, ον**, *one's own*, *private*: τὸ ἰδιον as subst. εἰς τὸ ἰδιον, *for one's private use*, 1, 3, 3; ἰδίῃ, *by one's self*, *privately*. IDIOM, IDIO-syn-crazy (σύνκρασις, *a mixing together*), etc.

**ἰδιότης, ἡτος, ἡ** (ἰδιος), *peculiarity*, 2, 3, 16.

**ἰδιώτης, ον, ὁ** (ἰδιος), *a private person* (in opp. to one holding office); *a common soldier*, *a private* (in opp. to a commander), 1, 3, 11; 3, 2, 32. Eng. IDIOT, etc.

**ἰδιώτεός, ἡ, ὄν** (ἰδιώτης), *pertaining to a private person*, or *private station*.

**ἰδρώω, ὦ, -άσω** (ιδρῶς or ἰδρός, *perspiration*), *to perspire*, *to sweat*, 1, 8, 1.

**ιδῶν**, see ὀράω.

**ἰερεῖον, ον, τό** (ἱερός), *a victim for sacrifice*, 4, 4, 9.

**ἱερόν, οἶ, τό** (ἱερός), *anything sacred*; *a temple*, *a victim for sacrifice*: τὰ ἱερά, *the entrails of a victim*, 2, 1, 9; *the omens from the entrails of a victim*, 1, 8, 15.

**ἱερός, ἄ, ὄν**, *sacred*: Ἱερόν ὄρος, *Sacred Mountain* (prop. name). Eng. HERO-glyphic.

**Ἱερώνυμος, ον, ὁ** (ἱερός, ὄνομα, Ἁβδ. for ὄνομα), *Hieronimus*.

**ἱήμι, ἦσω, aor. ἦκα**, (in other moods and in dual and plur. aor. 2d ἦστο, κτί.); pf. εἶκα; pf. pass. or mid. εἶμαι, aor. pass. εἶθην, *to throw*, *send*, *hurt*, 1, 5, 12; 3, 4, 17;—mid. *to cast one's self*, *to hasten*: ἔτετο κατὰ w. gen. *they hastened down*, etc. 1, 5, 8; ἔτετο ἐπὶ w. acc. *he rushed against*, etc. 1, 8, 26; ἔσθαι ἐπὶ w. acc. *to hasten towards*, 3, 4, 41.

**ἱθεῖ**, imperat. of εἶμι.

**ἱκανός, ἡ, ὄν** (ἱκάνω, *to arrive at*), *enough*, *sufficient*, *adequate*, *competent*, 1, 9, 20; *authorized*, 2, 8, 4; w. infin. *ἱκανοὶ φυλάττεσθαι*, *sufficient to*, etc. 1, 2, 1; *able*, w. infin. 1, 3, 6; cf. 2, 6, 8 and 16; *empowered*, 2, 8, 4. Comp. -ώτερος, sup. -ώτατος.

**ἱκανῶς**, adv. (ἱκανός), *sufficiently*.

**ἱκετεύω, -εύσω** (ἱκέτης), *to act as a suppliant*, *to entreat*.

**ἱκέτης, ον, ὁ** (ἱκω, *to approach*), *a suppliant*.

**Ἰκόνιον, ον, τό**, *Iconium*, a city of Phrygia.

**ἱλέως, ων**, *propitiuous*.

**ἱλη, ἡς, ἡ**, *a company*; esp. *a company of horse*: κατ' ἱλας, *in companies of horse*, 1, 2, 16.

**ἱμάς, ἀντος, ὁ**, *a strap*, *thong*.

**ἱμάτιον, ον, τό**, *a garment*; properly the outer garment, the inner being called χιτών.

ἵνα, conj. *that, in order that*: w. the subjunc. (a) after the pres. 2, 2, 12; (b) after the fut. 1, 3, 15; (c) after the imperf. or aor. 2, 5, 36; 1, 4, 18; —w. the optat. after the imperf. or aor. 2, 3, 13 and 21; 1, 10, 18.

ἵππαρχος, ον, ὁ (ἵππος, ἄρχω), a commander of the horse.

ἵππασία, ας, ἡ (ἵππάζομαι, to drive a horse), riding, 2, 5, 33.

ἵππασία, ας, ἡ (ἵππος, ἵππεύς), cavalry.

ἵππεύς, ἔως, ὁ (ἵππος), a horseman: τοὺς ἵππίας, 1, 5, 13.

ἵππικὸς, ἡ, ὅν (ἵππος), pertaining to a horse or to a horseman: δύναιμι ἵππική, cavalry, 1, 3, 12.

ἵππόδρομος, ον, ὁ (ἵππος, δρόμος, à race, or race-course), a race-course for horses, a HIPPODROME, 1, 8, 20.

ἵππος, ον, ὁ or ἡ, a horse, a mare, ἀπ' ἵππου θηρεύειν, to hunt on horseback, 1, 2, 7; ἀπ' ἵππου ὀχεῖσθαι or ἄγειν, to ride on horseback, 3, 4, 47 and 49. Eng. HIPPO-potamus, HIPPO-drome, HIPPO-griff.

Ἰρις, ιος, or ἶσος, ὁ, the Iris, name of a river in N. E. Asia Minor.

Ἰσθμ, ἴσθη, Ἰσμεν, Ἰσσι, see ὀϊθα.

Ἰσθμός, οῦ, ὁ, the Isthmus: esp. the Isthmus of Corinth, 2, 6, 3.

ἰσόπλευρος, ον (ἴσος, πλευρά), equilateral, 3, 4, 19.

ἴσος, η, ον, equal, like: ἐν ἴσῳ, in an even line, 1, 8, 11; ἰξ ἴσου εἶναι, to be on an equality, 3, 4, 47; ἴσῳ κρατεῖν, to rule alike or equally, 2, 5, 7: ISO- in ISO-ocles, ISO-thermal, and many other words.

ἰσοχειλῆς, ἐς (ἴσος, χεῖλος, ἕρ, brim), on a level with the lip, up to the brim.

Ἰσσοί, ὧν, οἱ, Iesi (comm. called Issus), 1, 2, 24.

ἴσθη: ὀϊθα.

ἴσθημι, στήσω, fut. perf. ἴστηξω, ἴσθησα, ἴσθην, ἴσθηκα, perf. pass. or mid. ἴσταμαι, aor. pass. ἴστασθην, aor. mid. ἴστησάμην, to cause to stand,

to place: στήσας τὸ ἄρμα, having caused his chariot to halt, 1, 2, 17; cf. 1, 10, 14;—but in the act. the perf., plupf., 2d aor. and fut. perf. are intrans. to stand; also the perf. and plupf. are in meaning pres. and imperf.: ἴστώς, standing, 1, 3, 2; ἴστασαν (syncop. pluperf. 3d plur.), they used to stand, 1, 5, 2; cf. 1, 5, 13; ἴστησαν (2d aor.), they stood, 1, 8, 5.—Mid. to place one's self, to stand, 1, 10, 1; aor. to place or set up (for one's self). Cf. Lat. *sto*, stare: Germ. *stehen*: Eng. STAND, STATION, STATE, STABLE, STABILITY, STATICS, etc.

ἰστῖον (ἴ), ον, τό (ἰστός, a mast, fr. ἴστημι), a sail, 1, 5, 3.

ἰσχυρός, ἄ, ὅν (ἰσχύς, strength), strong, powerful, 1, 5, 9; 2, 5, 22.

ἰσχυρῶς, adv. (ἰσχυρός), strongly, exceedingly, violently. Comp. ἰσχυρότερον, more vigorously, 3, 2, 19.

ἰσχύς, ὄος, ἡ (root ἰς, Lat. *vis*), strength, military force, 1, 8, 22.

ἴσχω, strengthened form of ἴχω.

ἴσως, adv. (ἴσος, like), likely, probably, perhaps, 2, 2, 12; 2, 4, 4.

Ἰταβέλιος, ον, ὁ, Iabélius.

ἰτίον (ἰμι) ἰστίν, it is necessary to go: ἰτίον εἶναι, that it was necessary, or best, to go, 3, 1, 7.

ἴτις, ὄος, ἡ, rim (of a shield), 4, 7, 12.

ἰχθύς, ὄος, ὁ, a fish. Eng. ICHTHOLOGY.

ἴχνιον, ον, τό (in form, dimin. of ἴχνος), a track, 1, 6, 1.

ἴχνος, ὄος, ὄος, τό, a track, 1, 7, 17. Eng. ICHNO-logy, ICHNO-lite,

ICHO-graphy, etc.

Ἰωνία, ας, ἡ, Ionia, on the western coast of Asia Minor.

Ἰωνικός, ἡ, ὅν, belonging to Ionia, Ionian, 1, 1, 6.

K

καθά — κατά ἄ, according as.  
καθαίρω, καθαροῦ, ἐκάθρα, κακά

φαρμα, καθαράσθη (καθαρός, clean), to cleanse, purify. Eng. CATHARTIC.

καθάπερ, —κατά ἄπερ, just as.

καθαρόμυς, οὐδ, ὄ (καθαίρω), purification.

καθίζομαι (κατά, ἕζομαι), f. καθιδοῦμαι, impf. καθιθεῖσθαι or καθιθεῖσθαι, aor. καθίσθην, to sit down, to seat one's self, 3, 1, 33; to halt, 1, 5, 9.

καθέλω (κατά, ἔλω, ἔλω, impf. εἰλω), to draw down; of vessels, to launch.

καθεύδω (κατά, εὐδω), f. καθευδῶ, impf. ἐκάθευδον, καθευδῶν or καθευδόν, to sleep, 1, 3, 11.

καθηγέομαι, οἴδομαι (κατά, ἡγέομαι, q. v.), to lead down; to conduct.

καθησθονπαθέω, ὦ, f. ἦσω (κατά, ἡδύς, πάθος, or παθεῖν, aor. 2d of πάσχω), to squander, to waste in pleasures, 1, 3, 3.

καθήκω (κατά, ἤκω, ἤκω, ἤκω), to come or go down, to extend down, eis w. acc. 1, 4, 4; ἀπό w. gen. 3, 4, 24.—Impers. ἰδέσθαι, w. dat. οἷς καθήκει, to whom it belongs, whose duty it is, 1, 9, 7.

κάθημαι, impf. ἐκάθημην or καθήμην (κατά, ἦμαι), to sit, to be encamped, 1, 3, 12.

καθίσω (κατά, ἵσω), f. καθισῶ, aor. ἐκάθισα and καθισα, to cause to sit down, to seat, 2, 1, 4; to place, 3, 5, 17.

καθίημι (κατά, ἵημι, q. v.), to send down, to lower (as a spear for action).

καθίστημι (κατά, ἵστημι, q. v.), to place down, to settle, to arrange, 1, 10, 10; 2, 3, 3; to station, 3, 2, 1; to appoint, 3, 1, 39; 3, 2, 5; to conduct, to bring, 1, 4, 13.—In the intrans. parts (see ἵστημι), to become settled, established; in the mid. (except the aor.) intrans. κατίσθη εἰς τὴν βασιλείαν, become established in the kingdom, 1, 1, 3: ὡς κατασθησόμενοι τούτων, on the ground that these things would be settled, 1, 3, 8; καθίστασθαι εἰς τὴν τάξιν, to take one's place in his rank, 1, 8, 3; εἰς

τὴν μάχην καθ. to enter into the battle, 1, 8, 6.

καθοράω, ὦ, (κατά, ὀράω, q. v.), to look down upon; to decry, 1, 8, 26; to observe, 1, 10, 14.

καί, copulative conjunc. has three principal renderings, and, also, even; used to connect either single words or clauses.

Κάϊκος, ον, ὄ, Caicus (ἰ), name of a river in S. W. Mysia.

Καίναί, ὦν, αἰ, Καινᾶ, or Κανᾶ, 2, 4, 28; name of a city on the Tigris.

καίπερ (καί, πέρ), although, 1, 6, 10.

καιρός, οὐδ, ὄ, the proper measure; comm. of time, a fitting time, an opportunity, 3, 1, 36: ἐν τῷ καιρῷ τούτῳ, on this occasion, 1, 7, 9; 1, 8, 14; a crisis, a critical situation, 3, 1, 44: ἐν καιρῷ, opportunely, seasonably, 3, 1, 39: προσωτέρω τοῦ καιροῦ, farther than was expedient, 4, 3, 34.

καίτοι (καί, τοί), and, indeed, 1, 4, 8; although.

καίω, Att. κίω, f. καύσω, aor. ἔκασα, pf. κέκαυκα, pf. pass. or mid. κέκαυμαι, aor. pass. ἐκαύθην, to burn, 1, 6, 1 and 2. Eng. CAUSTIC.

κακόνοια, ας, ἡ (κακόνοος), ill-will. κακόνοος, ον, contr. -οος, -οον (κακός, τοίς), ill-disposed, evil-minded, 2, 5, 16 and 27.

κακοποιέω, ὦ, -ήσω (κακός, ποίεω), to treat (any one) ill.

κακός, ἡ, ὄν, comp. κακίων, sup. κάκιστος, bad, base, evil: κακίους περί w. acc. baser towards, etc., 1, 4, 8; cowardly (opp. to ἀγαθός, brave); μὴ κακίους εἶναι, that we be not more cowardly, i. e., less daring, less courageous, or perh. as Krüg., less faithful, 1, 3, 18; κακῶ εἶναι, to be cowardly, 3, 2, 31; τοῦς κακοῦς, the cowardly, 1, 9, 15; cf. 2, 6, 30; κακόν as subst. an evil, mischief, harm. Eng. CACOPHONY, CACO-graphy.

κακουργέω, ὦ, -ήσω (κακός, ἔργον), to do evil to, to injure, harm.

κακούργος, ου, ὁ (κακός, ἔργον),  
 κα evil-doer, a knave, 1, 9, 13.

κακῶω, ὦ, -ώσω (κακός), to mal-  
 treat, abuse, injure.

κακῶς, adv. (κακός), badly, ill:  
 κακῶς εἰν ἡμετέρων ἰχόντων, our  
 affairs being in a bad condition, 1, 5,  
 16; κακῶς ἀποθνήσκειν, to die misera-  
 bly, 3, 1, 43; κακῶς πάσχειν, to suffer  
 severely, 3, 8, 12; κακῶς ποιεῖν w. acc.  
 of pers. to do harm to, to treat ill,  
 1, 4, 8: comp. κάκιον, sup. κάκιστα.  
 Often used w. ἔχω, πάσχω, ποίωω,  
 πρόστω.

κάκωσις, εως, ἡ (κακῶω), abuse, 4,  
 6, 3.

καλάμη, ης, ἡ, a stalk, a straw.

κάλαμος, ου, ὁ, a reed, 1, 5, 1; 4,  
 5, 26.

καλέω, ὦ, f. καλῶω or καλῶ, ἐκά-  
 λισα, ἐκλήκα, ἐκλήμα, ἐκλήθη, to  
 CALL, to summon, 1, 2, 2; 1, 7, 18;—  
 pass. to be called, named, 1, 2, 8 and  
 18; mid. to summon (to one's self),  
 3, 3, 1.

καλινδόμεαι, οἶμαι, dep., found  
 only in pres. and impf. (akin to  
 κυλίω, κυλίνδω, κυλινδίω), to roll,  
 intrans.

καλλιερέω, ὦ, -ήσω (καλός, ἱερόν),  
 to obtain favorable omens in a sacrifice.  
 Mid. to obtain (for one's self) favor-  
 able omens, 3, 4, 22.

Καλλίμαχος, ου, Callimachus, an  
 Arcadian, 4, 1, 27.

καλλίων, κάλλιστος; καλός.

κάλλος, εως, ους, τό, beauty. Eng.  
 CALL-*sthenics* (σθένος, strength).

καλλωπισμός, οἶ, ὁ (καλλωπίωω,  
 to make the face beautiful, to adorn one's  
 self; fr. καλός, ὤψ, the face), personal  
 adorning, 1, 9, 23.

καλός, ἡ, ὄν, comp. καλλίων, sup.  
 κάλλιστος, beautiful, 1, 2, 23 and  
 often: τὰ κάλλιστα, the most beautiful  
 (equipments), 3, 2, 7; τὰ καλόν, hon-  
 orable conduct, honor, 2, 6, 18; καλός  
 καὶ ἀγαθός, honorable and good, 2, 6,  
 19 and 20; κάλλιστόν τε καὶ ἄριστόν,

most honorable and best, 2, 1, 9; favor-  
 able, propitious, καλὰ ἱερά, 2, 2, 3.

Κάλπη, ης, ἡ, Calpe, in Asiatic  
 Thrace.

Καλχηδόνα, ας, ἡ. — Καλχηδόνα,  
 ας, ἡ, Chalcedonia.

Καλχηδών, ὄνος, ἡ. — Καλχηδών,  
 ὄνος, ἡ, Chalcedon.

καλῶς, adv. (καλός), comp. κάλ-  
 λιον, sup. κάλλιστα, beautifully, well,  
 nobly, honorably, favorably: καλῶς  
 ἔχειν, to be well; καλῶς πράττειν, to  
 fare well, to be fortunate.

κάμνω, καμοῦμαι, ἐκάμω, κέμηκα,  
 to be weary, fatigued, 3, 4, 47; to be  
 faint, exhausted; to be ill.

κάμοι, κᾶν, κᾶν, κᾶντεῦθεν, crasis  
 for καὶ ἐμοί, καὶ ἄν, καὶ ἐν, καὶ ἐν-  
 τεῦθεν.

κάνσος, νος, ὁ, an outer garment,  
 over-coat (a Persian and Median gar-  
 ment with sleeves), 1, 5, 8.

κάπειτα — καὶ ἔπειτα.

καπηλεῖον, ου, τό (κάπηλος, a huck-  
 ster), an inn: οἱ τὰ καπηλεῖα ἔχοντες,  
 the inn-keepers, 1, 2, 24.

καπίθη, ης, ἡ, a capithe (a Persian  
 measure containing two χυλίκαις), 1,  
 5, 6.

καπνός, οἶ, ὁ, smoke.

Καππαδοκία, ας, ἡ, Cappadocia.

κάπρος, ου, ὁ, a wild boar, 2, 3, 9.

καρβατίνη, ης, ἡ, a shoe of undressed  
 leather, a brogue, 4, 5, 14.

καρδία, ας, ἡ, the heart, 2, 5, 23.  
 Eng. CARDIAC.

Καρδούχειος or Καρδούχιος, α, ου,  
 Carduchian (Koordish).

Καρδοῦχοι, ων, οἱ, Carduchi, or  
 Carduchians (Koods).

Κάρκασος, ου, ὁ, Carcasus.

καρπία, ας, ἡ, a rustic dance;  
 perh. fr. καρπός, a fruit-dance or har-  
 vest-dance.

καρπός, οἶ, ὁ, fruit, corn, 2, 5, 19.  
 Eng. CARPO-logy, CARPO-*lite*, Pdy-CARP.  
 καρπῶω, ὦ, -ώσω (καρπός), to bear  
 fruit.—Mid. to gather the fruits from,  
 w. acc. 3, 2, 23.

Κάρσος, ου, ὁ, *Carsus*, a river of Cilicia.

κάρυον, ου, τό, a nut of any kind: κάρυα πλατία, probably in the Anab. *chestnuts*.

κάρυφα, ης, ἡ, *hay*, 1, 5, 10.

Καστωλός, οὔ, ὁ, *Castolus*: Καστωλοῦ πεδίου, the plain of Castolus, a few miles N. E. of Sardis: 1, 1, 2; 1, 9, 7.

κατά, prep. w. gen. or acc. *down*, opp. to ἀνά: (1) w. gen. 1, 5, 8; (2) w. acc. of place, *down along*, or simply *along*, 3, 4, 30; also *near*, 1, 10, 7; *to* (after a verb of motion), 1, 10, 6; *against*, 1, 8, 12; *against* or *upon*, 1, 8, 26; *after*, in pursuit of, 3, 5, 2: κατά γῆν, κτί, by land, etc. 1, 1, 7; *opposite to*, over against, 1, 5, 10; 1, 8, 21; cf. 1, 10, 5;—of time, *at*, *during*; of other relations, *according to*, 2, 2, 8; *in*, καὶ ἡσυχίαν, *in quiet*, *quietly*, 2, 3, 8: ἐὸς κατὰ τοῦτον εἶναι, *so far as this man is concerned*, 1, 6, 9; distributive, κατὰ ἔθνη, *nation by nation*, 1, 8, 9; κατὰ μῆνα, *monthly*, 1, 9, 17; cf. 3, 2, 12; κατὰ ἵλας, κτί, *in companies of horse*, etc. 1, 2, 16. In compos. *down*, *against*; and intens. Eng. prefix CATA-, in CATA-strophe, CATA-ract, etc.

καταβαίνω (κατά, βαίω, q. v.), *to go down* (from the interior towards the coast, opp. to ἀναβαίνω), 2, 5, 22.

καταβάσις, εως, ἡ (καταβαίνω), the act of going down, the descent, 3, 4, 37 and 9; opp. to ἀνάβασις.

καταβλακένω, -ένωσ (κατά, βλακένω, *to be slack*), *to treat negligently*, *to ruin by negligence*.

καταγάγοι: κατάγω.

καταγγέλλω (κατά, ἀγγέλλω, q. v.), *to give information of* (anything, acc.) *against* (a person, gen.), 2, 5, 38.

κατάγειος, or -γαιος, ον (κατά, γῆ), *Syberianean*, 4, 5, 25.

καταγελῶ, ᾶ (κατά, γελῶ, -άσω and -άσομαι), *to laugh at*, *to deride*, w. gen. 2, 6, 23: *to despise*, 2, 6, 30; *to mock*, *to go unpraised*, 1, 9, 13; 2, 4, 4.

κατάγυνμι (κατά, ἄγνμι, *to break*,

ἄξω, ἱάξα, ἱάγα, ἱάγην: in prose only the compound), *to break in pieces*, *crush*, 4, 2, 20.

καταγοητεύω, or γοητεύω, -ένωσ (γότης, a juggler), *to bewitch*.

κατάγω (κατά, ἄγω, q. v.), *to lead down*; *to restore* (to one's native land), 1, 1, 7; 1, 2, 2.—Mid. *to march down*, *to arrive* (at), ἱππ. w. acc. 3, 4, 36.

καταδαπανῶ, ᾶ, -ήσω (κατά, δαπανῶ), *to expend*, *to consume*, 2, 2, 11.

κατασελιῶ, ᾶ, -άσω (κατά, δειλιῶ, δειλός, timid), *to shrink from* (anything) *through timidity*.

καταδικάζω, -άσω (κατά, δικάζω, *to judge*), *to decide against*, *to condemn*. καταδιώκω (κατά, διώκω, q. v.), *to chase down*, *pursume closely*, 4, 2, 5.

καταδοξάζω, -ύσω, *to think unfavorably of*.

καταδύω (κατά, δύω, see δύω), pf. plupf. and 2d aor. act. intrans., other tenses of the act. causative; *to cause to enter into*, *to sink*, w. acc. 1, 3, 17;—mid. and intrans. tenses of the act. *to sink*, 3, 5, 11.

καταθεύομαι, ᾶμαι (κατά, θεύομαι, -άσομαι), *to look down upon*, *to take a view*, 1, 8, 14.

καταθίω (κατά, θίω, q. v.), *to run down*.

καταθύω (κατά,θύω,θύσω), *to sacrifice*, 3, 2, 12.

καταισχύνω (κατά, αἰσχύνω, f. αἰσχυνῶ), *to disgrace*, w. acc. 3, 1, 30; *to be unworthy of*, 3, 2, 14.

κατακαίνω — κατακείνω (κατά, καίω, κανῶ, κίονα, ἐκύνον), *to slay*, *κατεκύνον*, 1, 6, 2; 1, 9, 6.

κατακαίω (κατά, καίω, q. v.), *to burn down*, 1, 4, 10; *to consume by burning*, *to burn up*, 3, 3, 1.

κατάκειμαι (κατά, κείμαι, q. v.), *to lie down*, *to lie still*, 3, 1, 13, ff.

κατακηρύττω (κατά, κηρύττω, q. v.), *to proclaim*, *to enjoin*, 2, 2, 20.

κατακλείω (κατά, κλείω, κλείσω, ἔκλεισα, κίκλεικα, κίκλειμαι and κί-



κλειμαι, ἐκλεισθην), to shut up, to enclose, 3, 4, 26; pass. 3, 3, 7.

κατακοντίζω, -ισω, or -ιῶ (κατά, ἀκοντίζω), to shoot down.

κατακόπτω (κατά, κόπτω, q. v.), to chop down, to cut in pieces, 1, 8, 24; 1, 10, 9; pass. to be cut down or cut in pieces, κατακοπῆναι, 1, 2, 25; κατακοψομαι, 1, 5, 16.

κατακτάομαι, ὦμαι (κατά, κτάομαι, q. v.), to win over, acquire.

κατακτείνω (κατά, κτείνω, q. v.), to kill, to slay, 2, 5, 10; 4, 8, 25; pass. comm. ἀποθνήσκω.

κατακωλύω, -ύσω, to hold in check, detain.

καταλαμβάνω (κατά, λαμβάνω, q. v.), to seize upon, to occupy, 1, 3, 14; 1, 10, 16; to light upon, to find, 3, 1, 8; w. acc. and particip. 1, 10, 18; to overtake, 2, 2, 12; 3, 3, 8 and 15; pass. to be taken, caught, 1, 8, 20; 3, 5, 2.

καταλέγω (κατά, λέγω, q. v.), to speak of, to recount, 2, 6, 27; εὐεργεσίαν κατέλεγεν . . . ὅτι, he recounted it as a benefit, that, etc. Eng. CATALOGUE.

καταλείπω (κατά, λείπω, q. v.), to leave, leave behind, 3, 5, 5; pass. to be left, abandoned, left behind, 3, 1, 2; 3, 3, 19.

καταλείω (κατά, λείω, fr. λείω, Doric for λῆω, a stone), to stone to death.—Pass. aor. κατελεύσθην, to be stoned to death, 1, 5, 14, καταλευσθήναι.

καταλήψομαι, -ληψθῶ: καταλαμβάνω.

καταλλάττω (κατά, ἀλλάττω, ἀλλάζω, ἥλλαξα, ἥλλαγα, ἥλλαγμαί, ἥλλάσθην, comm. in Att. ἥλλάγην), to change, to change (a person) from enmity to friendship, to reconcile; pass. to be reconciled, καταλλαγείς, 1, 6, 1.

καταλογίζομαι, -ισομαι, -ισῶμαι (κατά, λογίζομαι, λόγος), to reckon up, compute, consider.

καταλύω (κατά, λύω, q. v.), to dissolve, to abolish: καταλύσαι πρὸς w. acc. to come to an agreement with, 1, 1,

10; sc. τὴν πορείαν, to put an end to the march, to halt, 1, 8, 1; 1, 10,

καταμανθάνω (κατά, μανθάνω v.), to learn, learn thoroughly, w. acc. 1, 9, 3; to become acquainted with, 11; to reflect upon, consider, 3, 1, 11; καταμελέω, ὦ (κατά, α priv., it concerns), to be very negligent, less.

καταμένω (q. v.), to remain, to settle down.

καταμερίζω, -ισω or -ιῶ, to portion, distribute.

καταμίγνυμι (q. v.), to mingle. mid. εἰς τὰς πόλεις καταμίγνυτο settled in the cities.

κατανοεῖω, ὦ, -ήσω (κατά, νοεῖν), to fix the mind on, to observe, 2, 4.

καταπείρασ (κατά, ἀντί, πείρασι), over against, opposite, w. acc. 1, 1, 9; 4, 8, 3.

καταπέμπω (κατά, πέμπω, q. v.), to send down (from the interior to the sea-coast), 1, 9, 7.

καταπετρόω, ὦ, f. -ώσω (κατά, πέτρος, a stone), to stone to death, 1, 3, 2.

καταπησάω, ὦ, f. -ήσω, (κατά, πῦρ), to leap down, 1, 8, 3.

καταπίπτω (κατά, πίπτω, q. v.), to fall down, to fall off (from a height), 3, 2, 19.

καταπολεμέω, ὦ, -ήσω, to fight in war.

καταπραΐτω (κατά, πράττω, q. v.), to accomplish: εἰ καλῶς καταπραΐσθῃ, if he should successfully accomplish, 2, 2.

καταράσσομαι, ὦμαι (κατά, ἀρά, ἀράσσομαι, ἤραμαι, to pray, to imprecate), a prayer; esp. an imprecation; invoke curses down upon, to excommunicate.

κατασβέννυμι (κατά, σβέννυμι), to quench, σβέσω, σβήσομαι, ἔσβησα, ἔσβηκα, ἔσβεομαι, π. A., ἔσβησα, quench completely, to extinguish.

κατασκεδάννυμι (κατά, σκα

νυμι, σκεδάσω *οκ σκεδῶ, ἐσκήλασα, ἐσκήλασαι, ἐσκεδάσθην, to scatter, to scatter completely, to empty (a drinking horn).*

κατασκέπτοιμαι (κατά, σκίπτοιμαι, *q. v.*), *to look carefully at, to inspect, w. acc. 1, 5, 12.*

κατασκευάζω (κατά, σκευάζω, *q. v.*), *to prepare, put in order, regulate, 1, 9, 19; to equip, 3, 3, 19.*

κατασκηνέω, ᾠ, -ήσω (κατά, σκηνέω, σκηνή), *to encamp, 3, 4, 32 and 33.*

κατασκηνώω, ᾠ, -ώσω (κατά, σκηνώω, σκηνή), *to encamp, 2, 2, 16.*

κατασκοπή, ἥς, ἡ (κατά, σκοπός, *an observer, σκίπτοιμαι*), *an inspection, espionage.*

κατασπάω (κατά, σπάω, σπάσω, *pf. and aor. pass. assume σ*), *to draw down. Pass. 1, 9, 6, κατασπάσθην, was drawn down.*

κατά-στασις, εως, ἡ (καθίστημι), *the act of establishing; situation, condition.*

καταστησομένην: καθίστημι, 1, 3, 8.

καταστρατοπεδεύω, -εύσω, (κατά, στρατοπεδεύω, στρατόπεδον), *to place in camp; mid. to place one's self in camp, to encamp, 3, 4, 18.*

καταστρέφω, (κατά, στρέφω, *q. v.*), *to turn down; mid. to subdue, subjugate, 1, 9, 14. Eng. CATASTROPHE.*

κατασφάττω (κατά, σφάττω, *q. v.*), *to slaughter, to put to death, 4, 1, 23.*

κατασχίζω (κατά, σχίζω, *q. v.*), *to split completely.*

κατατείνω (κατά, τείνω, *q. v.*), *to stretch (anything) tight, to exert one's self, to persist, 2, 5, 30.*

κατατέμνω (κατά, τέμνω, *q. v.*), *to cut down and along; of ditches, to dig; in the pass. κατετέμνητο, had been dug, 2, 4, 13.*

κατατίθημι (κατά, τίθημι, *q. v.*), *to place down; mid. to place down (for one's self): οὐκ . . . κατετίθημι ἑμοί, I did not hoard (them, i. e., the darics) up for my own private use, 1,*

*3, 3; παρ' οἷς τὴν φιλίαν . . . κατατίμηθα, with whom, having concluded a friendship, we have laid it up (for safe keeping), 2, 5, 8,*

κατατιτρώσκω (κατά, τιτρώσκω, *q. v.*), *to wound severely, 3, 4, 26.*

κατατρέχω (κατά, τρέχω, *q. v.*), *to run down.*

καταυλλίζομαι, -ίσομαι, -ηύλιςμαι, -ηύλισθην, *to encamp.*

καταφαγεῖν: κατασθίω.

καταφανής, ἐς (κατά, φαίνομαι, *to appear*), *clearly seen, in plain sight, 1, 8, 8; 2, 3, 3.*

καταφεύγω (κατά, φεύγω, *q. v.*), *to flee for refuge, 1, 5, 13.*

καταφρονέω, ᾠ, (κατά, φρονέω, φρήν, *mind*), *to despise, 3, 4, 2.*

καταχωρίζω (κατά, χωρίζω, *q. v.*), *to arrange apart, assign to their places.*

κατέαξαι: κατέγνυμι.

κατεδέμην: κατατίθημι.

κατείσθην: καθοράω.

κατελήφθην: κατυλαμβάνω.

κάτειμι, κατήειν (κατά, εἶμι), *to go down, descend.*

κατέλχον: κατήγω.

κατεργάζομαι (κατά, ἐργάζομαι, *q. v.*), *to accomplish, achieve, 1, 9, 20; 2, 6, 22.*

κατέρχομαι (κατά, ἔρχομαι, *q. v.*), *to go, or come, down, or back, to return.*

κατεσθίω (κατά, ἐσθίω, *q. v.*), *to eat down, or as we say, to eat up, to devour.*

κατέχω (κατά, ἔχω, *q. v.*), *to hold, or have, down; to restrain, 3, 1, 20; to occupy, 4, 2, 5; to constrain, compel, pass. 2, 6, 13; intrans. to hold one's course, come to land.*

κατηγορέω, ᾠ, -ήσω, *to speak against, accuse.*

κατηγορία, ας, ἡ, *an accusation, charge. Eng. CATEGORY.*

κατηρεμίζω, -ίσω or -ιώ (ἡρέμα, *quietly*), *to quiet down, tranquilize.*

κατέειν: καθοράω.

κατ-οικέω, ᾠ, -ήσω, *to dwell in, to side.*

κατ-οικίζω, -ίω or -ίω, trans. to found a city, or a colony.

κατορύττω (κατά, ορύττω, q. v.), to dig down, to bury, 4, 5, 29; κατορυγμῆτος, concealed by burying.

κάτω, adv. (κατά), opp. to ἄνω, w. a verb of motion, downwards; rest, down, below: οἱ κάτω, those who dwell on the coast.

καδμα, ατος, τό (καλω), heat, 1, 7, 6.

καύσιμος, ον (καλω), combustible.

Καῦστρον πεδίον, τό, the plain of Capistrus or Capster: Capster-field, 1, 2, 11.

κάω, see κάλω.

κέγχρος, ον, ὁ or ἡ, millet, 1, 2, 22.

κείμαι, κείσομαι, κείμην, to lie, to be laid, 2, 4, 12; to lie (dead), 1, 8, 27.

κέκμηαι: κτάομαι.

Κελαϊναι, ὄν, αἰ, Celenae, 1, 2, 7, ff.

κελεύω, -ύσω, ἐκέλευσα, κεκίλευκα, κεκίλευμαι, ἐκέλευσθην, to order, w. acc. and infin. 1, 5, 8 and 18; to bid, exhort, tell, 1, 9, 27; to urge, advise, 1, 4, 14.

κενός, ἡ, ὄν, empty, vacant, 3, 4, 20; w. gen. without, 1, 8, 20; idle, unfounded, φόβος, 2, 2, 21.

κενοτάφιον, ον, τό (κενός, τάφος, a tomb), an empty tomb, a CENOTAPH.

κεντέω, ᾶ, -ῖσω (akin to κέντρον, a sting), to goad, to torture; pass. 3, 1, 29. DER. CENTAUR.

Κεντρίτης, ον, αἰ, Centrites, a branch of the Tigris.

κεράμιον, ον, τό (κίραμος, clay), an earthen jar, a measure for fluids—about 6 gallons (a fraction less).

κεράμιος, α, ον, or κεράμιος, α, ον, or κεραμιεύς, ᾶ, ούν, or κεραμιεύς, η, ον (κίραμος, clay), made of clay, earthen; πλινθοῖς κεραμίαις, of burnt bricks, or potter's bricks, 3, 4, 7. ENG. CERAMIC.

Κεραμῶν ἀγορά, ἡ, Ceramon-agōra, or the market of the Ceramians, 1, 2, 10.

κεράννυμι, κεράσω, Att. κερώ, ἐκέρασα, κίρακα, κίραμαι, ἐκράθην or

ἐκεράσθην, to mix, mingle; κεράσας, 1, 2, 13. DER. CRASIS.

κίρας, κίρατος, and κίρω, τό, a horn, a trumpet, 2, 2, 4; the wing of an army, 1, 8, 4, and often:—a drinking horn, or cup, a beaker: a mountainain peak. Eng. rhino-CEROS; Lat. cornu.

Κερασούντιος, ον, ὁ, a man of Cerasus, or Kerasus.

Κερασόδης, ὄντος, ἡ (κερασός, ὁ or ἡ, a cherry-tree. Cf. Lat. cerāsus, Fr. cerise, Germ. Kirsche, Eng. cherry), Cerasus, or Kerāsus: in Pontus on the Euxine. The cherry is said to have been sent from this region to Italy about 70 B.C.

κεράτινος, η, ον (κίρας), made of horn.

Κέρβερος, ον, ὁ, Cerberus, the dog of Hades.

κερσαίνω, κερδάνω, ἐκέρδανα, κερκίδηκα (κέρδος), to gain, 2, 6, 21.

κερσαλέος, α, ον (κέρδος), profitable, lucrative; comp. -ώτερος, 1, 9, 17.

κέρσος, εος, ος, τό, gain, earnings: τό κατά μήνα κέρδος, the monthly earnings, 1, 9, 17.

Κέρσος: in some edit. for Κάρος, 1, 4, 4.

Κερτωνός, or Κερτωνόν, or Κερτώνιον, or Κερτόνιοι, or Κυτώνιον, Certōnus or -um, etc., a town in Mysia.

κεφαλαγής, ἐς (κεφαλή, ἄλγος, pain), liable to cause a headache, 2, 3, 15.

κεφαλή, ἡς, ἡ, the head. ENG. CEPHALIC, CEPHALOUS.

κησεμών, ὄνος, ὁ (κῆδος, care), a guardian, protector, 3, 1, 17.

κησόμεαι, ᾶ, ούν, or κησόμενος, η, ον (κῆδος, care), made of clay, earthen; πλινθοῖς κησόμεναις, of burnt bricks, or potter's bricks, 3, 4, 7. ENG. CERAMIC.

κηρῶν, ον, τό (κηρός, beeswax), a honeycomb, 4, 8, 20.

κηρύκειον, or κηρύκειον, ον, τό (κῆρυξ, a herald), a herald's staff.

κῆρυξ, or κῆρυξ, ἕκος, ὁ, a herald, 2, 2, 20; 3, 1, 46; a messenger, an envoy, 2, 1, 7; 2, 3, 1 and 2.

κηρύττω, -ξω, ἐκήρυξα (κῆρυξ) ἔ

*proclaim*; impers. *proclamation* is made through a herald, 3, 4, 36.

Κηφισόδωρος, ου, ὁ, *Cephisodorus*.

Κηφισοφῶν, ὄντος, ὁ, *Cephisophon*.

κιβώτιον, ου, τό (dim. of *κιβωτός*, a wooden box), a box, a chest.

Κιλικία, ας, ἡ, *Cilicia*.

Κιλιξ, Κιλίκος, ὁ, a *Cilician*.

Κιλισσα, ης, ἡ, a *Cilician woman*.

κινδυνεύω, -εύσω (*κίνδυνος*), to be in danger, to incur danger, 1, 1, 4; 1, 4, 14.

κινδυνος, ου, ὁ, *danger*, w. infin. 2, 5, 17.

κινέω, ᾶ, -ήσω, to move, trans. w. acc. 3, 4, 28.

κιττός, οὔ, ὁ, *the leg*.

Κλεαγόρας, ου, ὁ, *Cleagoras*, an Athenian painter.

Κλεανίτης, ου, ὁ, *Cleantus*.

Κλεάνδρος, ου, ὁ, *Cleander* or *Cleander*.

Κλεάνωρ, ορος, ὁ, *Cleonor*.

Κλεάρτος, ου, ὁ, *Cleartus*.

Κλεάρχος, ου, ὁ, *Clearchus*, 1, 1, 9; 1, 2, 1 and 9 and 15; 1, 3, 1 and ff.; 1, 5, 11 and ff.; 1, 6, 5 and 9; 1, 7, 1; 1, 8, 4 and 13; 1, 10, 5 and 14; 2, 1, 4 and ff.; 2, 2, 2 and ff.; 2, 3, 2 and ff.; 2, 4, 2 and ff.; 2, 5, 2 and ff.; 2, 6, 1 and ff.

κλείω, κλείω, ἐκλείω, κέλκω, κέλκωμαι or κέλκωμαι, ἐκλείσθην, to elude, to baffle. Older Att. κλῆω.

κλέος, ους, τό, *fame, renown*: often enters into the composition of proper names.

κλέπτω, κλέψω, ἐκλέψω, κέλκω, κέλκωμαι, ἐκλέφθην n. Att. prose, ἐκλάπη, to steal, to take by stealth, or secretly. Eng. *CLEPTO-mania*, *CLEPT-ymia*.

Κλεώνυμος, ου, ὁ, *Cleonymus*, 4, 1, 18.

κλίμαξ, ακος, ἡ, a ladder, 4, 5, 25. Eng. *CLIMAX*.

κλίση, ης, ἡ (*κλίση*), a bed, couch, 4, 4, 21. Eng. *CLINIC*.

κλίση, κλίση, ἐκλίση, κέλκω late,

κλίμαξ, ἐκλίση, to in-*CLINE*, leap. Eng. *CLIME*, *CLIMATE* (*κλίμα*).

κλοπή, ης, ἡ (*κίλοφα*, *κλίπτω*), the act of stealing, theft, 4, 6, 14.

κλωπεύω, ορ κλοπεύω, -εύσω (*κλωπή*), to take stealthily.

κλώψ, κλωπός, ὁ (*κλίπτω*), a thief, robber, marauder.

κνέφας, ους, later ατος, τό, *darkness, dusk*; ἀμφι κν., 4, 5, 9.

κνήμις, ἴσος, ἡ (*κνήμη*), the part of the leg between the ankle and the knee), a *leggin*, a *greave*, 1, 2, 16.

κόγχη, ης, ἡ, a kind of shell-fish, muscle or cockle, Lat. *concha*. Eng. *CONCH*.

κογχυλιότης, ου, ὁ (*κόγχη*), containing petrified shells: λίθου κογχυλιότης, of shell stone, 3, 4, 10.

κοίλος, η, ου, hollow, deep (with valleys). Lat. *caelum*.

κοιμάω, ᾶ, -ήσω (akin to *καίμαι*, Lat. *cumbo, cubo*), to *fall to sleep*; mid. to fall asleep, 2, 1, 1.

κοινῆ, adv. (*κοινός*), in common, jointly, 3, 3, 2.

κοινός, ἴ, ὄν, common, 3, 1, 43. Eng. *epi-CENE* (*ἐπι-κοινός*).

κοινώω, ᾶ, -ήσω (*κοινός*), to make common; mid. to communicate with, share with, to consult.

κοινωνέω, ᾶ, -ήσω, to be a sharer (*κοινωνός*), partaker.

κοινωνός, οὔ, ὁ, a sharer, partaker, w. gen.

Κοιρανάτης, or -δας, ου, ὁ, *Coranades* or -*das*, a Theban.

Κοῖτοι, ὦν, or Κοῖται, ὦν, οἱ, the *Cœti*, or *Cæte*.

κολάζω, κολάζομαι (rare *κολάζω*), to chastise, 2, 5, 13; 2, 6, 9.

κόλασις, εως, ἡ (*κολάζω*), chastisement.

Κολοσσαί, ὦν, αἱ, *Colossæ*, 1, 2, 6.

Κολχίς, ἴσος, ἡ, *Colchis*; S. E. of the *Euxine*.

Κόλχος, ου, ὁ, a *Colchian*.

κολωνός, οὔ, ὁ, a hill, hillock, mound.

**Κομανία**, ας, ἡ, *Comania*.  
**κομισή**, ἡς, ἡ (κομίζω), *the act of conveying, conveyance*.

**κομίζω**, κομίσω or κομῶ, κτλ., *to carry, convey*; mid. *to convey one's self*, 3, 2, 26.

**κομιατός**, ἡ, ὄν (κομια, plaster or stucco), *plastered or cemented*, 4, 2, 22.

**κομιστικός**, οὔ, ἡ (κόμης, dust, ὄρυγμα, *to excite*), *a cloud of dust*, 1, 8, 8.

**κόπος**, ον, ὁ, (κόπτω), *weariness, fatigue*.

**κόπρος**, ον, ὁ, *dung, faeces, ordure*, 1, 6, 1.

**κόπτω**, -ψω, ἔκοψα, ἐκόπασμαι, ἐκόπη, *to strike and cut*, *to chop*, *to slaughter*, 2, 1, 6.

**κόρη**, ἡς, ἡ, *a maiden, a girl*, 4, 5, 9.

**Κορσώτης**, ἡς, ἡ, *Corathé*, 1, 5, 4.

**Κορύλλας**, ον or α, ὁ, *Coryllas*, ruler of Paphlagonia.

**κορυφή**, ἡς, ἡ, *the highest point, the summit*, 3, 4, 41.

**Κορώνεια**, ας, ἡ, *Coronæa*, a city of Bœotia.

**κοσμέω**, ᾶ, -ήσω (κόσμος), *to arrange, to marshal*, 3, 2, 36; *to adorn*; in pass. *κοσμηθήναι, to be adorned*, 1, 9, 23. Eng. COSMETIC.

**κόσμιος**, α, ον (κόσμος), *orderly, well-behaved*.

**κόσμος**, ον, ὁ, *order; ornament*, 1, 9, 23. Eng. COSMICAL, micro-cosm.

**Κοτύωρα**, ων, τὰ, *Cotydræ*, a city on the southern coast of the Euxine.

**Κοτυωρίτης**, ον, ὁ, *a citizen of Cotydræ*.

**κοῦφος**, ἡ, ον, *light in weight*; *χόρτος κοῦφος, light, dry, grass; hay*, 1, 5, 10.

**κοῦφος**, ἡ, ον, *lightly, with agility*.

**κράζω**, κράζω late, *κραγοῦν, κτ-κραγα, to cry out*.

**κράνος**, εος, ον, τό, *a helmet*; *κράνη χαλκᾶ*, 1, 2, 16. The *κράνος* was without a crest (*λόφος*), and thus differed from the *κόρυς*, according to Theszl. Akin to CRANUM.

**κρατέω**, ᾶ, -ήσω (κράτος), *to be*

*strong, to be conqueror*, 2, 1, 10; *to be victorious*, 3, 2, 39; w. gen. *to have power over, to rule*, 2, 5, 7; *to conquer*, 3, 4, 26.

**κρατήρ**, ἡρός, ὁ (κρατῆρμι, *to mix*), *a large bowl for mixing the wine and water, a mixer*. Eng. CRATER.

**κράτιστα**, adv. (in form, neut. plur. of *κράτιστος*), *in the best manner*; *most bravely*, 3, 2, 6; 3, 3, 3. Positive αἶ, comp. *κράτιστον*.

**κράτιστος**, ἡ, ον, sup. adj. (positive *ἀγαθός*, comp. *κράτιστον* or *κράτιστων*), (fr. *κράτος*), *most powerful, most eminent, noblest*, 1, 5, 8; 2, 2, 8; *most distinguished, best*, 1, 9, 2 and 18, ff.: *κράτιστον*, ec. *ἔστιν, it is best*, 3, 4, 41.

**κράτος**, εος, ον, τό, *strength, power*: *δύναειν κατὰ κρ., to pursue vigorously*, 1, 8, 19; *ἐλαύνειν ἀνὰ κρ., to ride at the top of one's speed*, 1, 8, 1; *πρᾶγειν ἀνὰ κρ., to flee precipitously*, 1, 10, 15. Eng. *auto-CRAT, arist-CRAT*.

**κραυγή**, ἡς, ἡ (κράζω, *to scream*), *a cry*, 1, 5, 12; *σὺν κραυγῇ, with an outcry, with shouting*, 1, 2, 17; *κραυγὴν ἀνέχεσθαι*, 1, 8, 11; *κρ. ποιεῖν*, 2, 2, 17.

**κρέας**, ως, τό, plur. τὰ κρέα, *flesh, meat*, 1, 5, 2, ff.

**κρείττων**, ον, gen. ονος, comp. adj. (pos. *ἀγαθός*, sup. *κράτιστος*), *better*; *ὀδὸν κρείττω*, 2, 2, 10; *more powerful*, 1, 2, 26; 2, 5, 19; *more useful*, 3, 1, 4.

**κρεμάννυμι**, κρεμῶ (-άσω), *ἐκρέμασα*; pass. or mid. pres. *κρεμάννυμαι* or *κρέμαμαι*, pf. *κικρέμασμαι* (late), aor. pass. *ἐκρεμάσθην*, f. mid. *κρεμήσομαι*, aor. mid. *ἐκρεμάσθη, to hang* (trans.), 1, 2, 8; pass. *to be suspended, κρέμαται*, 3, 2, 19.

**κρήνη**, ἡς, ἡ, *a fountain*, 1, 2, 13. **κρηπίς**, ἴδος, ἡ, *a foundation*, 3, 4, 7 and 10.

**Κρής**, Κρητός, ὁ, *a Cretan*; comm. plur. *Κρήτες, Κρητῶν, οἱ, Cretans*. Eng. CRETA-COUSIA.



**Κυτώσιον, ον, τό, Cylonian.**  
**κῶων, κενός, ὁ ἢ, a dog.** Eng.  
 CYNIC, etc.

**κωλύω, -ύσω, to hinder, prevent;**  
 w. acc. and gen. *to hinder a person*  
*from doing anything*, 1, 6, 2; w. acc.  
 and infin. 1, 7, 19: *τί κωλύει, what*  
*hinders*, 1, 3, 16.

**κομάρχης, ον, ὁ (κώμη, ἄρχω),**  
*head-man of a village, a komarch*, 4, 5,  
 10 and 24.

**κώμη, ης, ἡ, a village**, 2, 3, 13. Eng.  
 COM-edy, COM-ic, etc.

**κωμητής, ον, ὁ (κώμη), a villager,**  
 4, 5, 24.

**κώπη, ης, ἡ, a handle of an oar; an**  
*oar.* (Eng. COPE?)

## Α

**λαγχάνω, λήξομαι, ἔλαχον, ἐλήχα,**  
**ἐλήχημαι, ἐλήχθην, to obtain by lot;**  
*to obtain*, w. gen. 3, 1, 11.

**λαγώς, ὦ, ὁ, a hare**, 4, 5, 24.

**λαθεῖν, λαθών:** *λανθάνω.*

**λάθρα, ὡ, ἢ, or λάθρα (root λαθ-),**  
*found in λανθάνω, secretly;* w. gen. *without*  
*the knowledge of*, 1, 3, 8.

**Λακεδαιμόνιος, ον, ὁ, a Lacedæ-**  
*monian.*

**Λακεδαιμών, ονος, ἡ, Lacedæmon**  
*called also Sparta, the chief city of*  
*Laconia.*

**λάκκος, ον, ὁ, a cellar;** or under-  
 ground *cistern;* still common in Kur-  
 distan and Armenia, 4, 2, 22.

**λακτίξω, -ίσω, -ιώ, ἐλάτιστα, ἐλά-**  
**κτικα, ἐλάκτισμαι, ἐλακτίσθην (λάξ,**  
*adv. with the heel), to kick;* pass. 3, 2,  
 18.

**Λάκων, ωρος, ὁ, a Laconian:** an  
 inhabitant of Laconia, the country  
 around Lacedæmon or Sparta.

**Λακωνικός, ἡ, ὄν, Laconian;** ὁ  
*Λακωνικός, the Laconian.*

**λαμβάνω, λήψομαι, ἔλαβον, ἐλήφα,**  
**ἐλήφημαι, ἐλήφθην, to take; to levy,**  
*λαμβάνειν ἄνδρας*, 1, 1, 6; *to take—to*  
*find, ὅπως . . . λάβοι βασιλέα, that he*

*might find the king as unprepared*  
*possible*, 1, 1, 6; cf. 2, 3, 21; *to τε*  
*δῶρα*, 1, 9, 22; *to take hold of*, 1, 1,  
*to get possession of*, 1, 7, 9; *to seize*,  
 41. Eng. di-LEMMA: stem λαβ-  
 Lat. and Eng. labor, etc.

**λαμπρός, ἄ, ὄν (λάμπω), δι**  
 comp. -ότερος, sup. -ότατος.

**λαμπρότης, ητος, ἡ (λαμπρός,**  
**πω), splendor**, 1, 2, 18.

**λάμπω, -ψω, ἐλαμψα, ἐλαμ-**  
**ψιδ, λάμπουαι, -ψομαι, -ψήμι,**  
*shine*, 3, 1, 12; *to be in a blaze*, 3,  
 Eng. LAMP.

**Λαμψακηρός, οὔ, ὁ, a man of**  
*psacus.*

**Λάμψακος, ον, ἡ, Lampscac-**  
*city of Mysia on the Hellespont.*

**λανθάνω, λήσω, ἔλαθον, ἐλή-**  
**λήσεται, trans. to escape the notice**  
*to elude*, w. acc. *λαθεῖν αὐτόν ο*  
*σθίν*, lit. *to elude him in having*  
*away*, i. e. *to have gone away with*  
*his knowledge*, 1, 3, 17;—intrans.  
*concealed, τρεφόμενον ἐλάτανει,*  
*was concealed in being nourished,*  
*was secretly nourished*, 1, 1, 9 and

**Λάρισσα, ης, ἡ, Larissa, now c-**  
**Athur (—Ashur) or Nimroud;** tho  
 by Layard to be a suburb of Nine  
 Interesting ruins have been dis-  
 ered here, 3, 4, 7.

**λάσιος, α, ον, bushy, shaggy**  
**λάσια, the thickets.**

**λάφυρον, ον, τό, chiefly in p**  
*spoils, booty.*

**λάφυρο-πωλέω, ὦ, -ήσω, to**  
**booty or spoils.**

**λάφυρο-πώλης, ον, ὁ, a seller**  
**booty.**

**λαχεῖν, λαχών:** *λαχάνω.*

**λάχος, εος, ονος, τό (λαχ-εῖν)**  
*share, portion.*

**λέγω, λέξω, ἔλεξα (pl. act. εἶρη)**  
**ἔλεγμα (the comp. διαλέγομαι**  
**διελέγμαι), ἐλέχθην, to speak, say,**  
 w. ὡς, 1, 8, 18; w. ὅτι, 1, 2, 21; w.  
 fin. 1, 3, 8; w. πρὸς and acc. 2, 5  
*to mention*, w. acc. 1, 5, 14; 1, 3,

to express, ἐπιτίδας, 1, 2, 11; to say, to propose, 2, 1, 15;—pass. to be said, to be reckoned, 1, 6, 1;—λίγεται, is said, w. nom. and infin. 1, 2, 8 and 12 and 21; impers. w. acc. and infin. 1, 8, 6. Eng. *dia-LECT, LEXICON.*

λεία, ας, ἡ, booty, plunder.

λειμών, ὠνος, ὁ (λείω, to pour), a meadow.

λείος, α, ον, smooth (without rocks or other obstructions), 4, 4, 1. Cf. Lat. *lævis.*

λείπω, λείπω, ἔλιπον, ἔλοιπα, ἔλειμμα, ἐλείφθην, to leave, abandon, 1, 2, 21;—pass. to be left, 2, 4, 5; to survive, 3, 1, 2. Eng. *el-LIPSIS* (ἐν, λ.); *ec-LIPSE, ec-LIPTIC* (ἐκ, λ.).

λεκτός, α, ον (λέγω), (that) must be spoken.

λέγοντες: λέγω, 1, 3, 13.

Λεοντήνος, ἑνῆ, ἑνον, of *Leontini*; as subst. a *Leontine*.

λευκοθώραξ, ἄκος, ὁ, ἡ (λευκός, θώραξ, breast-plate), with white corselet, 1, 8, 9.

λευκός, ἡ, ὄν, white, bright (λευσσω, stem *λευκ.*, to LOOK, Lat. *lux, luco*).

λήγω, λήξω, ἔληξα, to cease, to come to an end, 3, 1, 9.

ληίζομαι, ληισομαι, Att. ληίζομαι (ληίς, λεία, plunder), to plunder, spoil, rob, 4, 8, 23.

λήστεια, ον, ὁ, nonsense, idle talk.

ληστεία, ας, ἡ (ληίζομαι), robbery, pillage.

ληστής, οὔ, ὁ (ληίζομαι), a robber, plunderer.

λίαν, exceedingly, very.

λίθινος, ἑνῆ, ἑνον (λίθος), of stone, 3, 4, 7 and 9.

λίθος, ον, ὁ, a stone; stones (denoting the material), 3, 4, 10. Eng. *LITHO-graph, mono-LITE.*

λιμῆν, ἑνος, ὁ, a harbor, haven, port.

λιμός, οὔ, ὁ, hunger, famine, ἀπώλετο ὑπὸ λιμοῦ, 1, 5, 5.

λινοός, ἡ, οὔν (λίνον, flax), LINEN, 4, 7, 15.

λογίζομαι, -ίσομαι or -ισύμαι, λελόγισμαι, ἐλογισάμην (λόγος), to consider, 3, 1, 20; to calculate, estimate, 2, 2, 13.

λόγος, ον, ὁ (λέγω), word, argument, conversation, 1, 6, 6; often in plur. 2, 5, 16; discussion, conversation, interview, εἰς λόγους, 2, 5, 4; cf. 3, 1, 29; rumor, report, διήλθε λόγος, a report went abroad, 1, 4, 7; narrative, 2, 1, 1; 3, 1, 1, etc. Eng. *LOGIC, -LOGY* (in *philology, theology*, etc.), *LOGO-* (in *logometric, logomachy*, etc.), *LOG-* (in *logarithm*, etc.), *-LOGUE* (in *dialogue, monologue, eclogue*).

λόγχη, ης, ἡ, the point of a spear, 1, 8, 8; by meton. a spear, 2, 2, 9, etc.

λοιδόρειω, ὦ, -ήσω, λοιδόρος, a reviler, to rail at, reproach, revile, w. acc. in the act. 3, 4, 49; w. dat. in the mid.

λοιπός, ἡ, ὄν (λείπω), left, remaining: τὴν λοιπὴν, sc. ὁδὸν, the rest of the way, 3, 4, 46; τὸ λοιπὸν, the rest of the time, henceforth, 3, 2, 8 and 38; thenceforth, 2, 2, 5; τὸ λοιπὸν τῆς ἡμέρας, the rest of the day, 3, 4, 6 and 16; λοιπὸν, sc. ἔστι, it remains, 3, 2, 29.

Λοκρός, οὔ, ὁ, a *Locrian*.

Λουσιάτης, ον, and Λουσιεύς, ἑως, ὁ, a citizen of *Lusi* (Λουσοί), a town in northern Arcadia, 4, 2, 21; 4, 7, 11.

λόφος, ον, ὁ, an elevation, eminence, a hill—γύλοφος, 1, 10, 12.

λοχαγέω, ὦ, -ήσω, to serve as captain (λοχαγός).

λοχαγία, ας, ἡ (λόχος, ἄγω), the command of a company, 3, 1, 30; plur. the command of companies, 1, 4, 15.

λοχαγός, οὔ, ὁ (λόχος, ἄγω), a commander of a company (λόχος), a captain, 3, 1, 33 and often.

λοχίτης, ον, ὁ, a member of a λόχος.

λόχος, ον, ὁ (λέγω, to collect), a company of soldiers, comm. of about 100 men, 1, 2, 25.

Λυδία, ας, ἡ, *Lydia*, a country in the western part of Asia Minor

Λυδίστιος, ἰα, ἰον, *Lydian*.

Λυδός, οὔ, ὁ, a *Lydian*.



**Λυκαίος, αία, αίων,** *belonging to Mount Lycæum, in Arcadia, sacred to Zeus and Pan: τὰ Λυκαία, the Lycæa, a festival celebrated by the Arcadians in honor of Pan; θύειν τὰ Λύ., to celebrate the Lycæa, 1, 2, 10.*

**Λυκάονες, ον, οί,** *Lycæonians.*

**Λυκαονία, ας, ή,** *Lycæonia, between Phrygia and Cilicia.*

**Λυκείον, ον, τό,** the LYCÆUM, name of a gymnasium or park of Athens, near the temple of Apollo Lycæus. In this park Aristotle discoursed with his disciples while walking. Hence the name *Lycæum* for his school, and *peripatetics* (περιπατητικοί, fr. περί and πατέω, to walk) for his disciples.

**Λύκειος, ον, ό,** *Lycius, a Syracusan, 1, 10, 14 and 15; an Athenian, 3, 3, 20.*

**λύκος, ον, ό,** *a wolf, 2, 2, 9.*

**Λύκος, ον, ό,** *Lycus, or Wolf-river, name of several different streams.*

**Λύκων, υνος, ό,** *Lyccon, an Achæan. λυμαίνομαι, λυμανούμαι, pf. λελύμασμαι, aor. ἔλυμηνάμην (λύμα, filth removed by washing), to spoil, to ruin: ὃ λυμαίνουμεθα τὴν προὔξιν, whose enterprise we are ruining, 1, 3, 16.*

**λύπεω, ᾶ, -ήσω (λύπη),** *to annoy, to harass, w. acc. 2, 3, 23; pass. to be annoyed, grieved, 1, 3, 8.*

**λύπη, ης, ή,** *pain, sorrow, grief, 3, 1, 3.*

**λύπηρός, ά, όν (λύπη),** *painful; of persons, troublesome, annoying, 2, 5, 13.*

**λύσιτελέω, ᾶ (λυσίτελής, paying expenses, fr. λύω, to cancel, and τέλος, a tax, duty),** *to be profitable, advantageous, 3, 4, 36.*

**λύσσα or λύττα, ης, ή,** *frenzy, madness.*

**λύω, λύσω, etc.,** *to LOOSE; to break, destroy, γέφυραν, 2, 4, 17; to violate, to break, σπονδάς, 3, 1, 21; ἕρκους, 3, 2, 10; pass. to be loosed, set free, 3, 4, 35; to be removed, ἕρρις, ὄπωμα, 3, 1, 21. Eng. ana-LYSIS.*

**λωῖων and λῶων, comp. of ἐγ-** *more advantageous, better, 3, 1, 7.*

**λωτοφάγος, ον, ό (λωτός, a sp of date, and φαγεῖν, to eat),** *a eater, 3, 2, 25.*

**λωφάω, ᾶ, -ήσω,** *to rest from t cease, lighten up, 4, 7, 6.*

## M

**μά, by,** a particle used in o followed by the acc.; comm. in clauses; but when preceded by it is affirmative: *μά τοὺς θεοὺς, gods, 1, 4, 8.*

**μάγασις, ισος or ιος, dat. μαγ or μαγάδι, ή,** *the magadis, a harp, twenty strings; a Lydian musical instrument.*

**Μάγνης, ητος, ό, a Magnis** *Magnesia was on the E. coast of Thessaly. Cf. Eng. MAGNET.*

**μαθεῖν: μαθάνω.**

**μάζα or μάξα, ης, ή, barley-br** **Μαίανδρος, ον, ό, the Meand** *2, 5 and 7. Eng. MEANDER.*

**μαίνομαι, μανούμαι, μέμνηα,** *εμάνην (the aor. act. ἐμνηα is ca tive), to be mad, bereft of reason, 10 and 12. Eng. MANIA, MANIAC.*

**Μαισάδης, ον, ό, Measades, a T** *cian prince.*

**μακαρίζω, -ισω, -ιῶ (μάζα, ha** *to count happy, 3, 1, 19.*

**μακαριστός, ή, όν, (μακαρ** *deemed happy, enviable, 1, 9, 6.*

**Μακίστιος or Μακίστιος, ον** *Macistian or Macesian; from M tus, a town of Elis.*

**μακράν, adv. sc. ὀδόν, (μακρῶ** *great distance, far, 3, 4, 17.*

**μακρός, ά, όν, comp. μακρότε** *sup. μακρότατος, long (of dist and of time), 2, 2, 12; comp. ther, a greater distance, 3, 4, 16.*

**μακρῶ (μακρός), far, by far.** **Μάκρων, υνος, ό, a Macronia** *7, 27.*

**μάλα, adv. comp. μᾶλλον.**

μάλιστα, *very, exceedingly*, μάλα ταχίως, 3, 4, 15; μάλα ἰσῶντες, *very greatly loving*, 3, 1, 29; certainly, 3, 5, 11; οὐ μάλα, *not at all*, 2, 6, 15. Comp. *more, rather*, 1, 1, 5; οὐδὲν μᾶλλον, *none the better*, 3, 8, 13. Sup. *most, especially*, εἰς μ. ἱπικρυπτόμενος, *concealing it as much as he was able*, 1, 1, 6; ἢ δυνατὸν μάλιστα, *as much as possible*, 1, 3, 15.

μαλακίζομαι, -ισθήσομαι (μαλακός, soft), *to be effeminate, self-indulgent*.

μανέντες: μαίνομαι, 2, 5, 10.

μανθάνω, μαθήσομαι, μεμάθηκα, ἔμαθον, *to learn*, w. infin. 1, 9, 4; 3, 2, 25; *to ascertain*, w. acc. 2, 5, 37. Eng. MATHEMATICS.

μαντεία, ας, ἡ (μαντεύομαι, *to prophesy, mánēis*), *a response (of an oracle)*, 3, 1, 7.

μαντεύομαι, -εύσομαι (μάντις), *to prophesy, deliver an oracle*.

μαντευτός, ῆ, ὅν (μαντεύομαι), *indicated by an oracle*.

Μαντινῆες, ἔως, ὁ, *a Mantinæan, from Mantinæa in Arcadia*.

μάντις, εως, ὁ (μαίνομαι), *a prophet, diviner*, 1, 7, 18. Eng. necro-MANCY.

Μαρδόνιοι, or Μάρδοι, ων, οἱ, *the Mardoniî, or Mardî, or -ians, a warlike people S. of Armenia*.

Μαριαμόντοι, ων, οἱ, *the Maryamônî, or -ians*.

μάριπος, or μάρικπος, ου, ὁ, *a pouch, bag*, 4, 3, 11.

Μαρσίας, ου, ὁ, *Marsias*, 1, 2, 9.

μαρτυρέω, ὦ, -ῆσω (μάρτυς), *to bear witness*, w. dat. 3, 3, 12.

μαρτύριον, ου, τό (μάρτυς), *a testimony, proof*, 3, 2, 13.

μάρτυς, ὄρος, ὁ, *a witness*. Eng. MARTYR.

Μαρωνίτης, ου, ὁ, *a Maronite, of Maronea, a town of Thrace*.

μασθός, see μαστός.

Μάσικα, gen. Μάσικα, ὁ, *the Masak, a river of Mesopotamia*.

μαστεύω, -ύσω (ch. poetic, cf. μάομαι), *to seek, to earnestly desire*, w. infin. 3, 1, 43.

μαστιγώω, ὦ, -ώσω (μάστιξ), *to scourge, lash, whip*, 4, 6, 15.

μάστιξ, -εγος, ἡ, *a whip: ὑπὸ μαστιγῶν, under the lash*, 3, 4, 25.

μαστός, οσ, ὁ, *the breast*, 1, 4, 17.

μάταιος, αἶα, αἶον (μάτην), *vain, useless*.

μάτην, adv. *in vain*.

μάχαιρα, ας, ἡ (akin to μάχη), *a knife, sword (slightly curved, as distinguished fr. ξίφος, a straight sword)*, 1, 8, 7.

μαχαίρειον, ου, τό, dim. of μάχαιρα, *a dagger, dirk*.

μάχη, ης, ἡ (μάχομαι), *battle*, 2, 1, 4; *battle-field*, 2, 2, 6. Eng. logo-MACHY.

μάχιμος, η, ου (μάχομαι), *adapted to fighting, warlike*.

μάχομαι, μαχοῦμαι, μεμάχημαι, ἔμαχεσάμην, *to fight*, w. dat. *to fight with* (i. e. against), 1, 5, 9; w. σὺν and dat. *to fight in company with*; also *to fight with* (an instrument), 2, 1, 12.

Μεγαβύτος, ου, ὁ, *Megabuzus, priest of the Ephesian Artemis*.

μεγαληγορέω, ὦ (μεγάλα, *great things, ἄγορεύω, to harangue*), *to speak pompously, to boast*.

μεγαλοπρεπής, ἔς (μέγας, *πρέπω, to be conspicuous*), *magnificent*.

μεγαλοπρεπῶς, adv. (μεγαλοπρεπής), *magnificently*, 1, 4, 17.

μεγάλως, adv. (μέγας), *greatly*, 3, 2, 22.

Μεγαρεῖς, εως, ὁ, *a Megaræan*.

μέγας, μεγάλη, μέγα, gen. μεγάλου, ης, ου, comp. μείζων, sup. μείγιστος, *great, large, of persons, stately*, 3, 2, 25; τὰ μέγала νικᾶν, *to excel greatly*, 1, 9, 24; τοῖς μέγιστα δυναμίνοις, *to those possessing the greatest influence, or having the greatest power*, 2, 6, 21; μέγα ὀνήσαι, *to benefit greatly*, 3, 1, 38; βλάψαι μέγала, *to injure greatly*, 3, 3, 14; *important*, 2, 6, 14 and 16; *power-*

*ful*, 2, 5, 14; τὸ μέγιστον, especially, chiefly, 1, 3, 10; cf. 2, 5, 7.

**Μεγαφέρνης, ον, ὁ, Μεγαφernes.**

**μέγας, εος, ους, τό (μέγας), magnitudo, greatness, size,** 2, 3, 15; 4, 1, 2.

**μέδιμνος, ον, ὁ, the medimnus,** the usual Attic corn-measure — 48 χοίτινες, 6 Roman modii, about a bushel and a half.

**μεδίμη (μετά, ἴημι, q. v.), to let go, give up, allow.**

**μεθίστημι (μετά, ἵστημι), μεταστήσω, μεθίστημα, μετίστημα, μετίστην, μεθίσταμαι, μετιστάσθην, to put in another place or way, to transfer, to change; in the intrans. parts (see ἵστημι), to go to another place, to withdraw,** 2, 3, 21; in the aor. mid. w. an object, to suffer (any one) to withdraw, 2, 3, 8.

**Μεθύριον, ἑως, ὁ, a Methydrion,** of Methydrum, a town of Arcadia.

**μεθύω, -ύσω (μέθυ, strong drink), to be intoxicated.**

**μίζων, see μέγας.**

**μειλίχιος, α, ον (μειλίσσω, to soothe), mild, gracious.**

**μειναι: μένω.**

**μειράκιον, ον, τό (μειράξ, ὁ or ἡ, a boy or girl), a youth, a boy.**

**μείωμα, ατος, τό (μειώω, to make less), a deficiency.**

**μείων, ον, gen. -ονος, comp. of μικρός; also of ὀλιγός, less,** 2, 4, 10; **μειον ἔχειν, to be worsted,** 1, 10, 8; 3, 4, 18; **to suffer disadvantage, to be worse off,** 3, 2, 17; plur. **μειονες** or **μειους, fewer,** 1, 9, 10.

**Μελανδίται, ὧν, οἱ, the Melanditæ,** a people of Thrace.

**μελανία, ας, ἡ (μέλας), blackness, a black cloud,** 1, 8, 8.

**μέλας, μέλαινα, μέλαν, black, dark.** Eng. MELAN-choly; Germ. MELAN-chthon.

**μέλει, impers. (the form μέλω, I take care, is rare), f. μελήσει, pf. μεμίληκε, it concerns, w. dat. ὅτι αὐτῷ μέλοι, that it would concern him, that he**

**would take care,** 1, 8, 13; **ἐμοὶ ἢ I will take care,** 1, 4, 16.

**μελετάω, ὦ, -ήσω (μέλει), to care for, w. gen.; to practise, w.** 3, 4, 17.

**μελετηρός, ἄ, ὄν (μελετάω) fully practising: c. -ύτερος, sup-  
τος,** 1, 9, 5, **most assiduous in**  
**ing.**

**μελίνη, ης, ἡ, panic (a species of millet, panicum miliaceum), 1,  
a field of panic (or millet),** 2, 4, 1.

**Μελινοφάγοι, ὧν, οἱ (μελίγειν), the Melinophagi (eaters of  
millet), a people of Thrace.**

**μέλλω, μελλήσω, ἐμέλλησα ο  
λήσω, to be on the point of, to undertake,  
infim. pres. 1, 8, 1; 2, 1, 3; w.  
fut. 2, 4, 24: to delay, 3, 1, 46;  
to be delayed,** 3, 1, 47.

**μέλω, see μέλει.**

**μύνημαι, I remember, pf. im-  
pres. in meaning; cf. μύνησαι  
μύνησθαι, μύνησθαι, ἐμύνη  
(sometimes, esp. in earlier w.  
ἐμύνησθην), to blame, reproach,  
30.**

**μέν, a connective pointing  
following clause or sentence,  
particle in the corresponding  
is comm. δέ. μέν is not comm.  
lated into Eng. When, how-  
the opposition between the  
sponding clauses is marked, μ  
δέ may be variously rendered  
one hand . . . on the other; fi  
then; as well . . . as; true that .  
—The phrases ὁ μὲν . . . ὁ δέ π  
variously rendered the one .  
other; this one . . . that one.**

times, owing to an anacoluthic  
clause with δέ (or a particle of  
lar meaning) is wanting, 1, 2  
10, 16; 3, 2, 8.—μὲν is postpos.

**μέντοι (μέν, τοί), indeed, truly  
tender adversative, yet, still, how-  
ever,** 8, 20; 2, 3, 22 and 23.

**μένω, μενώ, ἐμεινα, μεμίνηκα  
maini,** 1, 3, 11.

Μένων, ὠνος, ὄ, *Menon*, 1, 2, 6; 2, 6, 28, ff.

μερίζω, -ισω, or -ιῶ (μέρος), to divide, distribute.

μέρος, εος, ους, τό, a part, portion, 1, 6, 2; specimen, 1, 5, 8:—ἐν τῷ μέρει, in turn, one after another, 3, 4, 23.

μεσημβρία, ας, ἡ (μέσος, ἡμέρα), mid-day; the South, 1, 7, 6; 3, 5, 15.

μεσόγαια, or -γεια, ας, ἡ (μέσος, γατα—γῆ), the interior, the region inland.

μέσος, η, ον, middle, midst of, central, of place or time. Immediately following the article, it means central; in other positions, midst of, centre of: διὰ μέσου τοῦ παραδίσκου, through the midst of the park, 1, 2, 7; πρὸ τῆς φάλαγγος μέσης, before the centre of the phalanx, 1, 2, 17;—μέσαι νύκτες, midnight, 1, 7, 1; μέσον ἡμέρας, mid-day, noon, 1, 8, 8;—τὸ μέσον, as subst. the midst, the centre, 1, 2, 15; also without the article, ἐν μέσῳ, in the midst, w. gen. 3, 1, 2; διὰ μέσου, w. gen. between, 1, 4, 4. Eng. MESOPOTAMIA.

μεσῶν, ὦ, -αῖος (μέσος), to be in the middle: πέρα μεσούσης ἡμέρας, after mid-day.

Μέσπιλα, ης, ἡ, *Mesippila*, 3, 4, 10. The ruins of Nineveh opposite Mosul, on the east bank of the Tigris.

μεστός, ἡ, ὄν, full, filled, w. gen. 1, 4, 19.

μετά, prep. (akin to μέσος), w. gen. or acc. (in the poets w. dat. also), (1) w. gen. it denotes participation, amidst, among, with, 1, 2, 20; 1, 3, 5; or μετὰ τινος, the soldiers of any person, 1, 7, 10. (2) w. acc. of place, next to, next after, 1, 3, 4; of time, after, 1, 4, 9. In compos. either participation, or change. (Lat. trans.) Eng. METAPHOR, META-physics, META-morphose, etc.

μεταβάλλω (μετά, βάλλω, q. v.), to cast into a different position: mid. to cast behind one's self.

μεταγινώσκω (μετά, γινώσκω, q. v.), to change one's mind, 2, 6, 3.

μετασίστωμι (μετά, δίδωμι, q. v.), to distribute, to share with, w. dat. of pers. and acc. of thing, 3, 3, 1.

μεταμέλει (μετά, μέλει, q. v.), Impers. to repent, w. dat. μεταμίλειν σοι ἐφησθα; did you affirm that you repented? 1, 6, 7; και αὐτῷ μεταμίλειν, even he repented, 2, 6, 9.

μεταξύ, adv. (μετά, μέσος), between, in the midst of, 3, 1, 27.—Prep. w. gen. between, 1, 7, 16.

μετάπεμπτος, ον (μετά, πέμπω), sent for, having been sent for, 1, 4, 3.

μεταπέμνω (μετά, πέμπω, q. v.), to send one after another: seldom used in act. Mid. to send for (to come to one's self), to summon, 1, 1, 2; 1, 2, 26; 1, 3, 8.

μεταστάς, μεταστάμενος: μεθιστημι.

μεταστρέφω (μετά, στρέφω, q. v.), to turn around; mid. to turn one's self around.

μεταχωρέω, ὦ, -ήσω, to change one's place, to remove.

μέτεμι (μετά, εἶμι, q. v.), to be in the midst of; Impers. w. dat. of pers. and gen. of thing, to have a share in, to participate in: οἶτι . . . οὐδενὸς ἡμῖν μετεῖη, that we participated in no one of, etc. 3, 1, 20.

μετέχω (μετά, ἔχω, q. v.), to have a share of, to partake of.

μετέωρος, ον (μετά, εἴρω, anything lifted up), raised up, lifted high: μεταώρους . . . τῶς ἀμάξας, the wagons raised up (from the ground), 1, 5, 8. Eng. METEOR.

μετρέω, ὦ, -ήσω (μέτρον), to measure: Lat. metior.

μετρέως, adv. (μέτριος, within measure, μέτρον), in due measure, temperately, with moderation, 2, 3, 20.

μέτρον, ον, τό, a measure. Eng. GEO-METRY, METRE, dia-METER: Lat. metrum.

μέχρι, before a vowel μέχρι ος

μήρεος. (1.) Prep. w. gen. *up to, even to*: μήρεος οὗ, *to (the region) where*, 1, 7, 6. (2.) Conjunction *with*, w. indic. 3, 4, 9; w. *an* and subjunc. 2, 3, 7, and 24; after a historic tense, 1, 4, 13.

μή, as adv. *not*; as conj. *that not, lest*. μή denotes "non-existence as willed, assumed, or aimed at." Had.

μηδαμῶς, *in no manner, nowhere*.

μηδαμῶς, *in no manner*.

μηδέ (μή, δέ), *and not, nor*; μηδέ . . . μηδέ, *neither . . . nor*.

μηδέεις, μηδεμία, μηθέν (μηδέ, εἰς), *no one*; neut. *nothing*.

μηδέποτε, adv. (μηδέ, ποτέ), *never*.

μηδέτερος, a, ov, *neither of two*.

Μηδία, or Μηδεία, ας, ἡ, *Media*.

Μηῆδοι, ων, οἱ, *Medes, or Medians*.

Μηδοσκος, ου, ὁ, *Medocus, King of the Odryse*.

Μηδοσάδης, ου, ὁ, *Medosades, a Thracian*.

μηκέτι, adv. (μή, ἔτι), *no longer*, 1, 4, 16.

μήκος, εος, τό (akin to μακρός), *length*, 2, 4, 12; in plur. 1, 5, 9.

μήν, adv. postpos. *in truth, truly, indeed*, Lat. *vero*, 1, 7, 5; sometimes adversative, *καὶ μήν, and yet*, 1, 7, 5; 3, 1, 17; often in transitions, *comm. with some other particle, besides, nay more, but further*, 2, 5, 12; 3, 2, 16.

μήν, μηνός, ὁ, a month: τοῦ μηνός, *monthly*, 1, 3, 21.

μηνοειδής, ἐς (μήν, a month, a moon, εἶδος), *crecent-shaped*.

μηρῶν, -ῶν, *to disclose, to make known*, 2, 2, 20.

μηποτε, adv. (μη, ποτέ), *never*, 1, 1, 4.

μήπω, adv. (μη, πῶ, yet) *not yet*.

μηρός, οὔ, ὁ, *the thigh*.

μήτε (μή, τε), *and not*; μήτε . . .

μήτε, *neither . . . nor*; μήτε . . . τέ, Lat. *neque . . . et, not only not . . . but also*, 2, 2, 8; 3, 1, 30.

μήτηρ, μηρός, ἡ, a mother. Lat. *mater*. Eng. *MATERNAL*.

μητρόπολις, εως, ἡ (μήτηρ, πόλις), *mother-city, METROPOLIS*.

μηχανάσμαι, -άμαι, -ήσομαι (μηχανή), *to prepare in a skillful manner, to devise, to accomplish (by fraud)*, 2, 6, 27.

μηχανή, ἥς, ἡ (μήχος, a means), *any artificial means or device*. Eng. *MECHANIC, MECHANISM, MACHINE, MACHINATION*.

μία, see εἰς.

μίγνυμι, μίγνῶ, also μίγγω (cf. Lat. *miscere*), μίξω, μιξα, μίμυμαι, ἐμίχθη or ἐμίγη, TO MIX, *mingle*.

Μίδας, a or ov, ὁ, *Midas*.

Μεθρεσάτης, ου, ὁ, *Mithridates*.

μικρός, ἄ, ὄν, *small, insignificant*, 3, 2, 10; of time, *short, brief*:—μικρόν, a little (of space or time), *for a little time*, 3, 1, 11; μικρόν προίοντες, *advancing a short distance*, 2, 1, 6;—μικρόν, a little—*narrowly*, 1, 3, 2. Eng. *MICRO-meter, MICRO-cosm, MICRO-scope, etc.*

Μιλῆσιος, ἱα, ἰον, *Milesian*; as subst. masc. a *Milesian, an inhabitant of Miletus*, 1, 9, 9; fem. a *Milesian woman*, 1, 10, 3.

Μίλητος, ου, ἡ, *Miletus*, one of the chief cities of *Ionia*.

Μιλτοκτέθης, ου, ὁ, *Miltocythes*, an officer of *Cyrus*; deserted to the king, 2, 2, 7.

μιμέομαι, -οῦμαι, -ήσομαι (μίμος, a MIMIC), *to imitate*, 3, 1, 36.

μηνήσσω, μηνῶ, ἐμνησα, μέμνημαι, ἐμνήσθην (the fut. and aor. pass. are mid. in meaning; fut. pl. μμνήσομαι, *I shall bear in mind*), *to remind*. Mid. *to remind one's self, to call to mind, to remember*; μμνημαι, *I remember*, 1, 7, 5; w. infin. 3, 2, 39; cf. Lat. *memini*. Eng. *MEM-ory, re-MEM-ber*.

μισέω, ὦ, -ήσω (μισος, hate), *to hate, to be displeased with*. Eng. *MIS-anthrope, MISO-gymist*.

μισθοδοσία, ας, ἡ (μισθός, δίδωμι), *the payment of wages*, 2, 5, 22.

μισθοδοσιέω, ὦ, -ήσω (μισθός, δίδωμι), *to give pay*.

**μισθοδότης, ον, ὁ** (μισθός, δίδωμι), *a paymaster*, 1, 3, 9.

**μισθός, οὔ, ὁ**, *pay*, 1, 1, 10; 1, 2, 11 and 12; *reward*, 2, 2, 20.

**μισθοφορά, ἄς, ὁ** *μισθοφορία, ας, ἡ* (μισθός, φέρω), *receipt of wages; service for wages, mercenary service.*

**μισθοφόρος, ον, ὁ** (μισθός, φέρω), *as adj. receiving pay: μισθοφόροι Ἕλληνες, the mercenary Greeks*, 1, 4, 3; *as subst. a hired soldier, a mercenary.*

**μισθῶω, ᾶ, -ώσω** (μισθός), *to hire; pass. to be hired*, 1, 3, 1.

**μνᾶ, μνάς, ἡ**, *a mina* — 100 drachmæ, about \$17. Sixty minæ — a talent.

**μνήμη, ἡς, ἡ** (μυμνήσκω), *memory, remembrance.*

**μνημονεύω, -εύσω** (μνήμη, μνήμων, *mindful*), *to bear in mind, be mindful of.*

**μνημονικός, ἡ, ὁν** (μνήμων, *mindful*), *having a retentive memory.* Eng.

**MNEMONICS.**

**μνηστικαίῳ, ᾶ, -ήσω** (μυμνήσκω, *κακός*), *to remember injuries, to bear ill-will* (against a person on account of anything, *τινί τινος*), 2, 4, 1.

**μόλις, adv.** (akin to *μῶλος, τοῖ*), *with difficulty*, 3, 4, 48.

**μολυβδίς, ἰδος, ἡ** (μόλυβδος), *a leaden bullet*, 3, 3, 17.

**μόλυβδος, ὁ** (μόλυβδος), *or μόλιβδος, ον, ὁ*, *lead*, 3, 4, 17.

**μόλω: βλώσκα.**

**μοναρχία, ας, ἡ** (μόνος, ἀρχω), **MONARCHY, sole command.**

**μοναχῆ, ὁρ-χῆ** (μόνος), *only, alone*, 4, 4, 18.

**μονή, ἡς, ἡ** (μένω), *a stay, residence, mansion.*

**μονοειδής, ἑς** (μόνος, εἶδος), *unif-orm.*

**μονόξυλος, ον** (μόνος, ξύλον, *a log*), *of a single log, of a solid trunk.*

**μόνος, ἡ, ον**, *alone, only; μόνον as adv. only.* Eng. **MON-, MONO-, MONK.**

**μόσσυν, ὁ** *μόσυν, υνος, dat. pl. μοσσύνους* (a foreign word), *a wooden tower.*

**Μοσσηνοίκοι, ὡν, οἱ** (μόσσυν, οἰ-κος), *the Mosynæctians, or Mosy-, dwellers in wooden towers, on the S. coast of the Euxine.*

**μόσχειος, ον** (μόσχος, *a calf*), *of a calf: κρέα μόσχεια, veal*, 4, 5, 31.

**μοχθεῖω, ᾶ, -ήσω** (μόχθος, *toil*), *to toil, περι τι, for something.*

**μοχλός, οὔ, ὁ**, *a bar, a bolt.*

**Μυγδόνοιοι, ὡν, οἱ**, *Mygdonians*, 4, 3, 4.

**μύζω, ὁ** *μυζέω, ᾶ, ὁ* *ἀμύζω*, other pts. wanting (stem *μύ-*, or *μῦ-*, pronounced by closing the lips), *to suck*, 4, 5, 27.

**Μυριανδρος, ὁ** *Μυριανδρος, ον, ὁ*, *Myriandrus or Myriandus*, 1, 4, 6.

**μυριάς, ἄσος, ἡ** (akin to *μύριοι*), *a myriad*, 10,000, 1, 4, 5.

**μύριοι, ἰα, ἰον**, *comm. in plur. μύριοι, αι, α*, 10,000, *ἀσπίς μυρία*, 1, 7, 10; *μύρια στάδια*, 3, 1, 2. As paroxytone, *μυριοι, ἰα, ἰα*, it is indefinite, *countless*, 10,000, or a **MYRIAD**, as indefinite expressions, 2, 1, 19; 3, 2, 31. (This distinction in accent seems not, however, to be always observed by the editors.)

**μύρον, ον, τό**, *a fragrant oil, or ointment*, 4, 4, 13.

**Μυσία, ας, ἡ**, *Mysia*, N. W. part of Asia Minor.

**Μύσιος, α, ον**, *Mysian*, 1, 2, 10.

**Μυσός, οὔ, ὁ**, *a Mysian*, 1, 6, 7.

**μυχός, οὔ, ὁ**, *a recess*, 4, 1, 7.

**μωρός, α, ον**, or later *μωρός, ἄ, ὄν*, *foolish, stupid; Lat. morus; Eng. Sopho-MORE. Comp. -ότερος, sup. -ότερος*, 3, 2, 22.

**μωρός, ὁ** *μωρῶς, foolishly.*

## N

**ναί, γες, certainly: ναί μᾶ, w. acc. certainly by, etc.**

**ναός, οὔ, Att. 2d declens. ναός, ναῖ, ὁ** (*ναῖω, to dwell*), *a dwelling of a god, a temple.*

**νάπη, ἡς, ἡ, ὁ** *νάπιος, εος, ονς*

τό, a wooded valley, dell, ravine, 4, 5, 15 and 18.

ναυαρχέω, ᾶ, -ήσω (ναῦς, ἄρχω), to command a ship or a fleet, to be admiral.

ναύαρχος, ου, ὁ (ναῦς, ἄρχω), an admiral, 1, 4, 2.

ναύκληρος, ου, ὁ (ναῦς, κλήρος, a lot), a ship-owner, or master.

ναῦλος, ου, ὁ, or ναῦλον, ου, τό (ναῦς), passage-money, fare; Lat. *navium*.

ναυπηγήσιμος, ου (ναῦς, πήγνυμι), fit for ship-building.

ναῦς, νεώς, ἡ (akin to νέω, to swim, Lat. *navis*), a ship, 1, 4, 2.

Ναυσικλείδης, ου, ὁ, *Nausiclides*, a Spartan.

ναυσίπορος, ου (ναῦς, πόρος), traversed by ships, navigable, 2, 2, 3.

ναυτικός, ἡ, ὄν (ναῦς), belonging to a ship or to maritime affairs, naval, δύναμις ναυτικὴν, 1, 3, 12. Eng. NAUTICAL.

νεανίσκος, ου, ὁ (νείος), a young man, a youth, 2, 1, 18.

νεκρός, οἶ, ὁ, a dead body, a corpse, 4, 2, 18; τοὺς νεκρούς, the dead. Eng. *NECROLOGY*, *NECROPOLIS*, *NECROMANCY*.

νέμω, νεμῶ, ἔνεμα, νενέμηκα, to divide, distribute. Mid. to distribute among one another; hence, to share; of cattle, to feed, to graze, 2, 2, 15. Eng. *NOM-AD*, *NOM-ADIC*.

νεόσφατος, ου (δέω, to flay), newly skinned, 4, 5, 14.

νεός, α, ου, new, fresh, young; comp. νεώτερος, younger, 1, 1, 1; sup. νεώτατος. Eng. *NEO-PHYLE*, *NEO-LOGY*, *NEO-TERIC*, etc.

Νέον τεύχος, see τεύχος.

νεῦμα, ατος, τό (νεύω, to nod), a nod, wink.

νευρά, ἀς, ἡ, a cord of sinew, a bow-string, 4, 2, 28.

νεῦρον, ου, τό (cf. Lat. *nervus*, NERVE), a sinew, a cord, a string,

3, 4, 17. Eng. *NEUR-ALGIA*, *NEUROLOGY*, *NEURO-TOMY*.

νεφέλη, ἡς, ἡ (akin to νέφος, a cloud, cf. Lat. *nebula*), a cloud, a mist, 1, 8, 8. Eng. *NEBULAR*.

νέω, νεύομαι or νευσούμαι, ἔνευσα, νένευκα, to swim, 4, 3, 12.

νέω, νήσω, ἔνησα, νένημαι or νένημαι (ἐνήσθην or ἐνήσθην late), to heap up.

νεωκόρος, ου, ὁ (νεώς, κορέω, to sweep), one who sweeps a temple, a sacrifician.

Νέων, ωνος, ὁ, *Neon*, a Laconian, successor of Chirisophus.

νεώριον, ου, τό (ναῦς, ὄρα, care), a dock, dock-yard.

νεώς, νεῶν, see ναῦς.

νεῶς, νεῶ: ναῦς.

νεωστί (νείος, new), newly, recently, 4, 1, 12.

νή, yes, surely, a particle of asseveration, always affirmative: w. acc. *Νῆ Δία, yes! by Zeus!* 1, 7, 9; cf. *μὴ*. *νηϊ; νῆες*, see ναῦς.

νηῶς, ου, ἡ, an island. Eng. *Poly-NESIA*.

Νικάστρος, ου, ὁ (νίκη, ἀνίκη), *Nicandrus* or *Nicanter*, a Laconian.

Νικάρχος, ου, ὁ (νίκη, ἄρχω, to rule), *Nicarchus*.

νικάω, ᾶ, -ήσω (νίκη), to conquer, μάχη, in battle, 2, 1, 4; w. acc. 1, 10, 4; to be victorious, 2, 1, 1 and 4; to surpass, to excel, 1, 9, 11 and 24. For the pass. see ἡττάομαι. Eng. *NICOLAS*.

νίκη, ἡς, ἡ, victory, 1, 5, 3: 1, 8, 16.

Νικόμαχος, ου, ὁ (νίκη, μάχη), *Nicomachus*.

νεῶω, ᾶ, -ήσω (νῶος, νοῦς), to perceive, observe, 3, 4, 44.

νόθος, ἡ, ου, illegitimate, 2, 4, 25.

νομή, ἡς, ἡ (νέμω), a pasture; a herd, 3, 5, 2.

νομίζω, νομίω or νομιῶ, ἐνόμισα, νενόμικα, νομιόμικαι, ἐνομίσθην (νόμος), to regard as a custom (νόμος), to consider, suppose, think, regard, w. acc. 1, 4, 9; 2, 5, 39; w. nom. and infin.

2, 6, 17: w. acc. and infin. νομίζω... εἶναι, for I consider that you are to me, etc. 1, 3, 6: cf. 1, 5, 16.

νόμιμος, η, ον (νόμος), according to custom, customary.

νόμος, ον, ὁ (νόμος), a custom, a law: order, arrangement, anything customary: ὡς νόμος (sc. ἦν ταχθῆναι) αὐτοῖς εἰς μάχην, as it was customary for them to be drawn up for battle, 1, 2, 15. Eng. gastro-NOMY, eco- (or eco-) NOMY, Deutero-NOMY, astro-NOMY, etc.

νόσος, νοδός, ὁ, gen. νόσου, νοῦ, dat. νόσῳ, νοῦ, and νοί, the mind: ἐν νόῳ ἔχαι, to have in mind, 3, 3, 2; 3, 5, 13.

νοσέω, ᾧ, -ήσω (νόσος), to be diseased, to be ill.

νόσος, ον, ἡ, disease, illness. Eng. noso-logy.

νότος, ον, ὁ, the south wind.

νοσημῖα, ας, ἡ (νόσος, μήν, month), the new moon.

νοδός, see νόσος.

νοκτερεῖω, -εύσω, to pass the night, 4, 4, 11.

νοκτός, see νύξ.

νοκτοφύλαξ, ακος, ὁ (νύξ, φύλαξ), a night-guard, night-watch.

νοκτωρ, adv. (νύξ), by night, 3, 4, 35.

νῦν, adv. now, Lat. nunc: τὸ νῦν εἶναι, for the present, 3, 2, 37.

νῦν (enclit.), now, then, inferential. νυνί (demonst. t.), just now, even now.

νύξ, νοκτός, η, night: νοκτός, by night, 2, 6, 7; μέσαι νύκτες, midnight, 1, 7, 1; cf. Lat. nox, Germ. nacht, Eng. night.

νώτον, ον, τό, the back.

### Ξ

Ξανθικλῆς, ένος, ὁ, Xanthicles, an Athenian general, 3, 1, 47.

ξενία, ας, ἡ (ξένος), hospitality, guest-friendship.

Ξενίας, ον, ὁ, Xenias, 1, 1, 2; 1, 2, 1; 1, 4, 7.

ξενίζω, -ισω, or -ιῶ (ξένος), to entertain.

ξενικός, ή, ὄν (ξένος), belonging to a stranger or guest, foreign: τὸ ξενικόν, οὔ, the foreign force, the mercenary force, 1, 2, 1; 2, 5, 22.

ξένιος, ία, ιων (ξένος), belonging to a guest or host, hospitable: Ζεὺς ξένιος, Zeus the protector of guests, 3, 2, 4.

ξενόομαι, σέμαι, -όσομαι (ξένος), to become a guest, to be entertained, παρὰ w. dat. at the house of.

ξένος, ον, ὁ, a guest or host, Lat. hospes, a person related to another by the ties of hospitality: ξένος ὦν ἐτύγγανεν, happened to be related to him by the ties of hospitality, 1, 1, 10; cf. 1, 1, 11; a stranger, a soldier who enters foreign service, a mercenary, 1, 1, 10; 1, 3, 18.

Ξενοφῶν, ᾠντος, ὁ, Xenophon, an Athenian, son of Gryllus; a pupil of Socrates, 3, 1, 5; joins Cyrus on the invitation of Proxenus, 3, 1, 4, ff.; at Cunaxa, 1, 8, 15; exhorts the soldiers after the loss of the generals, 3, 1, 15, ff.; chosen general, 3, 1, 47; further mentioned, 3, 2, 37; 3, 3, 15, ff.; 3, 4, 38, ff.

Ξέρξης, ον, ὁ, Xerxes, king of Persia fr. 486 to 465 B. C. For full information see Class. Dic. Called Ahasuerus in the Old Test.

ξεστός, ή, ὄν (ξίω, to scrape), made smooth by scraping, polished, 3, 4, 10.

ξηραίνω, -ανῶ (ξηρός, dry), to dry, 2, 3, 15.

ξηρός, ά, ὄν, SERE, dry, withered, 4, 5, 38.

ξίφος, εος, ονς, τό, a sword (Lat. ensis), large, two-edged, straight and pointed, for stabbing and thrusting; hung by a baldric (τελαμών) which was suspended over the shoulders; was protected by a sheath (κολός). Close by this was carried the battle-knife (μάχαιρα), used in close combat, also for slaughtering animals.

ξόδανον, ον, τό (ξίω, to scrape), a carved image, a statue, esp. of wood.



ξυήλη, ης, ἡ, a short sickle-shaped sword, or knife, of the Lacedæmonians; a dagger, 4, 7, 16.

ξύλιζομαι, -ισομαι, -ιοῦμαι (ξύλον), to gather wood, 2, 4, 11.

ξύλινος, ἡ, ὄν (ξύλον), of wood, wooden, 1, 8, 9.

ξύλον, ον, τό, wood, a stick of wood, a pole, 1, 10, 12. Eng. ξΥΛΟ-γραφία, etc.

ξύν, prep. (cf. Lat. cum), another form of σύν. For all compounds of ξύν, see σύν and its compounds. In all passages in the Anabasis where other editors read ξύν, Dindorf (2d edit. Oxford) has restored σύν.

Ο

ὁ, ἡ, τό, a definite article, the; used also as demonstr. pron. ὁ μὲν... ὁ δέ, this one... that one, or the one... the other; οἱ μὲν... οἱ δέ, these... those, the former... the latter, some... others, 1, 2, 28; τὰ μὲν... τὰ δέ, these things... those things, the former... the latter, partly... partly; ὁ δέ, and this one, and he, 1, 1, 3 and 4 and 9; οἱ δέ, but they, and they, 1, 2, 2 and 16 and 17; οἱ ἐκείνου, those of him, belonging to him; οἱ σὺν αὐτῷ, those with him, 1, 2, 15; οἱ ἐκ τῆς ἀγορᾶς, the people of the market-place, 1, 2, 18. Often before a particip. τὸν βουλούμενον, the one wishing, any one who desired, 1, 3, 9. Often not rendered (generic), ἡ ἀρετή, virtue, valor. Often as a possess. pron. ἡ μήτηρ, his mother, 1, 1, 3.

ὀβελίσκος, ον, ὁ (ὀβελός), a small spit, a spear (OBELISK).

ὀβολός, οἶ, ὁ (ἀκὴν ὀβελός, a spit, nail, the obol being originally, as some suppose, in the shape of a nail, or, as others suppose, being stamped with a nail), an obol, a coin worth nearly 3 cents, 1/3 of a δραχμή, 1, 5, 6.

ὀγδοήκοντα, eighty.

ὀγδοός, η, ον (ὀγδοφος, octavus, ὀκτώ), eighty.

ὄσσε, ἡς, τόσσε, demonstr. pron. this, this one, Lat. hęc. It oftener denotes something following; οὗτος, something going before. Distinguished from ἐκεῖνος, it denotes something near or present; ἄκετος, something remote.

ὄσειέω, -εύω (ὄδος), to make a journey, to march.

ὄσοι-πορεύω, -ήσω (ὄδος, πύρος), to travel by land, to march.

ὄσο-ποιέω, -ήσω (ὄδος, ποίεω), to make, or repair, a road.

ὄσός, οἶ, ἡ, a way, street, road, Lat. via, 1, 2, 13;—a march, journey, Lat. iter, 1, 4, 11; 1, 5, 9; often understood, 3, 4, 46. Eng. σΥΝ-ΟΔ, ΕΞ-ΟΔΟΣ, μεθ-ΟΔ, etc.

Ὀδρύσης, ον, ὁ, pl. Ὀδρύσαι, ὤν, οἱ, an Odrysian, as ad. Odrysian: pl. Odryses, or Odrysians, a powerful nation of Thrace.

Ὀδυσσεύς, ἑως, ὁ, Odysseus, Lat. Ulysses.

ὄθεν (ὄ, relat. pron. and -θεν, from), from which, whence, 1, 2, 8; from what source, 2, 5, 26.

ὄθεντις (ὄ, -θεν, τίς), from which very place, whence, 2, 1, 3.

οἶ, see οὐ.

οἶδα, 2 pl. in form; pres. in meaning; f. εἶσομαι, impf. ἦδειν or ἦδη (stem id, fid, Lat. video); for other forms see Gr.; to know, 1, 3, 5 and 15; 1, 8, 21; 2, 1, 18 (ισθι); χάριν εἶδέναι, to know gratitude, to be grateful, 1, 4, 15. οἶε, 2 sing. οἶομαι, 1, 7, 9.

οἴκασε, adv. (οἶκος, δέ [enclit.], towards), homeward, home, 1, 7, 4: ἡ οἴκαδ' ὄδος, the way home, 3, 1, 2.

οἶκος, εἶα, εἶον (οἶκος), belonging to a house or family, akin: οἱ οἰκτιοι, kindred, relations, 3, 2, 26 and 39. Comp. οἰκίωτος, sup. οἰκίωτατος, most intimate, w. dat. 2, 6, 28.

οἰκείως (οἶκος), in a familiar manner, familiarly.

**οικέτης, ου, ὁ** (οἶκος), *a domestic; a servant*, 2, 3, 15.

**οικέω, ὦ, -ήσω** (οἶκος), *to live, dwell: τοῖς . . . οἰκοῦσι, those dwelling, or those who dwell*, 1, 1, 9; *trans. to live in, to occupy*, w. acc. 3, 2, 23;—*pass. to be occupied, to be inhabited*, 1, 4, 6; *to be situated*, 1, 4, 1 and 11;—*πόλις οἰκουμένη, a populous, or well-inhabited city*, 1, 2, 6, etc. Eng. **OECCUMENICAL** (οἰκουμένη, sc. γῆ, *the world*).

**οἶκημα, ατος, τό** (οἶκω), *a dwelling. οἶκησις, εως, ἡ* (οἶκω), *the act of dwelling; a dwelling-place.*

**οἶκος, ας, ἡ**, *a house*, 2, 2, 16.

**οἰκίζω, -ίσω, or εἰῶ** (οἶκος), *to establish a house, or a colony: to settle, to found.*

**οἰκουομέω, ὦ, -ήσω** (οἶκος, δέμω, δῆμος), *to build*, 1, 2, 9;—*pass.* 2, 4, 12. **οἰκο-θεν, from home**, 3, 1, 4.

**οἶκοι, adv.** (οἶκω, dat. sing. of οἶκος), *at home: ὑπὸ τῶν οἶκοι ἀντιστασιωτῶν, by those at home of an opposite faction*, 1, 1, 10; οἱ οἶκοι, *those at home, one's fellow-countrymen*, 1, 2, 1; 1, 7, 4.

**οἰκονόμος, ου, ὁ** (οἶκος, νέμω), *a steward, a manager*, 1, 9, 19. Eng. **ECONOMY**, etc.

**οἶκος, ου, ὁ**, *a house, home: εἰς οἶκον*, 2, 4, 8; with digamma, **φοῖκος**; Lat. *vicus*. Eng. **WICH, WICK**.

**οἰκτεῖρω** (οἰκτεῖω dub.), later *οικτερίζω, aor. ὤκτερα and ὤκτερισα* (fr. οἶκος, pity), *to pity*, 1, 4, 7.

**οἶνος, ου, ὁ** (οἶνος w. the digamma, **φοῖνος**, Lat. *vinum*, Germ. *Wein*, French *vin*, Eng. *wine, vine, vinegar*, etc.), *wine*, 1, 2, 13; οἶνον . . . **φυλίκος, palm-wine**, 1, 5, 10.

**οἶνοχόος, ου, ὁ** (οἶνος, χέω, *to pour*), *one who pours wine, a cup-bearer*, 4, 4, 21.

**οἴομαι and οἴμαι, οἴησομαι, ᾤη-θην, impf. ᾤμην and ᾤμην, to think, surmise**, w. acc. and infin. 3, 1, 38; cf. 1, 9, 21: *ἂν οἴμαι εἶναι τίμιος, I think I should be honorable*, 1, 3, 6;—**οἴμαι**

and ᾤμην express as a mere opinion what is in reality a positive conviction, and are often ironical, *I ween, I trow*.

**οἶος, οἶα, οἶον**, relat. pron. denoting quality; correlative of τοῖόςδε or τοιούτος, *of what sort, of which sort, such as, as*, Lat. *qualis*, 1, 7, 4; *such as, proper for*, w. infin. 2, 3, 13;—**οἶός τε, able, possible: οὐχ οἶόν τε εἶσται, it will not be possible**, 1, 3, 17; *εἰστέ* is often understood, 2, 2, 3; 3, 3, 15;—**οἶόν τε w. the sup. intens. ὡς οἶόν τε μάλιστα πεφυλαγμένως, in the most guarded manner possible**, 2, 4, 24.

**οἷόςπερ**, same as οἶος w. the addition of the intens. **πάρ, just such as, just as**, 1, 3, 18; **οἷόνπερ, just as**, 1, 3, 18.

**ὄϊς ὄϊος, Attic οἶς, οἶός, ὁ or ἡ, a sheep.**

**οἶσθα: οἶδα.**

**ὀϊστός, or οἰστός, οῦ, ὁ, an arrow**, 2, 1, 6.

**οἶσω: φέρω.**

**Οἶτατος, ου, ὁ, an Oëtan, from Mt. Oëta in Thessaly.**

**οἴχομαι, οἴχῃσομαι, pres. in form, pf. in meaning, am gone; impf. ᾤχόμην, was gone; cf. ἤκω, am come; often w. a particip. ᾤχeto ἀπελαύνων, he rode off, lit. was gone riding away**, 2, 4, 24; ᾤχeto πλίτων, *he sailed away*, 2, 6, 3; ᾤχeto ἀπὼν νυκτός, *he disappeared by night*, lit. was gone going away, etc. 3, 3, 5.

**οἰωνός, οῦ, ὁ** (οἶος, alone), *a bird that flies alone, as a vulture, eagle, etc., especially watched for auguries; hence, an augury, ομεί, sign*, 3, 2, 9.

**ὀκέλλω, impf. ᾤκελλον, aor. ᾤκειλα, other pts. wanting, to run ashore.**

**ὀκλάζω, -άσω, to bend the knee, kneel down.**

**ὀκνέω, ὦ, -ήσω** (ὄκνος, sloth), *to hesitate, to be reluctant*, w. infin. 1, 3, 17; w. **μή, to fear that**, 2, 3, 9.

**ὀκνηρῶς** (ὀκνηρός, reluctant), *reluctantly.*

ἄκνος, ον, ὁ, *stoth*, hesitation, reluctance, 4, 4, 11.

ἄκτακισ-χιλίοι, αι, α, eight thousand.

ἄκτακόσιοι, αι, α, eight hundred.

ἄκτω, Lat. *octo*, Germ. *acht*, French *huit*, Eng. *eight*.

ἄκτωκαίστενα, *eighteen*.

ἄλειθρος, ον, ὁ (ἄλλυμι, *to destroy*), destruction, death, 1, 2, 26.

ἄλιγος, η, ον, few, little, of number or of quantity; comp. and sup. see Gram.: ἄλιγον, adv. little, a little. Eng. *OLIG*-archy, etc.

ἄλισθάνω, ὀρ -θάλνω, f. ἄλισθήσω, pf. ἄλισθηκα, aor. ἄλισθον, *to slip*, slide, 3, 5, 11.

ἄλισθηρός, ἄ, ὄν (ἄλισθάνω), *slippery*.

ἄλικάς, ἄσος, ἡ (ἄλιω, *to draw*), strictly, a ship which is towed; a transport, a merchant-man, 1, 4, 6. Eng. *HULK*.

ἄλοῖτροχος, ον, ὁ (ἄλος, *τρόχος, a wheel, τροχῶν*), a round stone, 4, 2, 3.

ἄλοκαντέω, ᾧ, -ήσω (ἄλος, *καίω*), *to burn whole, offer (as a sacrifice) whole*. Eng. *HOLOCAUST*.

ἄλος, η, ον, *WHOLE, entire*, 3, 3, 11; *in a body*, 1, 2, 17. Eng. *catii-OLIO* (κατά, ἄλος).

Ὀλυμπία, ας, ἡ, *Olympia*, a town in Elis where the Olympic games were celebrated.

Ὀλύμπιος, α, ον, *Olympian*; as subst. *an Olympian*.

ὀμαλός, ἡ, ὄν, ὀρ ὀμαλής, ἐς (ὀμός), even, level, smooth, 1, 5, 1; 4, 6, 12. Eng. *an-OMALOUS*.

ὀμαλῶς, adv. (ὀμαλός), *in an even line*, 1, 8, 14.

ὀμηρος, ον, ὁ (ὀμός, *common*), and the root *ag-* denoting *to fit, join*, a surety; a hostage, 3, 2, 24.

ὀμιλεῖω, ᾧ, -ήσω (ὀμιλος, *an assembly*), *to be together, to associate with*, w. dat. 3, 2, 26. Eng. *HOMILY, HOMILETICS*, etc.

ὀμίχλη, ης, ἡ, a mist, fog, 4, 2, 7.

ὄμμα, ατος, τό (ὄμμαι, see ὄριώ), a look, an eye.

ὄμνημι and ὄμνω, ὄμοῦμαι, ὄμομοκα, ὄμοσα; ὄμοίμομαι and ὄμοίμοσμαι, ὄμόσθην and ὄμόσθην, *to swear, to take an oath*, 2, 2, 8; 3, 2, 4.

ὄμοιος, οία, οιον (ὄμός, *common*), like, similar: ὄμοιοι ἦσαν, *they seemed* (a rare expression), w. infin. 3, 5, 13; ἐν τῷ ὄμοιῳ, *in a like position, on equal ground*, 4, 6, 18. Eng. *HOMEO*-pathy.

ὄμοίως, adv. (ὄμοιος), *similarly, in like manner*, 1, 3, 12.

ὀμολογέω, ᾧ, -ήσω (ὀμολόγος, *agreeing*; ὄμός, like, and λόγος), *to assent, acknowledge, confess*, 1, 6, 7; w. infin. and subj. 1, 6, 8;—pass. ὀμολόγητο, *he had been acknowledged*, 1, 9, 14; impers. ὀμολογείται, 1, 9, 1.

ὀμολογοῦμένως, adv. (ὀμολογούμενος, pres. particip. of ὀμολογέω), *confessedly*: ὄμ. ἐκ πάντων, *by the admission of all*, 2, 6, 1.

ὀμομήτριος, ἰα, ἰων (ὄμός, *common*, μήτηρ), *of the same mother*, 3, 1, 17.

ὀμοπάτριος, ἰα, ἰων (ὄμός, πατήρ), *of the same father*, 3, 1, 17.

ὄμός, ἡ, ὄν, an Epic word, *common*: used in many compounds. Eng. *HOMO*-genous, etc.

ὀμόσαι: ὀμνυμι.

ὀμόσει, adv. (ὄμός, like), *towards the same place*, 3, 4, 4.

ὀμοτραπέζος, ον (ὄμός, *common*, τραπέζα, *table*), *sitting at the same table*; subst. a table-companion, 1, 8, 25.

ὀμοῦ, adv. (ὄμός, like), *together*, 1, 10, 8; *at the same time*.

ὀμφαλός, οῦ, ὁ, the navel, 4, 5, 2; the boss of a buckler; Lat. *umbilicus*.

ὀμως, yet, still, nevertheless, 1, 8, 23; 3, 1, 10. (Not to be confounded w. ὀμῶς, ὀμοῦ, or ὀμοίως.)

ὄν: neut. particip. εἰμι: ὄν, ὄς.

ὄναρ, τό, only in nom. and acc. sing.; other cases comm. fr. ὄνιερος or ὄνιερον; sometimes gen. ὄνιερατος, dat. ὄνιερατι; plur. comm. ὄνιερατα

ὄνειρέτων, etc., a *dream*, 3, 1, 11, ff. (opp. to ὕπαρ, a *waking vision*).

ὄνειρος, ὄ, and ὄνειρον, τό, a *dream*.

ὄνίνημι, ὄνισω, ὄνησα; pass. rare, ὄνημαι, ἀνήθην, to *help*, to *benefit*, 3, 1, 38.

ὄνομα, ατος, τό, a *NAME*, Lat. *nomen*, 1, 4, 11; 2, 4, 25; *reputation*, 2, 6, 17: Æolic and Doric, ὄνυμα; Eng. *am-ONYM*: *an-ONYMOUS*.

ὄνομάζω, -άσω (ὄνομα), to *name*, to *call*.

ὄνομαστί, adv. *by name*.

ὄνος, ου, ὄ or ἦ, an *ass*: ὄνος ἄγριος, a *wild ass*, 1, 5, 2; ὄνος ἀλέτης, an *upper millstone*, because turned by an *ass*, 1, 5, 5.

ὄντως — πῶ ὄντι, in *reality* (fr. ὄν, ὄντος). Eng. *ONTO-logy*.

ὄξος, εος, ους, τό (ὄξύς), *vinegar*; *sour drink*: ὄξος ἐνητόν, a *sour drink made by boiling*, 2, 3, 14.

ὄξύς, εια, ὄ, *sharp, acid*. Eng. *OXY-gen*.

ὄπη or ὄπη, in *what direction, where*, 1, 3, 6; 1, 4, 8;—in *what manner, as*, 2, 1, 19 (πῆ in a direct, ὄπη in an indirect question.)

ὄπνημα (ἦ), *when, at whatever point of time*.

ὄπισθε or ὄπισθεν (perh. akin to ἵπομαι), *behind, in the rear*, 1, 10, 9; w. gen. 1, 7, 9: εἰς τοῦπισθεν, *back, behind*, 3, 3, 10; τὰ ὄπισθεν, *the rear (of the army)*, 3, 4, 40.

ὄπισθοφυλακία, ὦ, -ήσω (ὄπισθε, φύλαξ), to *form the rear-guard, to guard the rear (of the troops)*, 3, 3, 8; (of the general), 2, 3, 10.

ὄπισθοφυλακία, ας, ἦ (cf. sup.), *the guarding of the rear*, 4, 6, 19.

ὄπισθοφύλαξ, ακος, ὄ (ὄπισθε, φύλαξ), *one of the rear guard*: οἱ ὄπισθοφύλακες, *the rear-guard*, 3, 3, 7.

ὄπισθω (ἦ), adv. (akin to ὄπισθε), *behind, backwards*; of *time, hereafter*.

ὄπλιζω, -ισω, -ῶ (ὄπλον), to *equip*,

*arm, prepare*; pass. to *be armed*, 1, 3, 6: 2, 2, 14: 2, 6, 25.

ὄπλις, εως, ἦ (ὄπλιζω), *equipment*, esp. for *war, armor*, 2, 5, 17.

ὄπλιτεύω, -εύσω (ὄπλιτης), to *serve as hoplite*.

ὄπλιτης (ἦ), ου, ὄ (ὄπλον), a *heavy-armed man, a hoplite*.

ὄπλιτικός, ἦ, ὄν (ὄπλιτης), *pertaining to a hoplite*: τὸ ὄπλιτικόν, *collective, the heavy-armed force, the hoplites*, 4, 8, 18.

ὄπλομαχία, ας, ἦ (ὄπλον, μάχομαι), *the art of fighting with heavy armor*, 2, 1, 7.

ὄπλον, ου, τό, an *implement*; plur. ὄπλα, esp. *the large shields* carried by the hoplites; meton. *arms*, 1, 2, 2; 1, 3, 7; τὰ ὄπλα, meton. for οἱ ὄπλιται, 2, 2, 4; 3, 2, 36; the place where the hoplites were, or where the arms were stacked; hence, *the camp*, 2, 2, 20; 2, 4, 15; 3, 1, 3 and 33 and 40. Eng. *pan-OPLY*.

ὄπόθεν, adv. (in an indirect question instead of πόθεν), *whence, from which, a place from which*, 3, 5, 3; ὄπόθεν οἴχοιτο, in a place from which he had disappeared, i. e. *wherever he had*, etc., 3, 1, 32.

ὄποι, adv. (in an indirect question instead of ποι), *whither, where*, 3, 5, 13; a *place to which*, 2, 4, 19.

ὄποτος, οἶα, οἶον (ποτος), of *what sort soever, whatever*, Lat. *qualis*, 2, 2, 2; 3, 1, 13.

ὄπόσος, η, ον (πόσος), of *size, how great soever, as great as*, Lat. *quantus*, 3, 2, 21: plur. of number, *how many soever, as many as*, Lat. *quot*, 1, 2, 1: 1, 8, 27.

ὄπότεν — ὄπότ' ἄν — ὄπότε ἄν.

ὄπότε (like ὅτε, a correl. to the interrog. πότε and the demonst. τότε; less definite than ὅτε), *when, as, w. the indic.* 1, 6, 7; w. ἄν and the subjunc. expressing what is indefinite or repeated in the pres. or fut. *when, whenever, as often as*, 2, 3, 27; w. the

optat. denoting repetition, *whenever*, 1, 5, 7.—In a causal sense, *whereas*, *since*, *inasmuch as*, Lat. *quoniam*, 3, 2, 2 and 15 and 16.

δόπτερος, ἕρα, ερον (πόπτερος), *whichever* of two parties, 3, 1, 21 and 42.

δπον (πού), *where, wherever*, w. indic. 1, 5, 9; w. ἄν and subjunc. 1, 3, 6; w. optat. denoting repetition, 1, 9, 15 and 27.

δπάτω, ὦ, -ἦσω, *to roast, to bake*.

δπτός, ἦ, ὄν (δπτάω), *baked, burnt, πλίνθοις δπταις*, 2, 4, 12.

δπως (πώς), 1. Adv. *how, in what manner*, in dependent questions, (a) w. indic. 1, 1, 4; 1, 6, 11; (b) w. optat. and ἄν, 3, 1, 7.—2. Conjunc. *that, in order that*, w. indic. fut. 1, 7, 3; w. subjunc. 3, 2, 3; w. optat. 1, 4, 5.

δράω, ὦ, f. ὄσσομαι, pf. ἰώρακα, aor. εἶδον; pass. or mid. pf. ἰώραμαι or ὄμμααι, aor. pass. ὤφθην, *to see*, w. acc. 1, 8, 26; δράν στυγρός, *hateful to look upon*, 2, 6, 9. Eng. di-ORAMA, pan-ORAMA, etc. From the stem δπ- in the fut. OPTICS, etc.

δργῆ, ἦς, ἦ, anger: δργῆ, *in anger*, 1, 5, 8; 2, 6, 9. Eng. ORGIES.

δργίζομαι (δργῆ), δργισομαι or δργισομαι, aor. comm. ὤργισθην, *to be angry*, 1, 2, 26; w. dat. 1, 5, 11.

δργυσία, ας, ἦ (δργύω, *to stretch*), *the length of the outstretched arms*, about a fathom, 1, 7, 14.

δρέγω, δρέξω, ὤρεξα, ὤρευμαι and δρώρευμαι, ὠρέχθην, *to stretch out, reach out, present*.

δρεινός, ἦ, ὄν, or δρειός, ἄ, ὄν (δρος), *mountainous; pertaining to the mountains; οἱ δρεινοί, the mountaineers*.

δρειός, ἰα, εον (δρδός), *steep (steep up, πρᾶνῆς, steep down)*, 1, 2, 21.

δρδός, ἦ, ὄν (akin to δρνυμι, *to excite*), *straight, erect*, 2, 5, 23. Eng. ORTHO-DOX; ORTHO-graphy; ORTHO-epy; ORTHO-tone, etc.

δρδρος, ου, ὄ (akin to δρνυμι, *to excite*), *dawn*: ἤμα δρδρον, *at dawn*, 2, 2, 21.

δρδρός, εδν. (δρδός), *right, rightly*, 1, 9, 30: οὐκ δρδρός, *not properly*, 2, 5, 6; δρδρός ἔχειν, *to be right*, 3, 2, 7.

δρίζω, -ισω, or -ισάω (δρος, a boundary), *to bound*, 4, 3, 1; *to define, determine*; mid. *to place (for one's self) a boundary*. Eng. HORIZON, etc.

δρειον, ου, τό (δρος, a boundary), a *limit, boundary*: chiefly pl. *the borders*.

δρκος, ου, ὄ (akin to εἶργω, *to restrain*), *an oath*; plur. 2, 5, 3: οἱ θεῶν ὄρκοι, *our oaths by the gods*, 2, 5, 7. Eng. ex-ORCIST, etc.

δρμάω, ὦ, -ἦσω (δρμη), trans. *to set in motion, intrans. to rush, to hasten*, 1, 8, 25; εἰν ὀδόν, cogn. acc. 3, 1, 8;—mid. *to hasten*, 1, 2, 5; δρμάμενος ἐκ, *repeatedly rushing out from*, i. e., *making his head-quarters at*, 1, 1, 9.

δρμέω, ὦ, -ἦσω (δρμος, a haven), *to lie at anchor*, 1, 4, 3 and 6.

δρμη, ἦς, ἦ (akin to δρνυμι, *to arouse*), *the act of rushing: ἐν δρμη, in motion, on the march*, 2, 1, 3; εἰν ἐπὶ βασιλῆα δρμῆν, *that the expedition was against the king*, 3, 1, 10; μετ' ὄρμη, *with one impulse*, 3, 2, 9.

δρμηζω, ἰσω, or εῶ (δρμος, a haven), *to bring to anchor, to anchor*, 3, 5, 10.

δρνεον, ου, τό, a *bird*.

δρνιδειος, α, ου (δρνις), *of a bird*: κρῆα δρ-, *foal*, 4, 5, 31.

δρνεις, δρνιδος, ὄ, ἦ, a *bird*, esp. a *cock or hen*. Eng. ORNITHO-logy, etc.

δρδντας, ου or α, or δρδντης, ου, ὄ, *Oronias or Oronias*, a Persian nobleman, tried and condemned for treason against Cyrus, 1, 6, 1; ff. A satrap of Armenia, 2, 4, 3, ff.; 3, 5, 17.

δρος, εος, ους, τό (perh. akin to δρνυμι, *to arouse*), *a mountain*; gen. plur. comm. in Anab. δρτων; also δρῶν, 1, 2, 25. Eng. ORR-ad.

δρροφος, ου, ὄ (δρρωφ, *to roof*), a *roof*.

δρρυκτός, ἦ, ὄν (δρρῦτω), *aug*: δρρυκτῆ εάρρος, *an artificial ditch*, 1, 7, 14.

δρύντω, δρύνω, ἄρυνξα, δρώρυνχα, δρώρυνμαι, ἠρύνθη, το ἄγ, 1, 5, 5.

ὄρφανός, ἦ, ὄν, *bereft*, ORPHAN.

ὄρχεομαι, οἶμαι, -ήσομαι (ὄρχος, a row), to dance. Eng. ORCHESTRA, etc.

ὄρχησις, εως, ἡ (fut. of ὄρχεομαι), the act of dancing, a dance.

ὄρχηστρίς, ἰδος, ἡ (ὄρχεομαι), a female dancer.

Ὀρχομένειος, ου, ὁ, an Orchomenian: of Orchomenus, a city of Arcadia.

ὄς, ἦ, ὅ, relat. pron. *who, which*: καὶ ὅς, and he; ἐν ᾧ, in which (time), 1, 2, 20; δι' ὅ, on which account, 1, 2, 21; ἀπ' οὗ, from which time, since, 3, 2, 14.

ὄσιος, ἰα, ἰον, sanctioned by law, either natural or divine; of persons, devout, conscientious, 2, 6, 25.

ὄσος, ἦ, ὄν, a correl. of τοσοῦτος, as much as, Lat. *quantus*; plur. as many as: πάντων ὄσοι, of all as many as, of all who, 1, 1, 2; τοσοῦτοι ὄσους, as many as, 2, 1, 16; cf. 3, 1, 36; of space, as far as, 3, 3, 15; of time, as long as; w. numbers, as much as, about, 1, 8, 6.

ὄσσοπερ, ὄσηπερ, ὄσονπερ (ὄσος and πέρ intens.), as much as; plur. as many as, 1, 7, 9.

ὄσπερ, ἥπερ, ὅπερ (ὄς and πέρ intens.), which very person or thing.

ὄσπριον, ου, τό, pulse, beans.

ὄστις, ἥτις, ὅ τι, or ὅ, τι, gen. οὐτινος, etc., *offener ὅτου* (ὄς and τίς), whoever, any one who, whichever, anything which, whatever, 1, 6, 9; what, 1, 8, 21.

ὄστισοῦν, ἥτισοῦν, ὄτισοῦν, or ὄστισοῦν, ἥτισοῦν, ὄτισοῦν (ὄς, τίς, οὖν), *whoever then, whatever then*.

ὄσφρατνομαι, ὄσφρήσομαι, ὠσφρόμην, ὠσφράνθη, to smell, i. e., to perceive by smelling.

ὄταν — ὅτε ἄν.

ὄτε, when (correl. of τότε), 1, 2, 9; w. optat. as often as, 2, 6, 12.

ὄτι, that, after words denoting thought or the expression of thought, 1, 2, 21;—because: ὄτι . . . ἤκουσ, because he heard, etc., 1, 2, 21;—w. a sup. intens. cf. Lat. *quam, ὄτι ἀπαρασκευότατον, as unprepared as possible*, 1, 1, 6.

ὄτων, ὄτω: ὄσαις.

ὄν, before a vowel w. smooth breathing οὐκ, before a vowel with rough breathing οὐχ, *not*: "expresses non-existence merely." H. See μή.

ὄν, adv. of place — ἐφ' οὗ τόπου, where, 1, 2, 22; 3, 4, 32; προίοντες οὐ, going forward to the place where, 2, 1, 6.

ὄν, οἷ, pers. pron. 3d pers.; nom. sing. wanting; in the sing. only the dat. occurs in the Anab.; it is comm. enclitic, and reflex. in meaning, to him, 1, 1, 8; 1, 2, 8; 1, 9, 29; 3, 4, 42;—in plur. σφῶν, of themselves, 3, 5, 16.

οὐδαμῆ, or -μῆ, in no place; in no manner.

οὐδαμῶθεν, adv. (οὐδαμός, no one, -θεν, from), from no place, 2, 4, 23.

οὐδαμοῖ (οὐδαμός), to no place, nowhere.

οὐδαμοῦ, adv. (οὐδαμός, no one), nowhere.

οὐδέ (οὐ, δέ), but not, and not, not even, nor: οὐδέ . . . οὐδέ, neither . . . nor; οὐδ' ἄλλος δέ, and not even another, 1, 8, 20.

οὐδέεις, οὐδέεμια, οὐδέέν, gen. οὐδένος, οὐδέμιας, etc. (οὐδέ, εἰς), no one, nothing; οὐδέν, in nothing, in no respect, 1, 1, 8.

οὐδέποτε, adv. (οὐδέ, ποτέ), not even at any time, never, 2, 6, 13.

οὐδέπω (οὐ, δέ, πῶ, yet), not even yet.

οὐδ': οὐτε.

οὐκέτι, adv. (οὐκ, ἔτι), no longer.

οὐκοῦν (οὐκ, οὖν), not therefore: does not occur in Dind.—instead of it οὐκοῦν.

οὐκοῦν (οὐκ, οὖν), therefore, then, accordingly, 3, 2, 19. The negative

not rendered, except in a question anticipating an affirmative answer, *not then*, 1, 6, 7.

οὖν, *therefore, then, accordingly* (postpos.)

οὐποτε, adv. (οὐ, ποτέ), *never*, 1, 3, 5.

οὐπω, adv. (οὐ, πώ, at any time yet), *not yet*.

οὐπώποτε, adv. (οὐ, πώ, ποτέ), *not yet at any time, never before*, 1, 4, 18.

οὐρά, ἄς, ἡ, *the tail: (of an army), the rear*, 3, 4, 38 and 42.

οὐραγία, ἀς, ἡ (οὐρά, ἄγω), *command of the rear; the rear-guard*.

οὐραγός, οὖ, ὁ (οὐρά, ἄγω), *leader of the rear*.

οὐρανός, οὖ, ὁ, *the heaven, the sky; ἔδωρ ἰξ; οὐρανοῦ, rain*, 4, 2, 2. Eng. URANUS.

οὐς, ὠτός, τό, *an ear; ἀμφότερα τὰ ὠτα τετραπημίον, with both ears bored*, 3, 1, 31. Eng. par-OTID.

οὐς: ὄς.

οὐσα: εἰμί.

οὐτε, adv. (οὐ, τέ), *and not, nor: οὐτε... οὐτε, neither... nor: less emphatic than οὐδέ*.

οὐτινος: ὄσις.

οὐτοί: more emphatic than οὐ, *certainly not*.

οὕτως, αὕτη, τοῦτο, *this, plur. these, pointing out a person or thing supposed to be known: comm. referring to what precedes; και ταῦτα, and that too*, 1, 4, 12 and often: *τοῦτο ἴστω, let this be, i. e. let it be thus*, 1, 8, 17.

οὕτωσί, *this one here*, 1, 6, 6.

οὕτω, and before a vowel οὕτως, adv. (οὔτος), *thus, in this manner, so*, 1, 1, 11 and often; *to such a degree*, 2, 6, 7; comm. refers to what precedes, cf. ᾠδή.

οὕτωσί, *in just this way*.

οὕχι: *certainly not*.

ὄφελω, ὄφειλήσω, ὄφειλησα, ὄφειληκα, aor. 2d ὄφελον, *to owe, to be in-*

*debted, to be obliged; pass. ὄφειλετο μισθός, pay was due*, 1, 2, 11: ὄφειλον, ες, ε, is used only in wishes which cannot be realized, 2, 1, 4, *O that, would that*.

ὄφελος, τό, only nom. and acc. (ὄφειλλω, *to augment*), *profit, advantage*, w. gen. 1, 3, 11; 2, 6, 9.

ὄφθαλμός, οὖ, ὁ (stem οφ- in ὄφθμαι), *an eye*, 1, 8, 27; 4, 5, 12, ff.: *ἐν ὄφθαλμοῖς ἔχειν, to keep in sight*. Eng. OPHTHALMIA.

ὄφλισκάνω, ὄφλησω, ὄφλον, ὄφλησα rare, ὄφληκα, ὄφλημαι, *to incur judgment, be adjudged pay, be fined*.

ὄφρῶνιον, ου, τό, *Ophryniium, a town of Troas*.

ὄχενός, οὖ, ὁ (ὄχτω), *a ditch, drain, conduit*, 2, 4, 13.

ὄχέω, ᾠ, -ήσω (ὄχος, *a vehicle*), *to carry: ὄχιομαι, to be carried, to ride, ἐφ' ἵππου ὄχη*, 3, 4, 47.

ὄχημα, ατος, τό (ὄχτω), *a vehicle*, 3, 2, 19.

ὄχθη, ης, ἡ (ἔχω), *a high bank*, 4, 3, 3, ff.

ὄχλος, ου, ὁ, *a crowd, a throng of people*, 2, 5, 9; *the camp-followers*, 3, 4, 26; *trouble, difficulty*, 3, 2, 27.

ὄχυρός, ἄ, ὄν (ἔχω), *firm, rugged*, ὄρος, 1, 2, 22; *χωρίον ὄχ., a stronghold*, 1, 2, 24.

ὄψέ, adv. (ὄπισθε, contr. ὄψέ), *late*, 2, 2, 16.

ὄψια, ἀς, ἡ, *a late hour, evening*.

ὄψις, ἰσω, or -ιῶ (ὄψι), *to arrive late, to be late*, 4, 5, 5.

ὄψις, εως, ἡ (ὄψομαι), *a sight, appearance*, 2, 3, 15.

ὄψομαι: ὄρω. Stem ὄπ-; Eng. OPTIC, etc.

## II

παγκράτιον, ου, τό (πᾶν, κράτος), *the pancratiium; a union of wrestling and boxing*, 4, 8, 27.

παγχάλεπος, ου (πᾶν, χάλεπος), *very difficult*.

παγαλέπως, w. *ἔχειν*, to feel very hard, or bitter.

παθεῖν, π. σώω.

πάθημα, ατος, τό, a calamity, misfortune.

πάθος, εος, ους, τό (πάσχω, aor. infin. παθεῖν), suffering, misfortune, 1, 5, 14. Eng. PATHOS, PATHETIC, -PATHY.

παιανίζω, -ίζω, -ιῶ (παιάν, a choral song), to sing a psalm, 1, 8, 17; 1, 10, 10.

παιδεία, ας, ἡ (παῖς), the training of a child, education, 4, 6, 15, ff. Eng. cyclo-PÆDIA, etc.

παιδερέτης, ου, ό (παῖς, ἱραμαί), a lover of boys.

παιδεύω, -εύω (παῖς), to bring up a child, to educate; pass. 1, 9, 2.

παιδικά, ὦν, τά (παῖς), a favorite, plur. in form, but sing. in meaning; comm. of a boy, 2, 6, 6 and 28.

παιδίον, ου, τό, dim. (παῖς), a little child, 4, 7, 13.

παιδίση, ης, ἡ (παῖς), a little girl, a young girl, 4, 3, 11.

παῖς, παιδός, ό or ἡ, a child, a son, 1, 1, 1; a boy, 1, 9, 2; ἡ παῖς, the girl, the daughter. Eng. PED-agogue, PED-ant, PED-baptism, etc.

παίω, παίσω and παιήσω, ἔπαισα, πείπαικα (pass. comm. supplied fr. πλήττω), to strike, to hit, to wound (with a spear or javelin), 1, 8, 26; to smite (with a stick), 2, 3, 11; pass. to be smitten, beaten, 3, 1, 29.

παιωνίζω, -ίζω, 3, 2, 9, — παιωνίζω, q. v.

πάλαι, adv. long ago, formerly.

παλαιός, ά, όν (πάλαι), ancient: τό παλαιόν, anciently, 3, 4, 7. Eng. PALÆ-ontology.

παλαίω, -αίω (πάλη), to wrestle, 4, 8, 26. Eng. PALÆSTRA.

πάλη, ης, ἡ (πάλλω, to shake), wrestling, 4, 8, 27.

πάλιν, adv. back, back again, 1, 3, 16; again, 1, 10, 8.

παλλακίς, ἴδος, ἡ (πάλλαξ, a maid-en), a concubine, 1, 10, 2.

παλτόν, οῦ, τό (πάλλω, to brandish), anything brandished or thrown, a dart, javelin, light spear, 1, 5, 15.

παμπληθής, ές (πᾶς, πλήθος), very numerous, vast (in multitude), 3, 2, 11.

πάμπολυς, -πόλλη, -πολυ (πᾶς, πολύς), very much; very many, 4, 1, 8; very numerous, 2, 4, 26; 3, 4, 13.

παμ-πόνηρος, ου, all depraved, a perfect knave.

πανουργία, ας, ἡ (πανούργος), readiness for any dirty work, knavery, villainy.

πανούργος, ου (παν-ουργος; or παν-φοργος, παν-σοργος: contr. πανούργος, Curt.), ready for any (vile) work; unprincipled, knavish, 2, 6, 26; sup. 2, 5, 39.

παντάπασι, adv. (πάντα, πᾶσι), wholly, 1, 2, 1; above all, 3, 1, 38.

πανταχῆ, or πανταχῆ, adv. (πᾶς), everywhere, 2, 5, 7.

πανταχοῦ, adv. (πᾶς), everywhere.

παντελῶς (πάν, τέλος), wholly, entirely, 2, 2, 11.

πάντη, or πάντη, adv. (πᾶς), everywhere, on all sides, 1, 2, 22.

παντοσπός, ἡ, όν (πᾶς), of every variety, 1, 2, 22.

πάντοθεν, adv. (πᾶς, -θεν), on all sides, 3, 1, 12.

παντοῖος, α, ου (πᾶς), of every sort, 1, 5, 2.

πάντοσε (πᾶς, παντός, and -σε — δε, towards), in every direction, everywhere.

πάντως (πᾶς), altogether, entirely, at all.

πᾶν, adv. (πᾶς), altogether, very, 1, 8, 14.

πᾶσμαι, πάσσομαι, πῆπᾶμαι, ἐπασώμην, to acquire, to possess, used chiefly in pf. and plupf. 1, 9, 19. ἐπίπαστο: 3, 3, 18.

παρά, prep. w. gen., dat. and acc., along by the side of, near;—w. gen.

from beside, from, 1, 3, 16; by, παρὰ



πάντων (the agent), 1, 9, 1;—w. dat. by the side of, near, 1, 3, 7;—w. acc. to the side of, to (w. verb of motion), ἡλθον παρά, 1, 4, 3; near (w. verb of rest), ὤρμουσιν παρά, 1, 4, 3; along by, near, 1, 5, 5; 1, 2, 13;—of time, during, at, 2, 3, 15;—denoting opposition, contrary to, παρά τῆς σπονδίας, 1, 9, 8; παρά τὴν δόξαν, contrary to expectation, 2, 1, 18. In comp. the various meanings above; and also the idea amis. Eng. in many compounds, PARA-phrase, PARA-graph, etc.

παραβαίω (παρά, βαίω, q. v.), to transgress, to break, 4, 1, 1.

παρα-βοηθῶ, ὦ, -ήσω, to hasten along for assistance, 4, 7, 24.

παραγγέλλω (παρά, ἀγγέλλω, q. v.), to announce, to send orders, w. dat. and infn. 1, 2, 1; to summon, to call, εἰς τὰ δπλα, 1, 5, 13; to command, w. dat. 1, 3, 3; to give (the watch-word, τὸ σύνθημα), 1, 8, 16; κατὰ τὰ παραγγεμένα, according to the orders which had been given, 2, 2, 8.

παραγγέλεις, εὖς, ἦ (παρά, ἀγγέλλω), a word of command, 4, 1, 5.

παραγίνομαι (παρά, γίνομαι, q. v.), to come, 1, 1, 11; 3, 4, 38; to arrive, w. εἰς and acc. 1, 2, 3; ἐν τῇ μύχῃ, 1, 7, 12.

παραγῶ (παρά, ἄγω, q. v.), to lead along, 3, 4, 14 and 21.

παραγωγῆ, ἤς, ἦ (παρά, ἄγω), the act of conveying along; a going by land or sea along (by the side of). Eng. PARAGOGIC.

παράδεισος, ον, ὁ (a Persian word), a park, 1, 2, 7. Eng. PARADISE.

παραδίδωμι (παρά, δίδωμι, q. v.), to deliver up, w. acc. and dat. 3, 4, 2; τὰ δπλα, 2, 1, 8, ff.

παραθαρσύνω, ορ -σύνω (παρά, θαρσύνω, θαρσός), to encourage, 2, 4, 1; 3, 1, 39.

παραδέω (παρά, δέω, q. v.), to run along, run by, 4, 7, 12.

παραϊνέω, ὦ (παρ', αἰνέω, ὦ, the

simple vb. rare in Att. prose), παραϊνέω and -ίσομαι, παρῖνσα, παρῖνεκα, παρῖνημαι, παρῖνέσθην, to exhort, advise, 1, 7, 2. Eng. PARENETIC.

παρ-αἰτέομαι, -ήσομαι, to beg off, intercede with.

παρακαλέω, ὦ (παρά, καλέω, q. v.), to call to (one), to summon, 1, 6, 5; ἐπὶ w. acc. to exhort to, 3, 1, 24 and 36; to encourage, 3, 1, 44. Der. ὁ παράκλητος, the PARACLETE, the Comforter, N. Test.

παρα-κατα-θήκη, ἤς, ἦ, a deposit (with another).

παρά-κειμαι (q. v.), to lie along by, to be placed by or near, w. dat.

παρακελεύομαι (παρά, κελεύω, q. v.), to exhort, to urge, 1, 7, 9.

παρα-κέλευσις, εὖς, ἦ (f. of κελεύω), the act of urging on, cheering, 4, 8, 28.

παρακολουθῶ, ὦ (παρά, ἀκολουθῶ, ὦ, -ήσω), to accompany, to follow, 3, 3, 4; 4, 4, 7.

παρα-λαμβάνω (q. v.), to take from (another), take the conduct of; take along with; to obtain.

παρα-λείπω (q. v.), to leave one side, to omit, overlook.

παραλοπέω (παρά, λυπέω, ὦ, -ήσω), to make trouble, to be refractory, 2, 5, 29.

παρα-λύω (q. v.), to loose from, take off. Eng. PARALYSIS, etc.

παραμείβομαι (παρά, ἀμείβομαι, ἀμείβομαι), to pass by, 1, 10, 10; or as some render, to change one's line of battle.

παραμείλω, ὦ (παρά, ἀμείλω, ὦ, -ήσω, ἡμίληκα), to neglect, to disregard, w. gen. 2, 5, 7.

παραμένω (παρά, μένω, q. v.), to stay beside, to remain, 2, 6, 2.

παραμηρίδιος, ον (παρά, μηρός, thigh), along the thigh; as subst. τὰ παρ., armor for the thighs, cuisses, 1, 8, 6.

παρα-πέμπω (q. v.), to send along by, 4, 5, 20.

παρα-πλέω (q. v.), to sail along by.

παραπλήσιος, ου, also α, ου (παρά, πλησιον, near), similar, w. dat. 1, 3, 18; 1, 5, 2.

παρα-προ-πέμπω (q. v.), to send along by to the front.

παραρρέω (παρά, ῥέω, q. v.), to flow by, flow off, 4, 4, 11.

παρασύγγης, ου, ὁ, a parasang, a Persian measure of length, somewhat more than a league, 1, 2, 5 and often.

παρασκευάζω, -άσω, παρεσκευάσα, παρεσκευάκα, παρεσκευάσαι (παρά, σκευάζω), to prepare, —mid. to prepare for one's self, to make ready, to procure, 1, 9, 27; to make preparation, 1, 10, 6; 3, 1, 14;—pass. to be prepared, 1, 8, 1.

παρασκευή, ἥς, ἡ (παρά, σκευή, equipment), preparation, 1, 2, 4.

παρασκηνέω, ὦ (παρά, σκηνή), to encamp near, w. dat. 3, 1, 23.

παρατάξις, εως, ἡ, an arranging beside, line of battle.

παρατάττω or -σσω (παρά, τάττω, q. v.), to arrange along by, to draw up in battle array; pass. 1, 10, 10.

παρατείνω (παρά, τείνω, q. v.), to stretch along; to extend, pass. 1, 7, 15, παρετίετο.

παρατίθημι (παρά, τίθημι, q. v.), to place along by, to set (something) by (a person), w. acc. and dat. 4, 5, 30.

παρατρέχω (παρά, τρέχω, q. v.), to run along by, to run past (the strong to those who were ill), 4, 5, 8.

παρα-χρήμα, with the affair, i. e. forthwith, immediately.

παρεγγύω, ὦ, -ήσω (παρά, ἐγγύω, to hand over), to pass along, to give the word of command, to exhort, to request, 4, 1, 17.

παρεγγυή, ἥς, ἡ, (cf. sup.), a command, exhortation, request.

πάρειμι (παρά, εἰμι, q. v.), to be present, 1, 1, 1 and 2: to have come, to arrive, παρήσαν εἰς, 1, 2, 2; w. dat. 1, 4, 2; τὰ παρόντα πράγματα, the present affairs, 1, 3, 3; cf. 3, 1, 34; ἐν τῷ πα-

ρόντι, in the present crisis, at present, 2, 5, 8. Impers., it is possible, is easy.

πάρειμι (παρά, εἰμι, q. v.), to pass along, to go by, 3, 2, 35; 3, 4, 37; to come along, 3, 4, 48.

παρελαύνω (παρά, εἰλάυνω, q. v.), to march along, to march by, 1, 2, 16; to ride past, ride by, w. acc. 1, 2, 17; cf. 1, 3, 12.

παρέρχομαι (παρά, ἔρχομαι, q. v.), to pass along by the side of, to pass by, 1, 4, 4; 3, 4, 39; w. acc. to pass, pass through, 1, 7, 17; of time, to elapse, 1, 7, 18.

παρέχω (παρά, ἔχω, q. v.), to furnish, provide: φόβον παρ., to inspire fear, 3, 1, 18; ταπεινούς παρασχέιν, to render submissive, 2, 5, 13; παρέχοντες ἡμῶς αὐτούς, yielding ourselves, 2, 3, 22;—mid. to furnish for one's self, to procure, obtain, 2, 6, 27. See πρῶμα.

παρήλασα: παρελαίνω.

παρήλασον: παρήλομαι.

Παρθέτιον, ου, τό, Parthenium, a town of Mysia.

Παρθέτιος, ου, ὁ, the Parthenius, a river bet. Bithynia and Paphlagonia.

παρθένος, ου, ἡ, a maiden, 3, 2, 25. Der. PARTHENON.

Παριανός, οἶ, ὁ, a Parian.

παρίημι (παρά, ἵημι, q. v.), to let pass, to allow.

Πάριον, ου, τό, Parium, a town on the Propontis.

παρίστημι (παρά, ἵστημι, q. v.), to station near by: pf. and 2 aor. to stand near, or by: mid. to station near, or by, one's self, to bring forward.

πάροδος, ου, ἡ (παρά, ὁδός), a way by, a passage, a pass, 1, 4, 4; a narrow way, 1, 7, 17.

παροινέω, ὦ, -ήσω (παρά, οἶνος), to be by the side of wine; to get insolently (as a drunken man).

παροίχομαι (παρά, οἴχομαι), παροίχομαι, παρόχημαι (pf. in the simple verb not Attic), to have past by: τὰ παροχημέτα, the past, 2, 4, 1.

**Παρράσιος, ου, ὁ, a Parthasian, an inhabitant of Parthasia, a city in the S. W. part of Arcadia.**

**Παρράσιαις, ἑσος, ἡ, Parryæitis.**

**πάς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, every, all;** before the article, *all, πᾶσα ἡ ὁδός, all the way, 2, 5, 9;* without the article, *every, πᾶσα ὁδός, every way, 2, 5, 9;* between the article and noun it is emphatic, *all, the whole: ἐπὶ πᾶν ἐρχεσθαι, to resort to every means, 3, 1, 18.* Eng. **PANTHEISM, PAN-egyric, PAN-hellenic, PANTOMIME, PANTO-logy, PANTA-loom, PANTOGRAPH, dia-PASON (διὰ πασῶν).**

**Πασίων, ωνος, ὁ, Pasion, 1, 4, 7.**

**πάσχω, πείσσομαι, πίπονθα, 309. ἔπαθον, to receive any impression whether of pleasure or of pain: εὖ πύσχειν, to receive a favor; ἄνθ' ὧν εὖ ἔπαθον ἄρ' ἔκελευο, in return for the favors which I received from him, 1, 3, 4; oftener of pain or misfortune, κακῶς πάσχειν, to be ill-treated, to suffer harm, 3, 8, 7; so in genr. πύσχειν τι, to suffer any harm, 1, 8, 20 and often. Akin to Latin *patior, passus;* Eng. **PASSION, PASSIVE.****

**πατάσσω, -ττω, πατάζω, ἐπάταξα;** used only in aor. act. in Att. classic prose; to strike, 4, 8, 25; to thrust. Cf. *πλήσσω.*

**Παταγίας, ου, ὁ, Patagyas.**

**πατήρ, πατρός, ὁ, Lat. pater; Germ. Vater; Ital. padre; Fr. père; Eng. FATHER.**

**πάτριος, α, ον (πατῆρ), belonging to a father, paternal, 3, 6, 16.**

**πατρίς, ἰδος, ἡ (πατῆρ), fatherland, native land, 1, 3, 6; plur. 3, 1, 3.**

**πατρῴος, ῥια, ῥιον (πατῆρ), inherited from a father, PATERNAL, 1, 7, 6.**

**παύλα, ης, ἡ, means of stopping, prevention; a cessation (παύω).**

**παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύσθην (Ion. and old Att. ἐπαύθην), to cause to cease, to stop, 2, 5, 13; to put a stop to, w. acc. 2, 5,**

**2;—mid. to PAUSE, to cease, 1, 2, 2; 1, 3, 12; w. gen. to cease from, 1, 6, 6.**

**Παφλαγονία, ας, ἡ, Paphlagonia, a country in N. Asia Minor.**

**Παφλαγονικός, ἡ, ὄν, Paphlagonian.**

**Παφλαγών, ὄνος, ὁ, a Paphlagonian.**

**πάχος, εος, ους, τό, thickness.**

**παχύς, εἶα, ἕ, thick, stout, 4, 8, 2. Eng. PACHY-derm.**

**πάω, see πάομαι.**

**πέση, ης, ἡ (πούς, Lat. pes, pedis), a FETTER, 4, 3, 8.**

**πεσινός, ἡ, ὄν (πέδιον), flat, level.**

**πεσίον, ου, τό (πέδιον, ground), a plain, 1, 1, 2.**

**πεῖσσω, -σύσω (πεῖός), to go on foot, or by land.**

**πεῖσι, adv. (in form dat. sing. fem. fr. πεῖός, pertaining to the foot), on foot, 3, 4, 49; διαβατός πεῖσι, passable on foot, fordable, 1, 4, 18.**

**πεῖσός, ἡ, ὄν (πούς), of infantry, 1, 3, 12; as subst. a person on foot; esp. a foot-soldier, 3, 3, 15; πεῖσοι, foot-soldiers, infantry, 1, 10, 12.**

**πειθαρχέω, ᾶ, -ήσω (πειθω, ἀρχή), to yield to authority: καλῶς πειθαρχεῖν, the yielding honorable obedience, 1, 9, 17.**

**πειθω, πείσω, ἔπεισα, πέπεικα (πέποιθα, to trust), πέπεισμαι, ἐπέσθην, to persuade, w. acc. 1, 3, 19;—pass. to be persuaded, 1, 3, 19;—mid. to persuade one's self, to yield to, to obey, w. dat. 1, 3, 6.**

**πεινάω, ᾶ, -ήσω (πεινα, hunger), to be hungry, to suffer hunger, 1, 9, 27.**

**πειρα, ας, ἡ (πειρώω), an attempt, trial, proof: ἐν πείρα τινός, in intimate acquaintance with any one, 1, 9, 1; πειραν ἔχειν τινός, to have an acquaintance with any one, 3, 2, 16. Eng. em-PERIC, etc.**

**πειράω, ᾶ, -άσω, much oftener as dep. mid. πειράομαι, ᾶμαι, -άσομαι, to try, attempt, w. infin. 2, 5, 41; w.**

gen. 3, 2, 38; w. ὅπως and subjunc. 3, 2, 3. Eng. ΠΡΑΤΕ, etc.

πέισομαι, w. acc. fr. πάσχω, 1, 3, 5, ff.; w. dat. fr. πείθω.

πειστέος, α, ον, verb. adj. (πείθω), to be persuaded, or to be obeyed, in the latter sense w. dat., ὡς πιστίον εἶη Κλειάρχῳ, that obedience must be rendered to Clearchus, or that Cl. must be obeyed, 2, 6, 8.

πελάζω, πελάσω, or πελῶ, ἐπί-λασα, ch. poet. (πίλας), to come near, w. dat. 4, 2, 3.

Πελληνεύς, ἑως, ὁ, of Pellene (a town of Achaea), a Pellemian.

Πελοποννησίος, α, ον, Peloponnesian; as subst. a Peloponnesian.

Πελοπόννησος, ον, ἡ (Πήλου, Πήλοπος, and νῆσος, island of Pelops), Peloponnesus.

πελτάζω, -άσω (πίλη), to carry a target, to serve as targeteer.

Πέλαι, ὦν, αἰ, Πέλας, a town in Phrygia on the Mæander, 1, 2, 10.

πελαστικός, ος, ὁ (πίλη), a *pellast*, targeteer, a soldier who carried, instead of the large, heavy shield (ἀσπίς or ὄπλον), a small, light shield (πίλη); and instead of the long and heavy spear (δόρυ), a short and light javelin (ἀκόντιον).

πελαστικός, ἡ, ὄν (πίλη), belonging to a *pellast*: τὸ πελαστικόν, the targeteer forces, the battalion of targeteers, 1, 8, 5.

πέλη, ης, ἡ, a target, a small, light shield, often crescent-shaped, without rim (ἑως), with a frame of wicker work, and covered generally with a goat-skin, 2, 1, 6; perh. in 1, 10, 12 — *παλόν*, a light spear. Some take it here in the ordinary sense target; Rehdantz reads ἐπὶ παλτοῦ.

πενταίσις, α, ον (πέμτος), on the fifth day, a period of five days.

πέμτος, η, ον (πίντε), fifty.

πέμπω, πέμψω, ἐπέμψα, πέμψομαι, πέμψμαι, ἐπέμψην, to send, 1, 1, 8, and often.—Mid. πέμπεσθαι τινα, to

send for any one — μεταπέμπεσθαι. Eng. POMP, POMPOUS.

πένης, ητος, ὁ (πίνομαι), a poor man; also as adj. poor.

πενία, ας, ἡ (πίνομαι), PENURY, poverty.

πένομαι, only in pres. and impf. to toil, to live in poverty, 3, 2, 26.

πεντακόσιοι, αι, α, five hundred.

πέντε, five. Eng. PENT-agon, PEN-

TA-leuch.

πεντεκαίδεκα, ορ πέντε καὶ δέκα, fifteen, 1, 4, 1.

πεντήκοντα, fifty.

πεντηκοντήρ, ἡρως, ὁ, a commander of fifty men, 3, 4, 21.

πεντηκόντορος, ον, ἡ, sc. ταῦς (πεντήκοντα, ἰδίτω, to row), a fifty-oared vessel, a pentecoster.

πεντηκοστὺς, ὅος, ἡ, a company of fifty men, a half lochus, 3, 4, 22.

πέπαμαι: πίομαι.

πέπονθα: πάσχω.

πέπρακα: πεπράσκα.

πέπραχα: πρᾶττω.

πέπτωκα: πίπτω.

περ, enclit. particle, perh. fr. περι, annexed to various words, imparting to them an additional emphasis; e.g.

εἰπερ, εἰνπερ, ὅσπερ, κτί.

πέρα, beyond; of place or time.

περαίνω, περανῶ, ἐπεράνα, πεπράσμαι (πέρας, a limit), to bring to an end, to accomplish, 3, 1, 47; ἔργῳ περαινεσθαι, to be carried into execution, 3, 2, 32.

περαιῶ, ὦ, -άσω, to carry beyond (πέρα), or across; mid. to go beyond or across.

πέραν, on the other side (genr. of a body of water), w. gen. 1, 5, 10; τὸ πέραν, the other side, w. gen. 3, 5, 2.

περάω, ὦ, -άσω (πέρα), to cross over.

Περγαμός, ος, ἡ, or Περγαμόν, ὄσ, τό, Pergamus, a town of Mysia.

πέρσις, ἑως, ὁ or ἡ, a partridge.

περί, prep. w. gen., dat. and acc. (1) w. gen. concerning, for, Lat. de-

1, 5, 8; 2, 1, 12: *περὶ πλείστου* and *περὶ παντὸς ποιεῖσθαι*, to consider (lit. make) (a thing) of the highest importance, 1, 9, 7 and 16. (2) w. dat. around, 1, 5, 8. (3) w. acc. around, 1, 2, 12; 1, 6, 4. In compos. the above meanings, and also intens. Eng. PERI- in many words, as PERIOD, PERI-phrastic, PERI-phery, PERI-scope, PERI-odism, etc.

*περιβάλλω* (*περὶ*, βάλω, q. v.), to throw around, to embrace, 4, 7, 25; mid. to throw (something) around one's self, or to throw one's self around (something), to surround.

*περιγίγνομαι* (*περὶ*, γίγνομαι, q. v.), to be superior to, surpass, conquer, w. gen. 1, 1, 10; 2, 1, 18.

*περὶ-δίω*, -οῦσῶ (δίω, to bind), to bind, or tie, around.

*περι-ειλίω*, ᾧ (ειλίω, or ειλίω, to roll), to wrap, or tie, around, 4, 5, 36.

*περίεμι* (εἰμι), to go around: *περὶ-ταῖ*, 4, 1, 3.

*περίεμι* (εἰμι), to be superior, 1, 8, 13; to surpass, w. gen. 1, 9, 24.

*περιέλκω* (*περὶ*, ἔλκω, q. v.), to drag around.

*περιέρχομαι* (*περὶ*, ἔρχομαι, q. v.), to go around.

*περιέχω* (*περὶ*, ἵχω, q. v.), to hold around, to encompass, 1, 2, 22.

*περιίστημι* (*περὶ*, ἵστημι, q. v.), to station around; pf. and 2 aor. to stand around, *περιστήναι*, 4, 7, 2.

*περικυκλόω*, ᾧ, -ώσω (κύκλος), to encircle, surround.

*περι-λαμβάνω* (q. v.), to grasp round about, to embrace.

*περιμένω* (*περὶ*, μένω, q. v.), to remain around, to wait for, 2, 1, 3.

*Περὶνθίος*, ον, ὅ, a Perinthian.

*Περίνθος*, ον, ἡ, Perinthus, a city of Thrace on the Propontis; afterwards called Heraclea.

*περίθ*, adv. (*περὶ*), around, round about, 2, 5, 14.

*περιόσος*, ον, ἡ (*περὶ*, ἰδύς), a going round; a circumference, 3, 4, 7 and 11:

τοῦ κύκλου ἢ περιόδου, the entire circumference. Eng. PERIOD.

*περιουκίω*, ᾧ, -ήσω, to dwell around. *περιουικός*, ον, ὁ (*περὶ*, οἶκος), one who dwells around (a city; esp. Sparta); οἱ Περιουικοί, those who dwell around, the Periaci; the provincial inhabitants of Laconia, not citizens of Sparta; yet not subject to tribute, nor liable to bondage.

*περι-οράω*, ᾧ (q. v.), to look around, to behold with indifference, neglect, overlook.

*περίπατος*, ον, ὁ (*περὶ*, πατέω, to walk), a walking about, a walk, 2, 4, 15. Eng. PERIPATETIC.

*περιπεσεῖν*: *περιπίπτω*.

*περιπέτομαι* (*περὶ*, πέτομαι, q. v.), to fly around.

*περιπήγνυμι* (*περὶ*, πήγνυμι, q. v.), to freeze around; pass. to be frozen around, to be stiffened, made fast, around, 4, 5, 14.

*περιπίπτω* (*περὶ*, πίπτω, q. v.), to fall round about, to fall upon and embrace, 1, 8, 28.

*περιπλέω* (*περὶ*, πλέω, q. v.), to sail around, 1, 2, 21.

*περιποιέω*, ᾧ (*περὶ*, ποιέω, ᾧ, -ήσω), to work around, procure; mid. to procure for one's self, to secure.

*περιπτέσσω*, f. -ξω (*περὶ*, πείσσω), to fold around, 1, 10, 9.

*περιρρέω* (*περὶ*, ῥέω, q. v. to flow), to flow around; pass. to be surrounded, encompassed, 1, 5, 4.

*περιρρήγνυμι* (*περὶ*, ῥήγνυμι), to break around; mid. intrans.

*περισταυρόω*, ᾧ, -ώσω (σταυρός), to make a palisade around.

*περιστέρα*, ἄς, ἡ, a dove, a pigeon, 1, 4, 9.

*περιτεῦω*, or *περιστέω*, -σω (*περιτός*), to be over and above, to outflank, w. gen. 4, 8, 11.

*περιτός*, ἡ, ὅν, or -τός, ἡ, ὅν (*περὶ*), over and above: τὰ περιττά, the articles which are superfluous, 3, 2, 23; the things that are left, 8, 3, 1.

περιτυγχάνω (περί, τυγχάνω, q. v.) to happen about, or as we say, to happen upon, to meet.

περιφανώς (περιφανής, conspicuously, φανώ), very clearly, very manifestly, 4, 5, 4.

περιφέρω (περί, φέρω, q. v.) to carry round. Eng. PERIPHERY.

περιφοβός, ον (περί, φόβος), much terrified, 3, 1, 12.

Πέρσης, ον, δ, a Persian, a man from Persia, the chief province of the Persian empire.

περοῖζω, -ίζω, or -ιῶ (Πέρσης), to speak Persian, 4, 5, 34.

περσικός, ή, όν, Persian, 1, 2, 27; τό Περσικόν ὄρχησθαι, to dance the Persian dance.

περσιῶτι, in the Persian language, in Persian, 4, 5, 10.

περσινός, ή, όν (πέρσι, a year ago), of last year.

πεσεῖν: πίπτω.

πέταλον, ον, τό (πετάννυμι, to spread out), a PETAL, a leaf.

πέτομαι, πτήσομαι, aor. ἐπέτομην or ἐπέτην, to fly, 1, 5, 3.

πέτρα, ας, ή, a rock, 1, 4, 4; 4, 2, 3.

πετρο-βολία, ας, ή (βολή, βύλλω), the throwing of stones.

πέτρος, ον, δ, a stone. Eng. PETER, PETRI-ty, PETR-oleum.

πεφυλαγμένως, adv. (fr. pf. pass. particip. of φυλάττω), guardedly, cautiously, 2, 4, 24.

πή, or πῆ, which way? in what manner? πῆ μὲν . . . πῆ δέ, in one respect . . . in another respect, or partly . . . partly, 3, 1, 12: yet many edit. write πῆ μὲν . . . πῆ δέ.

πή, or πῆ (enclit.), in some direction, in some way.

πηγή, ής, ή, a spring, source; comm. plur. 1, 2, ff.

πήγνυμι, πήξω, ἱπηξα, πίπηγα (intrans.), ἐπάγγην, to fix, fasten, stiffen, 4, 5, 3, πηγνύς.

πηδάλιον, ον, τό (πηδών, blade of a rudder), a rudder.

πηλός, ος, ό, clay, mud, 1, 5, 7.

πήχυς, εως, ό, a cubit, 1½ Greek ft. Πίγρης, ητος, ό, Pígrēs, interpreter of Cyrus.

πιέζω, -ίζω, to press, squeeze: pass. to be hard pressed, 3, 4, 27; to be oppressed (physically), 3, 4, 48; to be persecuted, to be oppressed, 1, 1, 10.

πικρός, ά, όν, pungent, bitter, 4, 4, 13.

πίμπλημι, πλήσω, ἐπλησα, πίπληκα, πίπλημαι, ἐπλήσθην, to fill, w. acc. and gen. 1, 5, 10. Cf. Lat. *pleo*.

πίνω, f. πίομαι, aor. έπιον, pf. πίτωκα, pass. or mid. pf. πίπομαι, aor. pass. έπόθην, to drink. Eng. POTION, *sym-POSIUM*.

πιπράσκω (f. and aor. act. wanting; instead of them *ἀποδώσομαι*, *ἀπεδώμην*), πίπρακα, πίπραμαι, έπράσθην; to sell.

πίπτω, πεσοῦμαι, πίπτωκα, έπεσον, to fall, 1, 8, 28; 1, 9, 31; 3, 1, 11. Eng. syllable *PROTE* in *asym-PROTE*, etc.

Πισίδης, ον, δ, a Pisidian. Pisidia was S. E. of Lydia.

πιστεύω, εύσω (πίστις), to trust, to place confidence in, w. dat. 1, 3, 16.

πίστις, εως, ή (πισίω, πισδομαι), faith, confidence, 1, 6, 3; fidelity, 3, 3, 4; that which gives confidence, an assurance, a pledge, in plur. 1, 2, 26.

πιστός, ή, όν (πισθω), faithful, 1, 4, 15; 1, 6, 3; trusted, 2, 5, 22.

πιστότης, ητος, ή (πιστός), fidelity, 1, 8, 29.

πίτυς, υος, ή, Lat. *pinus*, pine, a pine-tree, 4, 7, 6.

πλάγιος, ία, ίον, oblique: εις πλάγιον, sideways, 1, 8, 10; τὰ πλάγια, the sides, the flanks, 3, 4, 14.

πλαίσιον, ον, τό, a rectangle: πλαίσιον ισόπλευρον, an equilateral rectangle, i. e. a square, 3, 4, 10; also πλαίσιον alone, in military language, a square, 3, 2, 36; εν πλαίσιω πλήρει, in a solid square, 1, 8, 9.

πλανάομαι, -ώμαι, -ήσομαι (πλά-

a wandering), to wander, 1, 2, 25. Eng. PLANET.

πλάτος, εος, ος, τό (πλατύς), width, breadth.

πλάσσω, Att. πλάττω, f. πλάσσω, ἱλάσσω, (πίπλακα late), πίπλασμαι, ἱπλάσθην, to form, mould: ψευδῆ, to fabricate falsehoods, 2, 6, 26. Eng. PLAT, FLAIT, PLASTIC, PLASTER, PLATE, PLAT-form, PLAT-itude, etc.

πλατύς, εἶα, υ, broad, wide; comp. -ύτερος, sup. -ύτατος, 3, 4, 22.

πλεθρίατος, αἶα, αἶων (πλήθρον), of the length of a πλῆθρον: ποταμὸν τὸ εὖρος πλεθριαίον, a river a plethron in width, 1, 5, 4.

πλήθρον, ον, τό, a plethron, a measure of length, 101 English feet, 1, 2, 5.

πλειστός, η, ον, sup. of πολύς.

πλείων, ον, comp. of πολύς.

πλέκω, κλέζω, ἱπλέζα, (πέπλεγα, not in Att. pr.), πέπλεγμαι, ἱπέλεκην (ἄ), rare ἱπέλεξην, to twine; to plan, construct, make, 3, 3, 18. Eng. com-FLEX.

πλεονεκτέω, ᾧ, -ήσω, — πλείον ἔχειν, to have more, have the advantage, w. dat. of thing and gen. of person, 3, 1, 37.

πλευρά, ἄς, ἡ, a side, a flank, 3, 2, 37. Eng. PLEURISY.

πλέω, πλεύσομαι or πλευσοῦμαι, ἱπλευσα, πίπλευκα, πίπλευμαι, (late ἱπλεύσθην), to sail, 1, 7, 15.

πληγῆ, ἥς, ἡ (πλήγτω), a blow: πληγὰς ἱμβάλλειν, to inflict blows, 1, 5, 11. Lat. *plaga*; Eng. FLAGUE.

πλήθος, εος, ος, τό, multitude, 1, 7, 4; 3, 1, 37: πλ. χώρας, extent of country, 1, 5, 9.

πλήθω, a collateral form of πίμπλημι, but intrana. to be full: πλήθουσα ἀγορά, full market, 1. e. from 9 A.M. till noon, 1, 8, 1. Eng. PLETHORIC.

πλήν, prep. w. gen. except, 1, 1, 6; 1, 9, 9.—Comp. except, but, 1, 8, 20; except that, save that, 1, 2, 24; 1, 8, 25.

πλήρης, ες, εος, ος (πλή, in πι-

πλή-μι; πλή-θω), full, w. gen. 1, 2, 7; 1, 4, 9. Cf. Lat. *plenus*; Eng. FLENTY, PLENTITUDE, PLENNARY.

πλησιάζω, -άσω (πλησιος, near), to draw near, 1, 5, 2.

πλησιαίτατος, η, ον, sup. of πλησιος, near, 1, 10, 5.

πλησίον (πλησιος), near, 1, 8, 1; 2, 2, 18; as attrib. adj. 2, 4, 16; 3, 4, 9.

πλήσσω, -ττω, πλήξω, ἱπλήξα, πίπληγα, πίπληγμα, ἱπλήγην or less comm. ἱπέλεξην (used in Att. only in pf., plupf. and pass.; pres. and fut. usu. fr. τύπτω or παῖω; aor. act. from πατάσσω), to strike. Eng. apoflexy.

πλήθυνος, ἐνη, ἰων (πλήθος), of brick, 3, 4, 11.

πλήθος, ον, ἡ, brick: πλ. ὀπτή, burnt brick, 2, 4, 12; also πλ. κεραμία, potter's brick, 1. e. burnt brick, 3, 4, 7. Eng. PLINTH.

πλοῖον, ον, τό (πλίω), a boat, a ship, 1, 3, 17; esp. a transport, a merchant vessel, 1, 7, 15.

πλόος, πλοῦς, ἄου, οὔ, ὁ (πλίω), a voyage; weather for sailing.

πλούσιος, εἶα, ἰων (πλοῦτος, wealth), rich; comp. -ύτερος, sup. -ύτατος, 1, 9, 16; 3, 2, 26.

πλουσίως, adv. in wealth, luxuriously.

πλουτέω, ᾧ, -ήσω (πλούτος, wealth), to be rich, 2, 6, 21.

πλουτίζω, -ίσω, or -ιῶ, to make rich.

πνεῦμα, ατος, τό (πνέω), wind, 4, 5, 4; breath, spirit. Eng. PNEUMATICS, PNEUMONIA, etc.

πνέω, πνεύσομαι or πνευσοῦμαι, ἱπνευσα, πίπνευκα (πίπνευμαι and ἱπνεύσθην are late), to blow, 4, 5, 3; to breathe. Eng. theo-PNEUSTY, theo-PNEUSTIC.

πνίγω, πνίζω, ἱπνίζα, πίπνιγμαι, ἱπνίγην, to choke, strangle, drown.

πασαπός, ἡ, ὅν (πού, δάπεδον, ground), from what land? of what country? 4, 4, 17.

ποδῆρης, ες (πούς, ποδός, and root ἔρ. denoting *to join*), *reaching to the feet*, 1, 8, 9.

ποδίω, -ίσω, or -εῷ (πούς), *to fetter*, 3, 4, 35.

πόθεν, *whence? from what place?*

ποθέν (enclit.), *from some place, from any place.*

ποθέω, ᾧ, -ήσω (πόθος), *to long for, desire earnestly.*

πόθος, ον, ὅ, *a fond desire, longing for something*, w. gen. 3, 1, 3.

ποῦ; *whither?*

ποῖ (enclit.), *to some place, somewhere.*

ποιέω, ᾧ, -ήσω, *to make*, 1, 5, 5; 1, 2, 9; *to make, appoint*, 1, 1, 2; *to create, inspire, φρόνον*, 1, 8, 18;—*to do*, 1, 1, 11; 2, 6, 9; π. εὖ or κακῶς, *to do good or harm to, to treat well or ill*, w. acc. 1, 4, 8; 1, 6, 7; cf. 1, 9, 11; π. κακά w. acc. of pers. *to inflict, to bring upon*, 2, 5, 5; cf. 3, 2, 3;—*mid. to make or do for one's self*, 1, 1, 6; 1, 2, 1; *to regard, consider, εὐρημα*, 2, 3, 18;—*pass. to be made or done*, 1, 5, 10; 1, 8, 12; cf. πῦρτω. Eng. POEM, POET, etc.

ποιητός, α, ον (verb. adj. fr. ποιέω), *to be made or done: ἱμοὶ τοῦτο εὐ ποιητέον, this must not be done by me*, l. e. *I must not do this*, 1, 3, 15; cf. 3, 1, 18.

ποικίλος, η, ον (ῖ), *many-colored*, 1, 5, 8. Eng. PŒCILO-pod.

ποῖος, ποία, ποῖον, *of what sort: τὸν ἐκ ποίας πόλεως στρατηγόν, the general from what city*, 3, 1, 14.

πολεμέω, ᾧ, -ήσω (πόλεμος), *to carry on war*, w. dat. *with any one*, l. e. *against*, etc. 2, 6, 2; also ἐπὶ or πρὸς w. acc.

πολεμικός, ή, ὄν (πόλεμος), *warlike, skilled in the art of war*, 2, 6, 1; εἰς πολεμικά, *military affairs*, 3, 1, 38; εὐ πολεμικόν, *the war-shout, the signal for attack*, 4, 3, 29. Eng. POLEMIC, etc.

πολεμικῶς, *in a hostile manner; πολ. ἔχειν, to be on hostile terms.*

πολέμιος, ἰα, ἰον (πόλεμος), *hostile*, 1, 6, 8; 3, 1, 2: πολ. ἱππίας, *hostile horsemen, horsemen of the enemy*, 2, 2, 14; ἐν τῇ πολεμίᾳ, sc. γῆ, *in the enemy's country*, 3, 3, 5; comp. -ώτερος, 1, 5, 16; sup. -ώτατος: τὰ πολέμια, *military affairs*, 1, 6, 1.

πόλεμος, ον, ὅ, war: εἰς τὸν π. ἔργα, *military exercises*, 1, 9, 5; διὰ π. 3, 2, 8; τὸν θεῶν πολ., *a war with the gods*, 2, 5, 7.

πολίω, -ίσω, or -εῷ (πόλις), *to found a city, to build up into a city.*

πολιορκέω, ᾧ, -ήσω (πόλις, εἶργω, *to invest, or ἔρκος, a fence*), *to invest a city, to besiege*, 3, 4, 8 and 12.

πόλις, εως, ή, α *city*, 1, 2, 1, and often. Eng. POLITY, POLICY, POLITIC, POLITICS, POLITICAL, metro-POLIS, etc.

πόλισμα, ατος, τό (πολίω), *a city, town* (usu. of small size), 4, 7, 17.

πολιτεύω, -έσω (πολίτης), *to be a citizen, to live as citizen*, 3, 2, 26.

πολίτης, ον, ὅ (πόλις), *a citizen*. Eng. POLITE, cosmo-POLITE, cosmo-POLITAN, metro-POLITAN, etc.

πολλάκις, adv. (πολύς), *often*.

πολλαπλάσιος, ἰα, ἰον (πολύς), *manyfold more*, 1, 7, 3; w. gen. 3, 2, 14.

πολλαχῆ, or -χῆ, *in many places, or instances; often*.

πολλαχόσ, — πολλαχῆ.

πολυάνθρωπος, ον (πολύς, ἄνθρωπος), *populous*, 2, 4, 13.

πολυαρχία, ας, ή (πολύς, ἀρχω), *a multiplicity of command, many commanders*.

Πολυκράτης, εος, ονς, ὅ, Πολυκράτης, 4, 5, 24.

Πολύτικος, ον, ὅ, Πολυτίκος.

πολυπραγματέω, ᾧ, -ήσω (πολύς, πρᾶγμα, πρᾶττω), *to act as busybody, to intrigue, meddle*.

πολύς, πολλή, πολέ, gen. πολλού, ής, ού, of quantity or number, *much, many: οἱ πολλοί, the many, the majority*, 2, 3, 16; 3, 1, 10; τὸ πολί'



principal part, the greater part, 1, 7, 20; 1, 4, 13; ὅς ἐστι τὸ καλὸν, for the most part, 3, 1, 42; ἐστὶ καλὴ, a great distance, 1, 8, 8; ἐκ κελουῖ, from a great distance, 3, 3, 9;—καί, as adv. much, for, 1, 5, 3; w. comp. and sup. intena. καλὸν θάρσεν, far quicker, 1, 5, 3;—καλλί, in many respects, much. Comp. κλισίον or κλισίον, ἐκ κλισίονος, from a greater distance, 1, 10, 11; neut. κλισίον or κλισίον, more, 1, 2, 11; sup. κλισίονος, most, κλισίονος, very many, 1, 5, 2; οὐ κλισίονος, the most. Eng. prefix POLY- in many words, as, POLY-gamy, POLY-gon, POLY-glot, POLY-lymnia, POLY-camp, POLY-nesia, POLY-morphic, etc.

Πολύστρατος, ου, ὁ, Polystratus, 2, 3, 20.

πολυτελής, ἐς (καλός, τίλος, express), expressive, costly, 1, 5, 8.

πόμα, or πώμα, ατος, τό (πί-πομα, fr. πίω), a drink, 4, 5, 27.

πομπή, ἡς, ἡ (πίπω), a procession. Eng. POMPE, etc.

πορεύω, ᾶ, -ῆσθαι (πόρος), to tread, to undergo hardship, 2, 6, 6.

πορεύθεις, ἔ, ὄν (πορεύω), causing to tread; bad, base, 2, 5, 21; 2, 6, 29; πορεύε τάς; a bad, etc., 3, 4, 19; useless, 3, 4, 35.

πορεύθεις or πορεύθεις, adv. (πορεύθεις), with difficulty, 3, 4, 19.

πόρος, ου, ὁ (πίω or πίνομαι, to toil), labor, toil, 2, 5, 18.

πόροντος, ου, ὁ, a sea.

Πόντος, ου, ὁ, Pontus, a country on the S. coast of the Euxine; also, with or without Εὐξίνιος, the Euxine (sea).

πορεία, ας, ἡ (πορεύω), the act of going, a journey, a march, 2, 2, 10.

πορευτικός, α, ου, verb. adj. fr. πορεύω, to be passed over, must be passed over, 2, 5, 18; impers. 2, 2, 12, w. acc. πορευέω, -ύω, to convey; comm. dep. pass. πορεύομαι, πορεύσομαι, πεπόρευμαι, ἠπορεύθη, to have one's self conveyed, to go, proceed, 1, 2, 1; παρὰ

w. acc. 1, 3, 7; ἐπι w. acc. ἀγινά, etc., 2, 1, 4; w. cogn. acc. 2, 2, 11 and 12.

πορθεῖω, ᾶ, -ῆσθαι (πέρθω, to ravage), to lay waste, plunder.

πορθεῖω, -ισα or -ίω (πόρος), to furnish, provide, 2, 3, 5; 3, 3, 20;—mid. to provide for one's self, to procure, 2, 1, 6.

πόρος, ου, ὁ (παίρω, to pierce through), a passage, a way, means; plur. πορεύσεις, 2, 5, 20. Eng. PORE, PORES, etc.

πορρω, forward, farther; far, w. gen. far from, 1, 3, 12.

πορφύρεος, α, ου, contr. -ρούς, -ρά, -ρούν (πορφύρα, the purple fish), purple, 1, 5, 8. Eng. PORPHYREY.

ποσί: ποῦς.

πόσος, ἡ, ου, how large? how much? quantum? genr. in a direct question. Also in an indirect question, πόση τις χώρα, how large a country, etc., 2, 4, 21.

ποταμός, οῦ, ὁ (ἀκίη to ποτῶν), a river, 1, 5, 10. Eng. Meso-POTAMIA, POTAMO-graphy, etc.

ποτέ, enclit. on a certain occasion, once, ever: in a question like tandem, ὅποι ποτέ, where in the world, 3, 5, 18.

πότερος, ἔρα, ερον, which of both? which of the two?—πότερον or πότερα: interrogative particle. In direct questions not rendered into Eng. In indirect questions, whether.

ποτέρως; or ποτερώς; in which of two ways? how?

ποτήριον, ου, τό (ποτύ), a drinking-cup.

ποτός, ἡ, ὄν (stem πο, in πί-κο-μαι, πίω), drinkable, POTABLE.

ποτόν, οῦ, τό (root πο. in pf. of πίω, to drink), drink, 1, 10, 18.

πότος, ου, ὁ (root πο. in pf. of πίω, to drink), the act of drinking: παρὰ πότον, at a symposium or banquet, 2, 3, 15.

ποῦ, where? comm. in a direct question; also indirect, 2, 4, 15.

πού, enclit. *somewhere*, 2, 2, 15; ἤν πού, *if anywhere*, 1, 2, 27.

πούς, ποδός, ὁ, a foot. Eng. *poly-PUS*, *poly-POUS*, *tri-POD*, *anti-PODES*, etc.

πράγμα, ατος, τό (πράττω), a thing done, an occurrence, affair, 1, 5, 13; often plur. *affairs*, esp. *difficult or unpleasant affairs*, hence *difficulties*, 1, 3, 3; 2, 1, 16: πράγματα παράχειν, w. dat. to occasion *difficulty*, give trouble to, 1, 1, 11. Eng. *PRAGMATIC*, *PRAGMATIST*, etc.

πραγματεύομαι, -εύσομαι (πράγμα), to be busy at, to endeavor to accomplish, labor to effect.

πράτων: πρῶς.

πρᾶνός, ἔς, inclined forward, Lat. *pronus*, sleep (down), 1, 5, 8: εἰς τὸ πρᾶνός, down the steep declivity, 3, 4, 25.

πράξις, εως, ἡ (πράττω), the act of doing, business; enterprise, 1, 3, 16; εἰς ταύτας τὰς σὺν Κύρῳ πράξεις, into those undertakings, etc., 2, 6, 17.

πρᾶος, or πρῆος, εἶα, ον, pl. πρῶοι, or πρᾶοις, πρᾶσται, πρᾶία *gentle*; tame, 1, 4, 9.

πράττω, πράζω, ἔπραξα, πέπραχα, πέπραγμα, ἐπράχθη, to do, perform: εὖ πράττειν, καλῶς πρᾶττειν, to be fortunate, to be successful, 3, 1, 6; κακῶς πρᾶττειν, to fare ill; κάκιοι πρᾶττειν, to be more unfortunate, 1, 9, 10; οὕτω πρᾶξαντες, having fared thus, 3, 4, 6. Note the difference bet. εὖ, καλῶς, κακῶς ποιεῖν, and the same word with πρᾶττειν. The former trans. to do well, etc., to some person; the latter intrans. to fare well, etc. Eng. *PRACTICE*, *PRACTIS*, etc.

πρᾶώς or πρῆώς (πρᾶος or πρῆος), mildly, tamely, 1, 5, 14.

πρᾶπει, impf. ἔπραπε, ἡ is becoming, suited to, w. dat. 1, 9, 6; 3, 2, 16: cf. Lat. *docet*.

πρεσβεία, ας, ἡ (πρέσβυς), an embassy.

πρεσβευτής — πρεσβύτες, q. v.

πρεσβεία, -εύω (πρέσβυς), to be an elder; to be an envoy, 2, 1, 18.

πρέσβυς, υος or εως, ὁ, an old man; an envoy, 3, 1, 28.

πρεσβύτερος, α, ον, elder, 1, 1, 1; and πρεσβύτατος, η, ον, eldest, 2, 1, 10: comp. and sup. of πρέσβυς, as adj. old. Eng. *PRESBYTER*, *PRESBYTERIAN*, etc.

πρεσβυτής, ον, ὁ, an old man.

πρῆλασθαι, indic. ἐπρῆμην, used only in the aor. (pres. etc. see αἰετούμαι), to purchase, 1, 5, 6; 3, 1, 20.

πρῆν, before, sooner than, until, w. indic. 1, 2, 26; w. optat. 1, 2, 2; w. ἄν and subjunc. 1, 1, 10; w. infin. 1, 4, 13 and 16; 1, 8, 19.

πρό, prep. w. gen. of place, before, in front of, 1, 7, 11; of time, before, 1, 7, 13; other relations, before, in preference to, for, in behalf of. In compos. before, for, forward. Cf. πρό-τερος, πρό-τος, πρό-τε, πρό-τερον, πρό-σω, Lat. *pro*, *prae*, *prod*, *pr*-ior, *pr*-imus, etc. Eng. *PRO-phet*, *PRO-gnostic*, *PRO-em*, etc.

προαγορεύω, -εῖσω (πρό, ἀγορεύω, to tell), to tell beforehand, to publish, to declare, 2, 2, 20.

προάγω (πρό, ἄγω, q. v.), to lead, or to go, forward, 4, 6, 21.

προαιρέω, ᾧ (πρό, αἰρέω, q. v.), to take before; mid. to take for one's self, to choose, before, or in preference to.

προαισθάνομαι (πρό, αἰσθάνομαι, q. v.), to observe beforehand, 1, 1, 7.

προαποτρέπω (πρό, ἀπό, τρέπω, q. v.), to turn away, or back, beforehand.

προ-άρχομαι (q. v.), to begin before (others).

προβαίνω (πρό, βαίνω, q. v.), to go forward, advance, 3, 1, 18.

προβάλλω (πρό, βάλλω, q. v.), to cast forward or before; mid. to cast before one's self; τὰ ὕλα, to present, 1, 2, 17.

προβάτιον: dim. cf. πρόβατον. πρόβατον, ον, τό (προβαίνω) *sheep*

*which goes forward, an animal: comm. plur. animals, esp. sheep, flocks of sheep, 2, 4, 27; 3, 5, 9.*

*προβολή, ἤς, ἡ (πρό, βύλλω), a presentation of arms.*

*προβουλεύω (πρό, βουλεύω, -εύω), to contrive before; to deliberate for, to provide for, w. gen. 3, 1, 37.*

*πρόγονος, ου, ὁ (πρό, γίνομαι), an ancestor, 3, 2, 11. Cf. progenitor.*

*προδίδωμι (πρό, δίδωμι, q. v.), to give beforehand; to give away, to abandon, 1, 3, 5; to betray, 2, 2, 8.*

*προδιώκω (πρό, διώκω, -ζω), to follow forth, to pursue, 3, 3, 10.*

*προδοτής, ου, ὁ (προδίδωμι), a traitor, 2, 5, 27.*

*προδρομῶν; προτρέχω.*

*προδρομή, ἤς, ἡ (πρό, ἰδραμον: ερέχω), a running forth, a sally, 4, 7, 10.*

*προσῶ: προδίδωμι.*

*προεἶδον (πρό, εἶδον), aor. 2d of προοράω, q. v.*

*πρόειμι (πρό, εἶμι), to go forward, advance, 1, 3, 1; to go before, 1, 4, 18.*

*προεἶπον (πρό, εἶπον, q. v.), to say beforehand; to proclaim, to announce, 1, 2, 17.*

*προελατύνω (πρό, ελαύνω, q. v.), to drive forward; sc. ἵππον, to ride forward, 1, 10, 16; 3, 4, 89.*

*προεργάζομαι (πρό, ἐργάζομαι, q. v.), to achieve beforehand; pass. pf. to be gained beforehand.*

*προερχομαι (πρό, ἔρχομαι, q. v.), to go before, go forward, 2, 3, 3; 3, 3, 6.*

*προέχω (πρό, ἔχω, q. v.), to have beforehand; to surpass, to have the advantage, 3, 2, 19.*

*προηγέομαι, οἶμαι (πρό, ἡγέομαι, q. v.), to lead forward.*

*προηγορέω, ᾧ (προηγόρος, an advocate), to speak for, or in behalf of.*

*προΐεν: προΐμι (εἶμι).*

*προΐέω (πρό, θίω, q. v.), to run forward, to run on before.*

*προϋνμίσκομαι, οἶμαι (πρό, ὑμίσκο-*

*μαι, -ῆσκομαι, πρόθυμος), to be zealous, to be earnestly desirous, 1, 9, 24; 2, 4, 7; 3, 1, 9.*

*προθυμία, ας, ἡ (πρόθυμος), eagerness, zeal, good-will, 1, 9, 18.*

*πρόθυμος, ον (πρό, θυμός), willing, eager, zealous, 1, 3, 19. Comp. -ότερος, 3, 2, 15.*

*προθύμως, adv. (πρόθυμος), zealously, willingly, eagerly, comp. προθυμότερον, 1, 4, 9; 1, 10, 10.*

*προθύω (πρό, θύω, -ύω), to sacrifice beforehand; to sacrifice for (any one).*

*προθήμι (πρό, ἔθιμι, q. v.), to send forward, send forth; to throw away, to give up; comm. mid. to give up (on one's own account), to abandon, 1, 9, 9 and 10; to commit to, intrust to, w. dat. 1, 9, 12.*

*προΐτιμι (πρό, ἵστιμι, q. v.), to place before;—in the intrans. parts (see ἵστιμι) to stand before, to command, w. gen. 1, 2, 1.*

*προκαίω, Att. κάω (πρό, καίω, q. v.), to burn before, in advance.*

*προκαλίω, ᾧ (πρό, καλίω, q. v.), to call forward; mid. to one's self.*

*προκαλύπτω (πρό, καλύπτω, -πω), to place a covering before, to cover, conceal, 3, 4, 8.*

*προ-κατα-θίω (q. v.), to run along before, make an excursion in advance.*

*προκατακαίω (πρό, κατά, καίω, q. v.), to burn down before; of a country, to lay waste before (any one), 1, 6, 2.*

*προκαταλαμβάνω (πρό, κατά, λαμβάνω, q. v.), to seize upon beforehand, 1, 3, 14 and 16.*

*πρόκειμαι (πρό, κείμαι, q. v.), to lie before, to project.*

*προκινδυνεύω, -εύω (πρό, κινδυνεύω, κινδυνος), to incur danger for, in behalf of.*

*Προκλής, έος, οῦς, ὁ, Procles, 2, 1, 3.*

*προκρίνω (πρό, κρίνω, q. v.), to judge, decide, select, before; to prefer.*

*προ-λέγω (q. v.), to say before, in*

the presence of; to proclaim, to warn.  
Eng. PROLOGUES.

προμαχεῶν, ὄνος, ὄ (πρό, μάχομαι), a rampart, battlement, breastwork; written also προμαχών.

προμετωπίστων, ον, τό (πρό, μέτωπον, forehead), a covering for the forehead, a frontlet (of horses), 1, 8, 7.

προμνήσομαι, -ῶμαι, προμνήσομαι, προμνησάμην, to woo, to court, to plead, for another.

προνοέω, ῶ, -ήσω (πρό, νόος, νοῦς), to think for; mid. to be provident, or careful, for any one.

προνοία, ας, ἡ (πρό, νόος, νοῦς), forethought, provident care.

προνομή, ῆς, ἡ (πρό, νέμω), a foraging party.

προξενέω, ῶ, -ήσω (πρόξενος), to act as πρόξενος; to procure for any one, to set before.

πρόξενος, ον, ὁ (πρό, ξένος), a public friend and patron; a consul.

Πρόξενος, ον, ὁ, Proxenus, 1, 1, 11; 1, 2, 3; 1, 5, 14; 2, 1, 10; 2, 5, 31 and 37; 2, 6, 1 and 16, ff.; 3, 1, 4.

προσίμνη; προίμη.

προσράω, ῶ (πρό, ὄράω, q. v.), to see before, see in front, 1, 8, 20.

προπέμπω (πρό, πέμπω, q. v.), to send before or forward; pass. 2, 2, 15.

προπίνω (πρό, πίνω, q. v.), to drink before (for another to follow); to drink to one's health, w. dat. 4, 5, 32.

προπονέω, ῶ, -ήσω (πρό, πονέω), to toil for, in behalf of, 3, 1, 37.

πρός, prep. w. gen., dat. or acc.—

(1) w. gen. by, denoting an agent or doer w. pass. and neut. verbs, 1, 9, 20; on the part of, 3, 1, 5; πρὸς ὑμῶν, on your part, 2, 3, 18; often w. oaths and entreaties, πρὸς Θεῶν, in the presence of the gods, by the gods, 2, 1, 17; πρὸς Θεῶν καὶ πρὸς ἀνθρώπων, in the sight of gods and of men, 1, 6, 6; in keeping with, πρὸς τοῦ . . . τέρπου, 1, 2, 11; towards, πρὸς τῶν Ἑλλήνων, 1, 10, 3.—(2) w. dat. near, close to, πρὸς τῷ

ποταμῷ, 1, 8, 4 and 14; in addition to, πρὸς τούτοις, 3, 2, 33.—(3) w. acc. to, towards, of place, of persons, of time, 1, 7, 13, and often; in respect to, πρὸς ταῦτα βουλευέσθαι, 1, 3, 19; in accordance with, in view of, 2, 3, 21; cf. πρὸς φίλλων, in accordance with friendship, i. e. in a friendly manner, 1, 3, 19; against (in a hostile sense), πρὸς ἀνέν, 1, 1, 8; πρὸς βασιλέα, 1, 3, 21; to, for, πρὸς ἄριστον, 1, 10, 19; 2, 5, 20; in compos. to, towards, near, in addition to. As adv. πρὸς δ' ἔτι, and further still, 3, 2, 2. Eng. PROS-elyte (προσ-ήλυτος), PROS-ody, etc.

προσάγω (πρός, ἄγω, q. v.), to lead to or against; sc. τὸ στρώτευμα, to march against, w. πρὸς and acc. 1, 10, 9.

προσαιοτέω, ῶ (πρός, αἰτέω, -ήσω), to ask in addition; προσαιτούσι μισθόν, they ask additional pay, 1, 3, 21.

προσαναλίσκω (πρός, ἀναλίσκω, ἀναλώω, ἀνήλωσα or ἀνάλωσα, ἀνήλωκα or ἀνάλωκα, ἀνήλωμαι or ἀνάλωμαι, ἀνήλωθην or ἀνάλωθην), to expend in addition.

προσανειπεῖν (πρός, ἀνέ, εἰπεῖν), to say in addition.

προσβαίνω (πρός, βαίνω, q. v.), to step upon, 4, 2, 28.

προσβάλλω (πρός, βάλλω, q. v.), to cast against; sc. ἑαυτὸν, to cast one's self against, to make an attack, 4, 2, 11.

προσβατός, ἡ, ὅν (προσβαίνω), accessible, 4, 3, 12.

προσβολή, ῆς, ἡ (πρός, βολή, the act of throwing, fr. βάλλω), the act of throwing against, an attack, 3, 4, 2.

προσγιγνομαι (πρός, γίγνομαι, q. v.), to become added to, to join as an ally, 4, 6, 9.

προσδανείζω (πρός, δανείζω, δανείσω, ἐδάνεισα, ἐδάνεικα, to lend), to lend in addition; mid. to borrow in addition.

προσδετ (πρός, δετ, q. v.), it is necessary in addition; προσδετν, 3, 2, 34, to be necessary in addition; mid. προσδοίμαι, to desire more.

προσδίδωμι (πρός, δίδωμι, q. v.), to give in addition, 1, 9, 19.

προσδοκᾶω, ᾧ, -ήσω (the simple verb δοκᾶω does not occur, but δοκέω instead), to expect, to wait for, 3, 1, 14.

προσθεμι (πρός, εἶμι, q. v.), to come or go to; ἐνυχε προσεῖον, happened to be coming up, was just then coming up, 1, 5, 14.

προσελαύνω (πρός, ἐλαίνω, q. v.), to ride or march to or towards, or against, 3, 5, 13; ἐτι προσήλυνε, was still on the march (lit. was marching towards), 1, 5, 12; προσελύοντα, marching against (him), 1, 7, 16; to ride up, 3, 4, 89.

προσέρχομαι (πρός, ἔρχομαι, q. v.), to come to, w. dat. 1, 3, 9; 3, 5, 8.

From the aor. προσήλθον (προσήλυθον), Eng. PROSELYTE.

προσεύχομαι (πρός, εὐχόμαι, q. v.), to pray to.

προσέχω (πρός, ἔχω, q. v.), to hold to; τὸν νοῦν προσέχειν, lit. to hold the mind to, i. e. to give one's attention to (anything), 1, 5, 9; 2, 4, 2.

προσῆειν, προσῆεσαν: πρόσσειμι (εἶμι), 1, 8, 11; 3, 3, 7.

προσῆκω (πρός, ἦκω, q. v.), to come to or towards; to be related to, 1, 6, 1; to belong to, w. dat. 3, 1, 81;—comm. impers. ἡ ἐσθὲν, w. dat. and infin. 3, 2, 11; w. acc. and infin. 3, 2, 15.

πρόσθεν, adv. (πρός, πρόσ), before; of place, εἰς τὸ πρ. forward, 2, 1, 2; 1, 10, 5; τὸ πρ. τῶν ὀπίλων, the front of, etc., 3, 1, 83; τὰ πρ. the front, the van, 3, 2, 36; ἐν εἰς πρ. λόγῳ, in the foregoing narrative, 3, 1, 1;—of time, formerly, 1, 6, 10; ἐν εἰς πρ. χρόνῳ, in the foregoing time, 2, 3, 22; πρόσθεν . . . πρὶν, until, 1, 1, 10; former, ἢ πρ. ἀρετῆ, 1, 4, 8; cf. 1, 6, 3; and often thus as adj.: τὸ πρ. previously, before, 1, 10, 10 and 11; πρόσθεν . . . ἢ, sooner . . . than, 2, 1, 10.

προσθεῖω (πρός, θεῖω, q. v.), to run to or towards.

προσίσαι, προσιών, 4, 8, 12; 1, 5, 14; πρόσσειμι (εἶμι).

προσίστημι (πρός, ἵστημι, q. v.), to send to, to suffer to come to;—mid. to suffer to come to one's self; to admit εἰς ταῦτό to the same place, 3, 1, 30.

προσκαλέω, ᾧ (πρός, καλέω, q. v.), to call to, to summon, ἰθὺντι, 1, 9, 28.

προσκατάομαι, ᾧμαι (πρός, κατάομαι, q. v.), to acquire in addition, acquire more.

προσκυνέω, ᾧ, -ήσω (πρός, κύνω, to kiss; the simple verb is rare, has f. κύσω, aor. ἐκυσα), to prostrate one's self before, to worship, 3, 2, 9; it denotes also the Persian mode of saluting a person in authority by prostrating one's self, to salute, 1, 6, 10; 1, 8, 21.

προσλαμβάνω (πρός, λαμβάνω, q. v.), to take besides; take in addition, 1, 7, 3; to take hold (for help), to lay hand to the work, 2, 3, 11 and 12.

προσμένω (πρός, μένω, q. v.), to wait for, to await.

προσμίγνυμι (πρός, μίγνυμι, q. v.), to (enter among and) mingle with, to come up to, 4, 2, 16.

πρόσσοδος, ος, ἢ (πρός, ὁδός), a way to;—an income, revenue, comm. plur. in this sense, 1, 9, 19.

προσόμνυμι (πρός, ὄμνυμι, q. v.), to swear besides, in addition, 2, 2, 8.

προσομολογέω, ᾧ (πρός, ὁμολογέω, ᾧ, -ήσω), to agree or consent to, to surrender.

προσπερονάω, ᾧ, -ήσω (πρός, περονάω, to pin, περιόνη, a pin), to pin to. προσπίπτω (πρός, πίπτω, q. v.), to fall to, rush to.

προσποιέομαι, οἶμαι (πρός, ποιέω), to make to one's self, to pretend, 1, 3, 14; to claim for one's self, to profess, 2, 1, 7.

προσπολεμῶ, ᾧ (πρός, πολεμῶ), to carry on war against, w. acc. 1, 6, 6.

προ-στατεῖω, -εῖσω (προστέτης) to manage that (ὅπως).

προ-στατέω, ὦ, -ήσω (προστάτης), to preside over, w. gen. 4, 8, 25.

προστάτης, οὐ, ὁ (πρό, ἴστημι), a presiding officer, leader, manager.

προστίπτω (πρός, τίπτω, q. v.), to enjoin upon, τίμι τι, to enjoin anything upon any one, 1, 9, 18.—Pass. οἷς προσετίχθη, those on whom it had been enjoined, 1, 6, 10.

προστίλλω, ὦ, (πρός, τέλλω, q. v.), to pay in addition.

προστερνίστιον, οὐ, τό (πρό, στήτορ, the breast), a breastplate, 1, 8, 7.

προστιθῆμι (πρός, τίθῆμι, q. v.), to place to; mid. to place one's self to, to agree to, w. dat. 1, 6, 10.

προστρέχω (πρός, τρέχω, q. v.), to run to, w. dat. 4, 2, 21; 4, 3, 10.

προσφέρω (πρός, φέρω, q. v.), to bear to, to apply; mid. to bear one's self to, to conduct towards.

προσχωρέω, ὦ, -ήσω (πρός, χωρέω). πρόσχωρος, οὐ (πρός, χώρα), dwelling near, neighboring.

πρόσω, adv. (πρό, πρόσ), forwards; far, οὐ πρόσω, not far off, 2, 2, 15; w. gen. πρόσω τῶν πηγῶν, far from their sources, 3, 2, 22; τοῦ πρόσω, farther, 1, 8, 1. Comp. προσωτέρω, sup. προσωτάτω.

προσώμοσα: προσόμνημι, 2, 2, 8. πρόσωπον, οὐ, τό (πρός, ὤψ, eye), the face; often plur. of a single person, looks, 2, 6, 11. Eng. PROSOPOTIA (ποιῶ).

προ-τελέω, ὦ, -ίω, ὦ, to pay in advance.

προτεραῖος, αἶα, αἶον (πρότερος), former: εἰ προτεραῖε, sc. ἡμέρα, on the day before, 2, 1, 3.

πρότερον, adv. (πρότερος), before, previously, 1, 7, 18.

πρότερος, ἔρα, ερον, (πρό), sooner, earlier, w. gen. 1, 2, 25; previously, 1, 4, 12.

προτιμάω, ὦ, -ήσω (πρό, τιμάω, τιμή, honor), to honor before; mid. to gain honor before, w. gen. προτιμήσθε, 1, 4, 14, or perh. in pass. sense,

you shall be honored before; pass. to be honored before, to be preferred, 1, 6, 5.

προτρέχω (πρό, τρέχω, q. v.), to run before, run forward, 1, 5, 2.

προῦ- crasis for προ-  
προφαίνω (πρό, φαίνω, q. v.), to show before; mid. to appear before, appear in the distance, 1, 8, 1.

προφασίζομαι, -ίσομαι or -ιοῦμαι (πρόφασις), to take (something) as an excuse, to allege (something) as an excuse, w. acc. 3, 1, 25.

πρόφασις, εως, ἡ (πρό, φημι), excuse, pretext, 1, 1, 7: πρόφασιν ποιεῖσθαι, to make a pretense, 1, 2, 1.

προφύλαξ, ακος, ὁ (πρό, φύλαξ), an out-guard, vedette, picket, in plur. 2, 3, 2; 2, 4, 15.

προχωρέω, ὦ, -ήσω (πρό, χωρέω), to move forward, to advance; to prosper; to be convenient, useful, 1, 9, 13.

πρῶμα, ης, ἡ (πρῶμος, hindmost), the stern (of a vessel).

πρωί, πρωί, adv. (πρό), early, in the morning, 2, 2, 1; comp. πρωιατερον, or πρωιατερον, earlier (than usual), very early, 3, 4, 1.

πρῶρα, ας, ἡ (πρό), Lat. prora, PROW, the forepart of a vessel.

πρωρεύς, εως, ὁ (πρῶρα), the officer at the prow (next in command to the helmsman, κυβερνήτης).

πρωταγός, οὔ, ὁ (πρώτος, ἄγω), leader of the van.

πρωτεύω (πρώτος), to be the first, to hold the first place, w. dat. denoting in what respect, 2, 6, 26.

πρῶτον, adv. (πρώτος), first, at first, for the first time, 2, 3, 16: πρῶτον μὲν . . . εἶτα, or εἶτα δέ, 1, 2, 16; 1, 3, 2; πρῶτον μὲν . . . ἔπειτα, 3, 2, 27; τό πρῶτον, at first, 1, 10, 10.

πρώτος, η, οὐ (πρό), first, of time, πρώτος ἡγγεῖλε, I first announced, 1. e. I was the first who announced, 2, 3, 19; of rank, first, most eminent, 2, 6, 17; of place, τοὺς πρώτους, the foremost, the van, 2, 2, 16 and 17. Eng. prefix PROTO-, as PROTO-col, PROTO-martir

PROTO-type, PROTO-plasm, PROTO-zois, etc.

πταίω, πταίσω, ἵπταισα, ἵπταικα, ἵπταισμαι, ἵπταισθην, to *stumble*, to *dash against*, 4, 2, 3.

πτάρσνμαι, 1 aor. ἵπταρα, 2 aor. ἵπταρον, 2 aor. pass. ἵπταρην, 2 aor. mid. ἵπταρόμην, to *sneeze*, 3, 2, 9; regarded among the Greeks as something significant; hence, they used to say, when one sneezed, Ζεῦ σώσον, Zeus help! So the Germans now say *prosit!* or *Ihr Wohlein!* or *Ihre Gesundheit!*

πίρως, ἄγος, ἡ (πετρόν, a wing, πίομαι), a wing, 1, 5, 3; the flap or skirt at the bottom of a corselet, 4, 7, 15.

πυγμή, ἡς, ἡ (πύξ, Lat. pugnis), the fist; boxing, 4, 6, 27. Eng. FIGHT.

Πυθαγόρας, ον, ὁ, Pythagoras, a Spartan admiral, 1, 4, 2.

πυκνός, ἡ, ὄν, compact, close, dense, 2, 3, 8; πυκνά (as adv.), often.

πύκτης, ον, ὁ (πύξ), a boxer, FUGLIST, Lat. pugil.

πύλη, ἡς, ἡ, one wing of folding doors or gales; comm. plur. πύλαι, ὧν, αἰ, a gale, an entrance, a pass, 1, 4, 4 and 5; —also as proper name, Pylæ, or the Pass, 1, 5, 5.

πυνθάνομαι, πύσσομαι, πίπυσμαι, ἰπυθόμην, to learn by inquiry, to ascertain, 1, 7, 16; 2, 1, 4; to ask, τούτ' ἰπυθάνετο, made this inquiry, 3, 1, 7.

πύξ, adv. with the fist.

πῦρ, πυρός, τό, fire, 2, 5, 19; 3, 1, 3; plur. πυρά, ὧν, τά, fires, esp. watch-fires. Eng. em-FYR-ial, em-FYR-ean.

πυρά, ἄς, ἡ, a funeral FIRE, or mound.

πυραμῖς, ἴδος, ἡ (πύρ), a PYRAMID (shaped like a flame), 3, 4, 9.

Πύραμος, ον, ὁ, Pyramus, the largest river of Cilicia, 1, 4, 1.

πυρομαχίω, ὦ, -ήσω (πύργος, μάχη), to assault a tower.

πύργος, ον, ὁ (πύρ), a tower or

castle (rising up and pointed like a flame of fire).

πυρέττω, πυρέζω, ἰπύρεξα, πεύρηχα (πυρετός, fever, fr. πύρ), to have a fever.

πύρινος, ἡ, ον (πυρός, wheat), of wheat, 4, 5, 31.

πυρός, οὔ, ὁ (perh. fr. πῦρ, fire, on account of the color), wheat; also in plur., wheat, 1, 2, 22.

Πυρρῆϊας, ον, ὁ, Pyrrhæias, an Arcadian.

πυρρίχη, ἡς, ἡ (sc. ὑρχησις, a dance), the Pyrrhic, or war-dance.

πυρσεύω, -εύσω (πυρός, a torch, fr. πύρ), to light a torch, to give a fire-signal.

πῶ, enclit. yet, hitherto, up to the present time; comm. after a neg. οὔπω, μὴπω, not yet, οὐδέπω, not even yet; οὐ πρότερον . . . πω, never before up to the present time, never before, 1, 2, 26.

πωλέω, ὦ, -ήσω, to sell, 1, 5, 5. Eng. mono-POLY.

πῶλος, ον, ὁ, ἡ, a colt, 4, 5, 24 and 35.

Πῶλος, ον, ὁ, Polus, a Spartan admiral.

πῶμα, ατος, τό, — πόμα, a drink.

πῶποτε (πῶ, ποτί), at any time, ever, comm. in a neg. clause, 1, 6, 11.

πῶς, adv. how? comm. in a direct question; also, indirect, 1, 7, 2.

πῶς, enclit. adv. somehow, in some way, in any way: ὡδέ πως, somehow as follows, 1, 7, 9; εἰ πως, if in any way, 2, 3, 18; ἄλλως πως . . . ἢ, in any other way than, 3, 1, 20.

## P

ῥᾶδιος, ἰα, ἰον, easy; comp. ῥᾶδιον, sup. ῥᾶστος, 2, 6, 24.

ῥασίως, adv. (ῥᾶδιος), easily, without difficulty, 3, 5, 9; comp. ῥᾶον, sup. ῥᾶστα.

Ῥαθίνης, ον, ὁ, Rhalines, an officer of Pharnabazus.

ῥαθυμέω, ᾧ, -ήσω (ῥέδιος, θυμός), to be of easy disposition, to lead an easy life, 2, 6, 6.

ῥαθυμία, ας, ἡ (ῥέδιος, θυμός), easiness of disposition; a life of ease, 2, 6, 5.

ῥάθυμος, ον (ῥέ-διος, θυμός), of easy mind, indolent.

ῥᾄστος, see ῥέδιος.

ῥᾄων, ῥᾄον, comp. of ῥέδιος; neut. ῥᾄον as comp. of ῥεθίως.

ῥαστώνη, ης, ἡ (ῥᾄσ-ος), indolence.

ῥέω, ῥεύσομαι, comm. ῥυήσομαι, aor. ἔρρυσσα, comm. ἔρρηην, pf. ἔρρηκα, to flow, 1, 2, 7 and 8; 1, 7, 15. Cf. Lat. *ruo, fluo*; Eng. RHEUM, RHEUMATISM, RHEUMATICO, diar-RHEA.

ῥήτρα, ας, ἡ (stem ῥε-, in ἔρω), an utterance; a decree; an agreement, covenant.

ῥίγος, εος, ους, τό, cold, frost; Lat. *rigeo, rigidus, frigus*.

ῥιπέω, ᾧ, collateral form of ῥιπτω, q. v.; used only in pres. and imp. 3, 3, 1; 4, 7, 13.

ῥίπτω, ῥίψω, ἔρριψα, ἔρριπα, ἔρριμμαί, ἔρριφθην or ἔρριφην, to cast, cast away, w. acc. 1, 5, 8.

ῥίς, ῥινός, ἡ, the nose. Eng. RHINO-CEROS (κίρας, αος, ως).

Ῥόδιος, ἰα, ἰον, Rhodian; as subst. a Rhodian.

ῥοφέω, ᾧ, -ήσω or -ήσομαι, to suck up, to draw up by sucking, 4, 5, 32.

ῥυθμός, οἰ, ὁ, RYTHM; measured movement: ᾄλειν ἐν ῥυθμῷ, to sing keeping time.

ῥῦμα, ατος, τό (ῥύω, ἔρῦω, to draw), that which is drawn, a string: ἐκ τούτου ῥύματος, lit. from a bowstring, i. e. having a bow-shot the start, 3, 3, 15.

ῥώμη, ης, ἡ (ῥώννυμι), strength, in military language, force, 3, 3, 14.

ῥώννυμι, ῥώσω, ἔρρωσα, ἔρρωμαί, ἔρρωσθην, to strengthen.

Ῥωπάρας, ον, or α, ὁ, Rhoparas, satrap of Babylonia.

## Σ

σά: σός, σή, σόν: neut. pl.

σᾶ or σῶα: σῶς.

σάγαρις, εως, ἡ (Persian), a battle-axe; two-edged, used by Persians and Scythians.

σακίον, or σακκίον, ον, τό (dim. of σάκος, SACK, Lat. *saccus*), a small sack, a purse: bags of coarse cloth, tied around the feet of horses and beasts of burden to prevent their sinking in the snow, something like snow-shoes, 4, 5, 36.

Σαλμυδεσσός, οῦ, ὁ, *Salmydessus*, a strip of country, and a city, on the coast of Thrace, N. W. from the Bosphorus; dangerous to mariners, and a resort of pirates.

σαλπικτής, or σαλπικτής, οῦ, ὁ (σάλπιγξ), a trumpeter, 4, 3, 29.

σάλπιγξ, -ιγγος, ἡ, a trumpet, 3, 4, 4.

σαλπίζω, σαλπίζω, ἰσάλπιγξα (σάλπιγξ; a trumpet), to sound the trumpet: ἰσάλπιγξε (one) sounded the trumpet sounded, 1, 2, 17.

Σάμιος, α, ον, Samian, of Samos; an island in the E. part of the Aegean: ὁ Σάμιος, the Samian.

Σαμόλας, ον or α, ὁ, *Samōlas*, an officer of Cyrus from Achaia.

Σάρδεεις, εων, αἱ, Sardis, capital of Lydia, 1, 2, 2, ff.

σατραπεύω (σατράπης), to be satrapης, to govern as satrap, to rule, w. acc. 1, 7, 6; w. gen. 3, 4, 31.

σατράπης, ον, ὁ, a satrap, a Persian governor of a province, 1, 1, 2.

Σάτυρος, ον, ὁ, *Satyrus*, or the Satyr, sc. Silenus, the companion of Bacchus, 1, 2, 13.

σαφής, ἑς, clear, plain, 3, 1, 10.

σαφῶς, adv. (σαφής), clearly, manifestly, 1, 4, 18.

σεαντιοῦ or σαντιοῦ, ης, οῦ, reflex. pron. 2d pers. of thyself.

Σελινοῦς, οὔντος, ὁ, *Selinus*, a river in Ionia flowing past the temple of



Diada in Ephesus; and another in Elis.

Σεύθης, ον, ὁ, *Seuthes*, a Thracian prince.

Σηλοβρία, or Σηλομβρία, ας, ἡ, *Selybria*, or *Selymbria*, a city of Thrace on the Propontis, a Megarian colony.

σημαίνω, σημαῖν, ἐσημίηνα, σεσημαγκα late, σεσημασμαι, ἐσημάνθη (σημα, a sign), to give a sign, to signify, to show, 2, 1, 2; often w. ὁ σαλπικτεῖς understood, ἐπειδὴν δι σημίηη τῷ κέρατι, and when the trumpeter shall give a signal with the horn, 2, 2, 4; cf. 3, 4, 4: 4, 3, 29 and 31.

σημαῖον, ον, τό, a sign, signal: ἀπὸ τοῦ αὐτοῦ σημείου, at the same signal, 2, 5, 32; τὸ βασιλῆιον σημαῖον, the royal standard, 1, 10, 12.

σησάμινος, η, ον (σήσαμον), of sesame, 4, 4, 13.

σήσαμον, ον, τό, a genus of annual plants, cultivated in the East for their seed, which is used for food, and from which an oil is expressed; the seed of the sesame-plant, sesame, 1, 2, 22.

σιγάω, -άσω, late exc. in pres. system (σιγή), to silence, or try to silence.

σιγάω, ᾤ, -ήσομαι, late -ήσω, ἐσιγήσα, σεσιγηκα (σιγή), to be silent, keep silence.

σιγή, ἡς, ἡ, silence, 1, 8, 11.

σίγλος, ον, ὁ, a siglos (cf. Heb. shekel), a Persian coin, worth 7½ Attic obols, about 25 cents: 1, 5, 6.

σιδηρεία, ας, ἡ (σιδηρος), working in iron, or steel.

σιδήρεος, α, ον, or σιδηροῦς, ᾧ, οὖν (σιδηρος), of iron, or steel.

σιδηρος, ον, ὁ, iron, steel; anything made of iron or steel.

Σικωνίους, α, ον, *Sicyonian*; as subst. a *Sicyonian*, an inhabitant of *Sicyon* (Σικωνί), a city on the S. E. coast of the Corinthian gulf.

Σιλάνος, οἶ, ὁ, *Silanus*, 1, 7, 18.

σίνομαι, dep. seldom used except in pres. and impf., to harm, injure, inflict any injury, 3, 4, 16.

Σινωπεύς, ἑως, ὁ, a *Sinopæan*, 4, 8, 22.

Σινώπη, ης, ἡ, *Sinope*, a district and city (large and influential) on the S. coast of the Euxine.

Σιός (Laconian for θεός), gen. τῷ Σιῷ; val τῷ Σιῷ, by the twin gods (Castor and Pollux), guardians of Sparta.

σιταγωγός, οἶ, ὁ (σιτος, ἄγω), carrying grain, 1, 7, 15.

Σιτάκη — Σιτάκη.

Σιτάλας, ον, ὁ, *Sitalcas*, a Thracian prince: a war-song in his honor, the *Sitalcas*.

σιτεντός, ἴ, ὄν (σιτεύω, to fatten), fattened.

σιτηρέσιον, ον, τό (σιτος), provision-money.

σίτιον, ον, τό (σιτος), corn, grain; food, 1, 10, 18.

σίτος, ον, ὁ, corn, grain, 1, 4, 19; food, σ. μελλίης, food of panic, 1, 5, 10; σ. ἐκ τῶν ὑποζυγίων, food from the beasts of burden, 2, 1, 6;—plur. τὰ σίτα, food, 2, 3, 27; 3, 2, 28. Eng. para-sITE.

Σιτάκη, ης, ἡ, *Sitalce*.

σιωπάω, ᾤ, -ήσομαι (σιωπή, silence), to keep silence, to be silent, 1, 3, 2.

σκεδάσσω, (σκεδάω) σκεδᾶω, ἐσκέδασα, ἐσκέδασμαι, ἐσκέδασθη, to scatter; pass. to be scattered, dispersed, 3, 5, 2.

σκελος, εος, ονς, τό, a leg, 4, 2, 20. Eng. ISO-SCELES.

σκεπάσμα, ατος, τό (σκεπάω, to cover), a covering; perh. as Krüger defines it, a tent-cover, 1, 5, 10.

σκεπτός, ἔα, ἔον (σκέπτομαι), verb. adj. to be considered; impera σκεπέον εἶναι, sc. ἡμῖν, that we must consider, 1, 3, 11.

σκέπτομαι, σκίψομαι, ἐσκεπάμην, ἐσκεμμαι, ἐσκήψθη, not Att. (in the pres. and impf. σκοπιῶ, ᾤ, ἐσκόπου are far more comm.), to view, to con-

*sider*, 3, 2, 20. Eng. SKEPTIC, SKEPTICISM, etc.

Σκευάζω, -άσω, ἰσκεύασα, ἰσκεύασμαι, ἰσκευάσθη (σκευός), *to prepare*.

Σκευή, ἦς, ἡ (σκευός), *equipment, dress, attire*, 4, 7, 27.

Σκευός, εος, ους, τό, *a utensil*; plur. σκευή, ὧν, *baggage*, 3, 1, 80; 3, 2, 28.

Σκευοφορέω, ὦ, -ήσω (σκευός, φέρω), *to carry baggage*, 3, 2, 28; 3, 3, 19.

Σκευοφόρος, ον (σκευός, φέρω), *carrying baggage*; as subst. σκευοφόρος, ου, ό, *baggage-carrier, mule*: — τὰ σκευοφόρα, *the beasts of burden or baggage-carriers* (of men or of animals), 1, 3, 7; 1, 10, 3, ff.

Σκηνάω or σκηνέω, ὦ, -ήσω (σκηνή), *to be in a tent, to encamp*, 1, 4, 9; 2, 4, 14.

Σκηνή, ἦς, ἡ, *a tent*, 1, 6, 4 and 11; *αι σκηναί, the tents, the camp*, 1, 2, 17; 3, 5, 7. Eng. SCENE.

Σκηνώω, ὦ, -ώσω (σκήνος — σκηνή), *to encamp*.

Σκήνωμα, ατος, τό (σκηνώω), *a tent*, 2, 2, 17.

σκηπτός, οὔ, ό (σκήπτω, *to lean upon*); also *to fall, to dart*, *a thunder-bolt, a bolt*, 3, 1, 11.

σκηπτοδόχος, ον, ό (σκήπτρον, *a sceptre, ἔγω, to hold*), *a SCEPTRE-bearer* (an officer of high rank in the Persian government, comm. a eunuch), 1, 6, 11.

Σκιλλοῦς, οὔντος, ό, *Scillus*, a town in Elis, near Olympia.

σκήμπος, ποσος, ό (σκήμπεω — σκήμπεω, *to lean*), *a small bed, couch, or litter*.

σκληρός, ά, όν (σκήλλω, aor. infin. σκληῖναι, *to dry up*), *dry, hard, rough*, 4, 3, 26: adv. -ώς, *with toil*. Eng. SCLEROTIC.

σκόλοψ, οπος, ό, *a stake*: pl. *palisade*.

σκοπέω, ὦ, -ήσω (σκοπός), *to view, observe, consider*, 2, 5, 4. (Used chiefly

in pres. and impf.; other tenses comm. fr. σκέπτομαι, q. v.).

σκοπός, οὔ, ό, *an observer; a scout*, 2, 2, 15. Eng. SCOPE, MICRO-SCOPE, TELE-SCOPE, PERI-SCOPIIC, etc.

σκόροσον, ον, τό, *garlic*.

σκοταίος, αία, αἰον (σκότος), *dark*: σκοταῖοι προσιόντες, *advancing in the dark*, 2, 2, 17.

σκότος, ον, ό, *and sometimes εος, ους, τό, darkness*, 2, 2, 7; 2, 5, 7 and 9.

Σκύθης, ον, ό, *a Scythian*.

Σκυθῖνοι, ὧν, οἱ, *Scythians, or Scythinians, living on the S. E. coast of the Euxine*.

Σκυθητοξόται, ὧν, οἱ, *Scythian archers*: in some edit. 3, 4, 15.

σκυλεύω, -εύσω (σκύλον, *armor*), *to strip off the armor from a fallen enemy*.

σκύταλον, ον, τό, *a club, cudgel*.

σχύτινος, η, ον (σχύτος, *hide*: cf. scutum, cutis, cuticle, skin), *of leather, leathern*.

σμήνος, εος, ους, τό, *a bee-hive, a swarm of bees*, 4, 8, 20.

Σμίκερης, ητος, ό, *Smicres*, an Arcadian general.

Σόλοι, ὧν, οἱ, *Soli*, a city of Cilicia.

σός, σή, σόν (σύ), *thy, thine*; τὰ σά, *thine affairs, or your affairs*.

Σοῦσα, ὧν, τὰ, *Susa*, in the Old Testament, *Sushan*, signifying in Persian, *lilies*; chief city of the province Susiana, 2, 4, 25.

Σοφαίνετος, ον, ό, *Sophanētus*, from Stymphālus in Arcadia, 1, 1, 11.

σοφία, ας, ἡ (σοφός), *wisdom, skill*, 1, 2, 3. Eng. SOPHIA, SOPHIST, PHILO-SOPHY, etc.

σοφός, ή, όν, *wise, gifted, accomplished*, 1, 10, 2. Comp. -ώτερος, sup. -ώτατος.

σπανίζω, ἴσω and ἰῶ (σπάνις), *to lack, to be in want of*, w. gen. 2, 2, 12.

σπάνιος, ἰα, ἴον (σπάνις), *scarce*, 1, 9, 27.

σπάνις, εως, ή, *scarcity, scarceness*, *want*.

**Σπάρτη**, ἡς, ἡ, *Sparta*, capital of Laconia, called also *Λακεδαίμων*, *Lacedaemon*.

**Σπαρτιάτης**, ου, ὁ, α *Spartan*, a citizen of Sparta.

**σπάρτον**, ου, τό (σπάρτος, a shrub from which cord or rope was made), a cord, a rope, 4, 7, 15.

**σπᾶω**, σπᾶσω, ἰσπᾶσα, ἰσπᾶκα, ἰσπασμαι, ἰσπᾶσθην, to draw, τὸν ἀκινάκην, 1, 8, 29. Eng. SPASM, SPASMODIC.

**σπειρω**, σπειρώ, ἰσπειρα, ἰσπαρχα late, ἰσπαρχαι, ἰσπᾶρην, to scatter seed, to sow: mid. to disperse. Eng. SPERM.

**σπένδω**, σπένσω, ἰσπεισα, ἰσπαικα late, ἰσπειμαι, ἰσπείσθην late, to pour out a libation;—mid. to pour libations one with another, hence, as this was a common mode of ratifying a solemn contract, to make an armistice or a treaty, 1, 9, 8; w. dat. εἰ τῷ σπείσαιοτο, if he made a treaty with any one, 1, 9, 7; 2, 3, 7; πρὸς τινα, 3, 5, 16.

**σπεύδω**, σπύσω, ἰσπεισα, (later ἰσπεινκα and ἰσπεινμαι), to hasten, 1, 5, 9; 2, 3, 13; to be in haste, w. infin. 1, 3, 14.

**Σπιθριδάτης**, ου, ὁ, *Spithridates*, a general of Pharnabazus.

**σπολάς**, ἄσος, ἡ, a leathern corset: σπολάδες καὶ θώρακες, leathern and metallic corslets, 3, 3, 20.

**σπονδή**, ἡς, ἡ (σπένδω), a libation; plur. σπονδαί, libations, the usual sign of a treaty; hence, by meton. a treaty: παρὰ τὰς σπονδὰς, contrary to the treaty, 1, 9, 8; ἐν ταῖς σπονδαῖς, during the time of the treaty, 3, 1, 1; σπ. ποιῆσαι, to make a treaty, 2, 3, 8; σπ. λύειν, to break a treaty, 2, 5, 38. Eng. SPONDAE.

**σπουδάζω**, ἄσω and -ῖσσομαι (σπουδή), to be busy, to be in earnest, 2, 3, 12.

**σπουδαιολογέω**, ᾧ, -ήσω (σπουδαίος, λέγω), mid. σπουδαιολογέομαι, σπύνομαι, to converse on important topics, 1, 9, 28.

**σπουδαίος**, α, ου (σπουδή), earnest, serious, weighty.

**σπουδή**, ἡς, ἡ (σπένδω), earnestness, haste, 1, 8, 4.

**στάσιον**, ου, τό, plur. οἱ στάδιοι or τὰ στάδια (ἴσθημι), an established measure of length, 600 Greek, 606½ English feet, about one-eighth of a mile, a furlong, a stadium; plur. furlongs or stadia.

**σταθμός**, οὔ, ὁ (ἴσθημι), a place of halting, a station, 1, 8, 1; 1, 10, 1, etc.; a day's journey or march, a stage: ἐξελάναι σταθμούς τρεῖς, he marches three stages, 1, 2, 5, and often.

**στασιάζω**, -ύσω (στάσις), to rebel, to be at variance with, 2, 5, 28, w. dat.

**στάσις**, εως, ἡ (stem στα- in ἴσθημι), a standing or rising up, dissension. Eng. apo-STASY, apo-STATE, etc.

**στασιώτης**, ου, ὁ (στάσις), an opposer.

**σταυρός**, οὔ, ὁ, a stake, a palisade, a cross.

**σταυρωμα**, ατος, τό, a place that has been palisaded, a line of palisades.

**στάρα**, ατος, τό, fat, tallow.

**στέγασμα**, ατος, τό (στέγω, to cover), a covering; a tent-cover; the skins which the soldiers used to cover themselves.

**στέγη**, ἡς, ἡ (στέγω, Lat. tego), a cover, roof, cottage, a house, 4, 4, 14.

**στεγνός**, ἡ, ὄν (στέγω), covered, roofed.

**στέλω**, στείλω, ἰσταίω, rare in prose, chiefly used in pres. and impf. to tread: παρὰ τὰς στείβομενας ὁδοὺς, along the much traveled roads (lit. treaden roads), 1, 9, 13.

**στέλλω**, στείλω, ἰσταίω, ἰσταίκα, ἰσταίμαι, ἰστέλλην, to set in order, to equip, dispatch, send;—pass. 3, 2, 7, ἰσταλμένος, equipped.

**στενός**, ἡ, ὄν, narrow, 1, 4, 4; comp. στενότερος, 3, 4, 19. Eng. STENO-grapher, etc.

**στενοχωρία**, ας, ἡ (στενός, χῶρος), a narrow place, 1, 5, 7.

στέρω, στέρω, ἰστέρω, (not Att. ἰστέρω, ἰστέρωμαι, ἰστέρωθην), to love (esp. of the love of parents and children; also of the love of friends, comm. in a noble sense), 2, 6, 23.

στερέω, ᾶ, or στερέωμαι, στερέω, ἰστέρω, -α, -μαι, -θην, to deprive, w. acc. of pers. and gen. of thing, 2, 5, 10;—pass. στεροῦμαι, στεροκομαι, to be deprived of; also a form στέρομαι, to be destitute of; 3, 2, 2; f. στερήσομαι, mid. in form, pass. in meaning, w. gen. ἀλλ' οὐδὲ τούτων στερήσονται, but not even of these shall they be deprived, 1, 4, 8; 1, 9, 13; 2, 1, 12; 3, 2, 2.

στέρομαι, see στερέω.

στέρον, ον, τό, the breast, 1, 8, 26.

στερρῶς, adv. (στερρός, Att. collat. form of στέρος, stem, rigid), rigidly, 8, 1, 22.

στέφανος, ον, ὁ (στέφω, to encircle), a wreath, garland, crown, 1, 7, 7. STEPHANUS, STEPHEN.

στέφανός, ᾶ (στέφανος), to crown; mid. to crown one's self, to put on a wreath or garland, 4, 8, 17; pass. to be crowned, to have the head wreathed, 4, 5, 33.

στήλη, ης, ἡ (στήμι), a pillar; a post or stake as a boundary.

στήναι: ἴσθμι.

στειβός, ἄθος, ἡ, a couch of straw, leaves, etc.

στειβός, ον, ὁ (σειβω), a beaten way, a track (made by many; ἴχνος or ἴχνιον, a track, the impression of a single foot), 1, 6, 1.

στειβω — σειβω.

στίξω, στίξω, ἰστίξα, ἰστιγμαί, ἰστίχθην (cf. Lat. *in-stigo*, Germ. *stechen*, Eng. *stick, sting*), to prick, puncture, to tattoo. Fr. pl. pass. Eng. STIGMA.

στίφος, σος, ον, τό (σειβω), a dense company, a compact body, 1, 8, 13 and 26.

στλεγγίς, ἴσος, ἡ, a flat piece of metal, used in the bath and in the

palæstra for scraping the body, a scraper, Lat. *strigil*; also, a sort of comb worn as an ornament by women, or by men on important occasions; an ornament for the hair, 1, 2, 10.

στολάς, see σπολάς.

στολή, ἡς, ἡ (στίλλω), an equipment, a robe, 1, 2, 27. Eng. STOLE.

στόλος, ον, ὁ (στίλλω), equipment, preparation, 1, 2, 5; army, military force, 2, 2, 12; 3, 2, 11; an expedition, a journey, a march, 1, 3, 16; 2, 2, 10.

στόμα, ατος, τό, the mouth, any opening, the front, the van of an army, 3, 4, 42. Eng. STOMACH.

στρατία, ας, ἡ (στρατεύω), a military expedition, a campaign, 3, 1, 9.

στράτευμα, ατος, τό (στρατεύω), an army, 1, 2, 18, and often; the usual word for army in the Anab.

στρατεύω, -εύω (στρατός, an army), to make an expedition, w. ἐπί and acc. against any one, 2, 8, 20; 3, 1, 17 and 18; mid. to make an expedition, 1, 2, 2; εἰς τινα, against any one, 1, 1, 11; ἐπί τινα, 2, 1, 1.

στρατηγέω, ᾶ, -ῆσω (στρατηγός), to be general, to lead, command, w. gen. 1, 4, 3; w. cogn. acc. 1, 3, 15. Eng. STRATAGEM.

στρατηγία, ας, ἡ (στρατηγός), something belonging to a general, as his office, dignity, plans, character: στρατηγίην στρατηγῆσιν, to lead in a military plan, to carry out a course of strategy, 1, 3, 15; generalship, military plan, 2, 2, 13. Eng. STRATEGY, etc.

στρατηγιάω, ᾶ, -άσω (desiderative), to seek the office of general.

στρατηγός, ος, ὁ (στρατός, an army, ἄγω), a general, commander, leader; also, a military governor (such as were appointed by the Persians), 1, 1, 2. Eng. STRATEGY.

στρατιά, ας, ἡ, an army, 1, 2, 12. Occurs but seldom in the Anab. See στρατεύμα.

στρατιώτης, ου, ὁ (στρατιά), a soldier, 1, 1, 9, and often.

Στρατοκλῆς, ἴους, ὁ, *Stratocles*, a Cretan commander of archers.

στρατοπέσειω, -άσω (στρατόπεδον), to encamp; comm. dep. mid. to encamp, 1, 3, 7, and often; to be encamped, 2, 2, 15.

στρατοπέσον, ου, τό (στρατός, an army, πᾶσον, ground), an encampment, a camp, 1, 10, 1 and 17; meton. an army.

στρατός, οἶ, ὁ (akin to στραίννυμι, Lat. *sterno*, Eng. *strew*), an army, 1, 5, 7. Occurs only here in the Anab. See στράτευμα.

στραφαίς: στρέφω.

στρεπτός, οἶ, ὁ, sc. κύκλος (στροφή), a necklace, 1, 2, 27; 1, 8, 29; 1, 5, 8.

στρέφω, στρέψω, ἴστρεψα, ἴστρεψα, ἴστραμαι, ἴστράην, (rare ἴστρέφθην), to twist, to turn, to face about, 1, 10, 6; 3, 5, 1; 4, 3, 26 and 32. Eng. STROPHES, cata-STROPHES.

στρουθός, οἶ, ὁ, any field bird, esp. a *sparrow*: στρουθός ὁ μέγας or ἡ μεγάλη, the *ostrich*, 1, 5, 2 and 3.

στρωματόσεσμος, ου, ὁ or τό (στρώμα, a bed, δεσμός, δέω), a sack for bed clothes, a bed-sack.

στυγνός, ἦ, ὅν (στυγίω, to hate), hateful, severe, repulsive, 2, 6, 9: τὸ στυγνόν, that which was hateful, the severity, 2, 6, 11. Cf. STYGIAN, STYX.

Στυμφάλιος, ἰα, ἰων, *Stymphalian*; as subst. a *Stymphalian*, an inhabitant of *Stymphalia*, a city in Arcadia, 1, 1, 11.

σύ, σοῦ (enclit.), pers. pron. 2d pers. *thou*, 2, 1, 12 and 16 and 17; pl. ὑμεῖς, 1, 3, 3, ff.

συν-, or ξυν-, in compos. before a palatal for συν-.

συνγένεια, ας, ἡ (σύν, γένος), relationshipt.

συνγενής, ἐς (σύν, γένος), of the same race: οἱ συγγενεῖς, kinsmen, relatives, 1, 6, 10.

συνγίγνομαι (σύν, γίγνομαι, q. v.),

to be with, to associate with, w. dat. 1, 1, 9; 1, 2, 27; to have intercourse with (in a bad sense, i. e. *illicit intercourse*), 1, 2, 12.

συνκάθημαι (σύν, κατά, ἡμαι, see κάθημαι), to sit together.

συνκαλέω, ᾶ (σύν, καλέω, q. v.), to call together, to assemble, 1, 4, 8.

συνκάμπτω (σύν, κάμπω, κάμπω, ἔκαμψα, ἔκαμμαι, ἐκάμφθην), to bend together.

συνκατακαίω (σύν, κατά, καίω, q. v.), to burn up with (something), 3, 2, 27.

συνκατασκεδάννυμι (σύν, κατά, σκεδάννυμι, q. v.), to pour out, to empty, at the same time, τὸ κίρας.

συνκαταστρέφω (σύν, κατά, στρέφω, q. v.), to assist any one (dat.) in subjugating (anything), 2, 1, 14.

συνκατεργάζομαι (σύν, κατά, ἐργάζομαι, q. v.), to aid in accomplishing, or gaining.

συνκείμεαι (σύν, κείμεαι, q. v.), as pass. of συντίθημι, to be placed with; τὸ συγκείμενον (sc. χωρίον), the place agreed upon; τὰ συγκείμενα, the things agreed upon.

συνκλείω (σύν, κλείω, q. v.), to shut together, to close.

συνκομίζω (σύν, κομίζω, q. v.), to carry together, to collect.

συνκύπτω (σύν, κύπτω, κύνω, κτε.), to bend together, converge, come together, 3, 4, 19.

συνχωρέω, ᾶ, -ήσω (σύν, χωρέω), to go with, concur, acquiesce.

σύνειος, α, ου (σὺς, a SWINE), of swine. Eng. SUET.

Σύννεσις, εως, ὁ, *Syennesis*, king of Cilicia, 1, 2, 12.

σῦκον, ου, τό, a fig. Eng. SYCO-phant; SYCA-more.

σὺλ-, or ξὺλ- — συν- or ξυν- before 2.

συλλαμβάνω (σύν, λαμβάνω, q. v.), to take together, seize, lay hold of, apprehend, 1, 1, 3; 1, 4, 8. Eng. SYLLABLE.

συλλέγω (σύν, λέγω, to lay in order, to gather), συλλέξω, συνειλοχα, συνειλεγμαι, συναλέγη, to collect, 1, 1, 7 and 9; to gather, 2, 4, 11: pass. to be collected, assembled, 4, 1, 10.

συλλογή, ἡς, ἡ (συλλέγω), the act of collecting, levy, 1, 1, 6.

σύλλογος, ον, ὁ (συλλέγω), a gathering, an assemblage. Eng. SYLLOGISM.

συμ- or ξυμ- — σύν, or ξύν, before a labial.

συμβαίνω (σύν, βαίνω, q. v.), to come together, to occur, to happen: ἐὰ συμβύνηται, the events which happened, 3, 1, 13.

συμβάλλω (σύν, βάλω, q. v.), to cast together, to bring together; pass. 3, 4, 31;—mid. χρήματα συνεβάλλοντο αὐτῷ, contributed money for him, 1, 1, 9: to suggest, hint, περί w. gen. 4, 6, 14. Eng. SYMBOL, etc.

συμβοάω, ᾧ, -ήσομαι (σύν, βοάω), to shout together, to call together, w. acc.

συμβοηθεύω, ᾧ, -ήσω (σύν, βοηθεύω, q. v.), to join in assisting; to go for assistance in a body, 4, 2, 1.

συμβολή, ἡς, ἡ (συμβάλλω), a casting together, a conflict.

συμβουλευώ (σύν, βουλεύω), to advise, 1, 6, 9; w. dat. 2, 1, 17 and 18.—Mid. to get advice for one's self, to confer with, γ. dat. 1, 1, 10; 1, 7, 2; to ask advice (of a person, w. dat.), 2, 1, 16 and 17.

συμβουλή, ἡς, ἡ (σύν, βουλή), deliberation, counsel, advice.

σύμβουλος, ον, ὁ (συμβουλεύω), an adviser, 1, 6, 5.

συμμανθάνω (σύν, μανθάνω, q. v.), to learn together with, to become accustomed to (anything), 4, 5, 27.

συμμαχέω, ᾧ, -ήσω (σύμμαχος), to be an ally, to form an alliance with.

συμμαχία, ας, ἡ (σύν, μάχομαι), an alliance.

συμμάχομαι (σύν, μάχομαι, q. v.), to fight with.

σύμμαχος, ον (σύν, μάχη), fighting

with, in alliance with, 2, 4, 6; 2, 5, 11: τὰ σύμμαχα, things in alliance, resources, 2, 4, 7;—σύμμαχος, ὁ, an ally: 1, 3, 6; 1, 7, 3.

συμμετέχω (σύν, μετά, ἔχω, q. v.), to participate in (gen.) with (others, dat.).

συμμίγνομαι (σύν, μίγνυμι, q. v.), to mix with, to unite with, to join, w. dat. 2, 1, 2; 2, 3, 19: to join in battle with, 4, 6, 24.

συμπαρασκευάζω (σύν, παρασκευάζω, -άζω), to prepare together with, to aid in preparing.

συμπαρέχω (σύν, παρά, ἔχω, q. v.), to furnish with, to aid in furnishing.

σύνπας, σύνπασα, σύνπαν (σύν, πᾶς), a strengthened form of πᾶς, all together, 1, 2, 9: τὸ σύνπαν, adv. altogether, on the whole, 1, 5, 9.

συμπεδάω, ᾧ, -ήσω (σύν, πίδα, a fetter), — συμποδίζω, q. v.

συμπέμπω (σύν, πέμπω, q. v.), to send with (acc. and dat.), 1, 2, 20; 3, 4, 42 and 43.

συμπριτυγχάνω (σύν, περι, τυγχάνω, q. v.), to fall in with round about, to succeed in surrounding.

συμπίπτω (σύν, πίπτω, q. v.), to fall with, to fall together, to grapple with, ἄρπην, 1, 9, 6. Eng. SYMPTOM.

σύνπλεως, ων (σύν, πλίω, πλίω, full), entirely full, filled, w. gen. 1, 2, 22.

συμποδίξω, -ίσω, or -ίω (σύν, πούς, ποδός), to fetter together, to impede, hinder, 4, 4, 11.

συμπολεμέω, ᾧ (σύν, πολεμέω, ᾧ, -ήσω), to carry on war in alliance with, to aid in war, w. dat. συνεπολέμει Κύρις πρὸς, w. acc. he aided Cyrus in war against, etc., 1, 4, 2; cf. 3, 1, 5.

συμπορεύομαι (σύν, πορεύω, q. v.), to go with, 1, 3, 5; 1, 4, 9.

συμποστιάχος, ον, ὁ (συμπόσιον, a banquet, ἄρχω), a symposiarch, master of a feast.

συμπράττω (σύν, πράττω, q. v.), to cooperate with, to aid, w. dat. 1, 1, 8.

**Συμπρέσβεις, εων, οί** (σύν, πρόσ-βεις), *follow-onwards*.

**Συμπροθυμέομαι, οὔμαι** (σύν, πρόσ, θυμέομαι, θυμός), *to join in a desire, to join in urging, συμπροθύμειτο*, 3, 1, 9.

**Συμπρονομέω, ᾶ, -ήσω** (σύν, πρόσ, νόμω, q. v.), *to forage together*.

**Συμφέρω** (σύν, φέρω, q. v.), *to bring together; to be profitable*, 2, 2, 2; 3, 2, 27; *συννηνεγνύτω, brought together*, 3, 2, 27.

**Σύμφημι** (σύν, φημι, q. v.), *to speak with another, concur, assent*.

**Σύμφωρος, ον** (σύν, φέρω), *profitable, useful*.

**Σύν, prep. w. dat. with, in company with, in connection with; in compos. with, together, at the same time.** Eng. prefix SYN- or SYM- or SYL-.

**Συναγείρω** (σύν, ἀγείρω, q. v.), *to bring together, collect; pass.* 1, 5, 9.

**Συνάγω** (σύν, ἄγω, q. v.), *to lead together, bring together*, 1, 3, 9; 1, 5, 10; *συνήγον, joined (them) together.* Eng. SYNAGOGUE.

**Συναδικέω, ᾶ, -ήσω** (σύν, ἀδικέω), *to commit injustice with (any one), dat.* 2, 6, 27.

**Συναθροίζω** (σύν, ἀθροίζω, q. v.), *to assemble together, collect*.

**Συναιθριάζω** (σύν, αιθριάζω, -άσω), *to clear up at the same time* (4, 4, 10, in some editt.).

**Συναινέω, ᾶ** (σύν, αινέω, ᾶ, αινέωσ and αινήσω, ἦνεσα and ἦνησα, ἦνεκα, ἦνημαι, ἦνέθην. The simple verb chiefly poetic or Ionic. The comps. *ἐπαινέω* and *παραινέω* alone have both fut. act. and fut. mid. in the same sense), *to agree with, concede, grant*.

**Συναίρω, ᾶ** (σύν, αἰρέω, q. v.), *to seize with; to bring together: ὡς σφραλόντι εἰπεῖν, to speak concisely*, 3, 1, 33.

**Συνακολουθέω, ᾶ, -ήσω** (σύν, ἀκολουθέω), *to follow with, at the same time, to go in company with*, 2, 5, 30 and 35; 7, 1, 4.

**Συνακοῶσ** (σύν, ἀκούω, q. v.), *to hear together, i. e. mutually*.

**Συναλλίζω** (σύν, ἀλλίζω, q. v.), *to collect together*.

**Συναλλάττω** (σύν, ἀλλάττω [ἄλλω], ἀλλάζω, ἤλλαξα, ἤλλᾶχα, ἤλλᾶμαι, ἤλλάχθην, and ἤλλάγην [ᾶ]), *to change something with some one, to reconcile; pass. to be reconciled with: συναλλαγῖντι πρὸς and acc., having been reconciled with*, 1, 2, 1.

**Συναναβαίτω** (σύν, ἀνά, βαίτω, q. v.), *to go up with, w. dat.* 1, 3, 18.

**Συνανακάμπτω** (σύν, ἀνά, κάμπτω, κάμψω, ἔκαμψα, ἐκαμμαι, ἐκάμψθην), *to bend up together*.

**Συναναγράφω** (σύν, ἀνά, γράττω, q. v.), *to write in exacting (εἰ παρότινος)*.

**Συνανίστημι** (σύν, ἀνά, ἵστημι, q. v.), *to raise up with; pf., plupl., and 2d aor. act.; and the mid. to rise, or stand, up with*.

**Συναντάω, ᾶ, -ήσω** (σύν, ἀντάω), *to meet*, 1, 8, 15.

**Συνάπιμι** (σύν, ἀπό, ἐπι), *to go away with, at the same time*, 2, 2, 1.

**Συναπολαμβάνω** (σύν, ἀπό, λαμβάνω, q. v.), *to receive at the same time (what is due)*.

**Συνάπτω** (σύν, ἄπτω, ἄψω, πτί.), *to join together: μάχη τινί, to join in battle with any one*, 1, 5, 16.

**Συνάρχω** (σύν, ἀρχω, q. v.), *to command with (any one)*.

**Σύνδειπνος, ον, ὁ** (σύν, δειπνορ), *a table-companion: σὺνδειπνον ποιεῖσθαί τινα, to make any one a table-companion*, 2, 5, 27.

**Συν-δια-βαίτω** (q. v.), *to cross over with*.

**Συν-δια-πράττω** (q. v.), *to accomplish with; mid. to negotiate with (some one); to write in a negotiation (ὑπέρ, w. gen. in behalf of)*, 4, 8, 24.

**Συνδοκέω, ᾶ** (σύν, δοκέω, q. v.), *to seem good at the same time, or in like manner*.

**Σύνδουο**, indecl. *two together, two by two*.

Σύνειμι (σύν, εἰμι, q. v.), to be with, or *συνόντας, one's associates*, 2, 6, 20.

Σύνειμι (σύν, εἰμι, q. v.), to go or come with, or together: *μαχοῦμενος σὺν ἡμῖν, advanced to fight*, 1, 10, 10.

συν-εἰσ-έρχομαι (q. v.), to enter together with, at the same time with, 4, 5, 10.

συν-εἰσ-πίπτω (q. v.), to fall in, rush in, along with.

συν-εκ-βαίνω (q. v.), to go forth together with, 4, 3, 22.

συνεκβιβάζω (σύν, ἐκ, βιβάζω, -άσω), to cause to go out with, to assist in conveying (something) out, 1, 5, 7.

συν-εκ-κόπτω (q. v.), to unite in chopping down, 4, 8, 8.

συν-εκ-πίνω (q. v.), to drink up with (some one).

συν-εκ-πορίζω (q. v.), to join in furnishing or procuring.

συνενηνεγμένα: συμφίρω.

συνελόντι: σμναιρέω.

συν-εξ-έρχομαι (q. v.), to go out with.

συν-εξ-εσ-πορέω, ᾧ, -ήσω, to unite in procuring relief.

συν-επ-αινέω, ᾧ (see *ἐπαινέω*), to unite in approving.

συνεπεύχομαι (σύν, ἐπι, εὔχομαι, q. v.), to vow in addition at the same time, 3, 2, 9.

συν-επι-μελλομαι, οἶμαι (see *ἐπιμελλομαι*), to unite in caring for.

συνεπισπεύδω (σύν, ἐπι, σπεύδω, q. v.), to assist in hastening, 1, 5, 8.

συν-επι-τρίβω (q. v.), to crush together, utterly destroy.

συνέπομαι (σύν, ἵπομαι, q. v.), to follow with, to follow, w. dat. 1, 3, 9; 1, 4, 17.

συν-επ-όμνημι (q. v.), to swear at the same time (σύν) in addition (ἐπι).

συνεργός, ὄν (σύν, ἔργον), working with; as subst. a helper, coadjutor, 1, 9, 20 and 21.

συνέρχομαι (σύν, ἔρχομαι, q. v.), to go or come with, to come together, 2, 1, 2; 2, 3, 21.

συνεφέπομαι (σύν, ἐπι, ἵπομαι, q. v.), to follow closely upon, 4, 8, 18.

συν-έχω (q. v.), to hold or keep, together.

συνήγαγον: συνάγω.

συνήδομαι (σύν, ἤδομαι, q. v.), to rejoice with, congratulate.

συν-θεάομαι, -άσομαι, to behold, or survey, with.

συνθήμα, ατος, τό (σύν, τίθημι), anything agreed on, a sign, watchword, 1, 8, 10.

συν-θηράω, ᾧ, -άσω, to join (another) in hunting.

συν-ιδέιν: συνοράω.

συν-ίημι (q. v.), to put together, comprehend.

συνίστημι (σύν, ἵστημι, q. v.), *ἰ. συστήσω, pl. συνίστηκα, κτέ., to place with or together; intrans. parts (see ἵστημι), to stand with or together; pass. to be placed with; to be introduced to, w. dat. 3, 1, 8. Eng. SYSTEM, etc.*

σύννοσος, οσ, ἡ (σύν, ὀδύς), a going together; a meeting, a collision, an onset, 1, 10, 7. Eng. SYNOD.

σύννοισα (σύν, οἶδα, pl. in form, pres. in meaning, plupf. ἦδαιν or ἦδη, impf. in meaning, *ἴ. εἶσομαι*), I know with: *σύννοισα ἑμαυτῷ, and also σύννοισα alone, I am conscious*, 1, 3, 10; *σύννοισεν αὐτῷ, he is conscious*, 2, 5, 7.

συν-ολολέξω (ὀλολύσομαι, ὠλόλυξα), to join in shouting, 4, 3, 19.

συν-ομολογέω, ᾧ, -ήσω, to unite in an agreement, to agree to, assent to, 4, 2, 19.

συνόντων: σύνειμι.

συνοράω, ᾧ (σύν, ὁράω, q. v.), to see together, to view in general, 1, 5, 9; to keep an eye on, 4, 1, 11.

συνουσία, ας, ἡ (σύν, εἰμι), the being together, familiar conversation, plur. 2, 5, 6.

συντάττω (σύν, τάττω, q. v.), to arrange with or together, to draw up (in military order), 1, 2, 15;—pass. 1, 7, 14; 1, 8, 14;—mid. to place one's self



in military order, 1, 8, 14; 1, 10, 5 and 8. Eng. SYNTAX, etc.

συντίθημι (σύν, τίθημι, q. v.), to place together;—mid. to make an agreement with (any one, dat.), 1, 9, 7: φίλλαν συνδήμει, having concluded friendship, 2, 5, 8. Eng. SYNTHESIS, SYNTHETIC, etc.

σύντομος, ον (σύν, τέμνω, to cut), cut up, abridged, short; sup. συντομώτατος, 2, 6, 22.

συντραπέζιος, ον (σύν, τράπεζα, a table), at table with; as subst. a table-companion, 1, 9, 31. Cf. ὑποτράπεζος.

συντρέχω (q. v.), to run together.

συντρίβω (q. v.), to rub together, to crush, 4, 7, 4.

συντυγχάνω (σύν, τυγχάνω, q. v.), to happen with, to fall in with, w. dat. 1, 10, 8.

συνωφελέω, ᾧ (σύν, ὠφελέω, ᾧ, -ήσω), to help at the same time, 3, 2, 27.

Συρακόσιος, ον, ὁ, a Syracusan.

Συρία, ας, ἡ, Syria (lying both east and west of the Euphrates. It was not till the Roman period that the name was limited to the country between the Euphrates and the Mediterranean; for it was not till after the Macedonian conquest that the name *Μεσοποταμία* became generally applied to the land between the Tigris and the Euphrates).

Σύριος, ἰα, ἰων, Syrian.

Σύρος, ον, ὁ, a Syrian.

συρρέω (σύν, ῥέω, q. v.), to flow or flock, together, 4, 2, 19.

σῦς, σῦός, or ὕς, ἑός, a SWINE. Lat. *pus*.

συσκευάζομαι (σύν, κευάζω, -άσω), to make preparation together, to pack up, 1, 8, 14; 2, 1, 2.

σῦσκηνος, ον, ὁ (σύν, σκηνή), a tent-companion.

συσπείω (σύν, σπείω, -άσω [α]), to draw together, sew together, 1, 5, 10.

συσπειράω, ᾧ, -άσω (σύν, σπειράω,

to coil up), to wind up together; pass. 1, 8, 21, συσπειραμένην, formed in close array.

συσπουσάζω (σύν, σπουδάξω, -άσομαι, ἰσπούδασα, ἰσπούδακα, -σμαι [-σθην late], to hasten, fr. σπουδή), to hasten together with, to unite in helping zealously, 2, 3, 11.

συστρατεύομαι (σύν, στρατεύομαι, -εύσομαι), to join in an expedition, 1, 4, 3.

συστρατηγός, οἷ, ὁ (σύν, στρατηγός), a fellow-general, 2, 6, 29.

συστρατιώτης, ον, ὁ (σύν, στρατιώτης), a fellow-soldier, 1, 2, 26.

συστρατοπεδεύομαι (σύν, στρατοπεδύομαι), to encamp together, σύν, 2, 4, 9.

συστρέφω (σύν, στρέφω, q. v.), to turn together; mid. to rally.

συχνός, ἡ, ὄν (perh. συνεχής, fr. συνίχω), held together, continuous; much, considerable, of time, 1, 8, 8; of space, 1, 8, 10.

σφαγιάζω, -άσω (σφαγίον); usu. mid. σφαγιάζομαι, to offer victims, to sacrifice, 4, 3, 18; 4, 5, 4.

σφάγιον, ον, τό (σφάζω or σφάιτω), a victim for sacrifice: τὰ σφάγια, the omens from the motions of the victims, 1, 8, 15.

σφάζω, Att. σφάττω, σφάζω, ἰσφαζα, ἰσφαγμαί, ἰσφάγην (ἄ), to slaughter, to sacrifice, 2, 2, 9.

σφαιροειδής, ἐς (σφαίρα, a ball, SPHERE, ἰδος), ball-shaped, round, spherical.

σφάλλω, σφαλῶ, ἰσφληα, ἰσφαλκα late, ἰσφαλμαι, ἰσφάλην, to cause to fall; pass. to be thrown down; mid. to fall, to fail, to meet with disaster.

σφάπτω, see σφάζω.

σφεῖς, ἑα, they, pers. pron. 3d pers. plur. See Gram. οἱ.

σφενδονάω, ᾧ, -ήσω (σφενδόνη, a sling), to sling, 3, 4, 16; to use the sling, to discharge the sling, 3, 3, 7 and 15, and 17, and 18.

σφενδόνη, ης, ἡ, a sling, 3, 3, 18;

meton. *that which is cast by a sling, a stone or bullet*, 3, 3, 16; 3, 4, 4.

σφενδονήτης, *ov, ó* (σφενδόνη), *a slinger*, 3, 3, 6, and 16, and 20.

σφίσι: σφίσις.

σφοδρά, *adv.* (neut. plur. of σφοδρός), *very, exceedingly*, 2, 3, 16; 2, 4, 18: *ἀκούειν σφοδρά, to listen to implicitly*; *σφ. παιδόμενοις, obeying implicitly*, 2, 6, 11 and 13.

σφοδρός, *á, óv* (ákin to σπεύδω, σπουδή), *vehement, excessive, ένδεια, pressing want*, 1, 10, 18.

σχεδία, *ας, ή, a raft*; *a float: σχεδιαί διαβαίνοντες, crossing over on rafts*, 1, 5, 10; *cf.* 2, 4, 28.

σχεδόν, *adv.* (σχείν, έχω), *nearly, almost: σχεδόν ότε, about the time when*, 1, 10, 15; 3, 2, 1; *for the most part, chiefly*, 1, 8, 25.

σχείν, *σχήσω: έχω.*

σχέτιος, *α, ον* (σχείν?), *strong; unsparing, cruel.*

σχήμα, *ατος, τό* (σχείν, έχω), *shape, form*, 1, 10, 10. *Eng.* SCHEME.

σχίζω, *-ίσω* (†), *σχίσις, σχίσις, σχίσματα, σχισθην, to cleave, split*, 1, 5, 12. *Eng.* SCHISM, SCHISMATIC.

σχολάζω, *-άσω* (σχολή), *to be at leisure*, 2, 3, 2. *Eng.* SCHOLASTIC.

σχολαίως, *adv.* (σχολαίος, αλα, ατων, *at leisure*), *leisurely, slowly*, 1, 5, 8; *comp.* σχολαίυτερον, *more slowly*, 1, 5, 9.

σχολή, *ής, ή, leisure*, 1, 6, 9; *σχολή, with leisure, slowly*, 3, 4, 27. *Eng.* SCHOOL, SCHOLAR.

σώζω, *σάσω, έσωσα, σίσωκα, σίσωσμαι, or σίσωμαι* (rare), *έσώθην, to save, to rescue*, 1, 10, 8; 2, 3, 25; *to preserve, hold safely*, 2, 5, 11; 3, 2, 39; —*pass. to be rescued*, 3, 2, 11; *to come off in safety*, 2, 1, 19; *to reach home in safety*, 3, 1, 6; 3, 3, 4; —*mid. to rescue one's self*, 2, 1, 19, *σώζεσθαι.*

Σωκράτης, *ους, ό, Socrates*, (1) An Athenian philosopher, the friend and teacher of Xenophon, Plato, etc., 3, 1, 5 and 7. (2) An Achæan, 1, 1, 11;

1, 2, 3; —one of the generals invited into the tent of Tissaphernes and there seized.

σώμα, *ατος, τό, the body*, 3, 2, 20: *τά έαντων σώματα, their own persons*, 1, 9, 27; *their own lives*, 1, 9, 12; *cf.* 2, 1, 12. *Eng.* SOMATIST, SOMATO-logy, etc.

σώος, *σώα, σών* (ákin to σώζω), *safe*, 2, 2, 21; 3, 1, 32.

Σώσις, *εως, or Σωσίας, ον, ό, Sosis, or Sosias*, 1, 2, 9.

σωτήρ, *ήρος, ό* (σώζω), *a saviour, preserver, deliverer*, 1, 8, 16; 3, 2, 9. *Eng.* SOTERIO-logy.

σωτήρια, *ας, ή* (σωτήρ, σώζω), *deliverance, rescue*, 2, 1, 19.

Σωτηρίδας, *α, ό, Soteridas.*

σωτήριος, *ον* (σωτήρ), *bringing deliverance. As subst. a means of safety*, 2, 6, 11; 3, 3, 2: *τά σωτήρια, sc. ιερά, sacrifices commemorative of deliverance, thank-offerings for deliverance*, 3, 2, 9.

σωφρονέω, *ώ, -ήσω* (σώφρων), *to be of safe mind, to be wise, or to act wisely, discreetly.*

σωφρονίζω, *-ίσω* *or -ίσω* (σώφρων), *to make of safe, or sound, mind; to reform, correct.*

σωφροσύνη, *ης, ή* (σώφρων), *soundness of mind, self-control, practical wisdom*, 1, 9, 3.

σώφρων (σώς, *safe* or *sound*, φρήν, *mind*), *of safe, or sound, mind.*

## T

τάλαντον, *ον, τό* (root *τλα*, found in fut. *τλήσομαι*, aor. *έτλην, πέτλ.*, *to bear*; *cf.* Lat. *tul-isse*), *a balance; meton. that which is weighed*; *esp. a definite weight, a talent*, denoting a given amount of money. The common talent, which is always meant when no qualifying phrase is used, was the Attic talent of silver. It contained 60 minæ = 6000 drachmæ = about \$1056.75, 1, 7, 18; sometimes *χρυσού* or *άργυρίου* is added for greater ex-

actness, 2, 2, 20. See Dict. Antiqq. art. Nummus.

τάλλα or τάλλα — τὰ ἄλλα.

ταμειόμαι (ταμίας, a distributor), to distribute (as a steward), to divide off, cut off, 2, 5, 18.

Ταμώς, gen. ὦ, ὁ, Tamos, 1, 2, 21; 2, 1, 3.

ταξιαρχέω, ὦ (τάξις, ἄρχω), to be a taxiarch.

ταξιαρχος, ου, ὁ (τάξις, ἄρχω), a commander of a τάξις, a taxiarch, 3, 1, 37; 4, 1, 28.

τάξις, εως, ἡ (τάττω), the act of arranging, the art of arranging military companies, 2, 1, 7; military order, 1, 2, 18; 1, 7, 20; 2, 3, 10; a rank, a line (of soldiers), 3, 2, 17 and often; a company (either of footmen or of horsemen): κατὰ τάξεις, in companies of footmen, 1, 2, 16; a company of horsemen, 1, 8, 21; τάξις ἐὼν ὀπλιτῶν, a division of the hoplites, 1, 5, 14.

Τάσχοι, ων, οἱ, the Τασχοί, or Tao-chians, 4, 4, 18.

ταπεινός, ἡ, ὅν (perh. fr. τύπις), low, humble, submissive, 2, 5, 13.

ταπεινῶω, ὦ, -ῶω (ταπεινός), to make low, to humble.

τάπις, ἴσος, or ταπίς, ἴσος, ἡ, a rug, a carpet. Eng. TAPESTRY; Lat. tapes.

τάπιτήθεια — τὰ ἐπιτήθεια.

ταράσσω, Att. ταράττω, ταράζω, ἐτάραξα, τετάραγμα, ἐταράχθην, to disturb, to throw into disorder; pass. 2, 4, 18; 3, 4, 19 and 23.

τάραχος, ου, ὁ (ταράττω), disorder, confusion, 1, 8, 2.

ταρχεῖω, -ῖσω (τάριχος, or ταρχος, preserved meat), to preserve, to pickle.

Ταρσοί, ὧν, οἱ, Tarsi, 1, 2, 23 and 26. In other writers, Ταρσός, οὔ, ἡ, Tarsus, the ancient capital of Cilicia.

τάσσω, Att. τάττω, τάζω, ἔταξα, ἐτέταξα, ἐτάγμα, ἐτάγμα, ἐτάθην, to arrange, to draw up in military order, ταχθῆναι, to be drawn up, 1, 2, 15; τῶν κατὰ τοὺς

Ἑλληνας τεταγμένων, of those drawn up opposite to the Greeks, 2, 3, 19; to order, 1, 5, 7; 1, 6, 6; to appoint: τῶν πρὸς τοῦτο τεταγμένων, of those appointed for this work, 2, 3, 11 and 12; 3, 1, 25;—mid. to place one's self, 1, 7, 9; 3, 2, 17. Eng. TACTICS, TACTICIAN.

ταῦρος, ου, ὁ, a bull, 2, 2, 9.

ταύτη, adv. (dat. sing. fem. of οὗτος), in this way, in that way, here, there, 1, 10, 6; 3, 2, 32; in this respect, 2, 6, 7.

τάφος, ου, ὁ (θάπτω, to bury), a grave, tomb, 1, 6, 11. Eng. ceno-TAPH, epi-TAPH.

τάφρος, ου, ἡ (τάφος), a ditch, 1, 7, 14.

τάχα, adv. (ταχύς), quickly, soon, 1, 8, 8; perhaps, perchance, 5, 2, 17.

ταχέως, adv. (ταχύς), quickly, rapidly, 2, 2, 12.

τάχιστα, see ταχύ.

τάχος, εος, ους, τό (ταχύς), speed, 2, 5, 7.

ταχέ, adv. (ταχύς), quickly, speedily, 1, 5, 3; 2, 3, 6 and 8;—comp. θάττω, sup. τάχιστα: ὡς τάχιστα, most quickly, as quickly as possible, 1, 3, 14; ἢ ἰδύνατο τάχιστα, as quickly as he was able, 1, 2, 4; ἰπειδὴν τάχιστα, as soon as, 3, 1, 9.

ταχέ, εἰα, ε, quick: διὰ ταχέων, adv. quickly, 1, 5, 9;—comp. θάττω, sup. τάχιστος; τὴν ταχίστην ὁδόν, by the speediest way, 1, 2, 20; τὴν ταχίστην, sc. ὁδόν, most speedily, 1, 3, 14.

τέ, enclit., copulat. conjunc. and, Lat. que: τὲ . . . τε, both . . . and; τὲ . . . καὶ, both . . . and, not only . . . but also, not only . . . but especially.

τέθριππον, ου, τό (τέτταρος, ἵππος), sc. ἄγμα, a four-horse chariot, 3, 2, 24.

τείνω, ενῶ, ἔτεινα, ἐτέταξα, ἐτέταμαι, ἐτάθην, to stretch, extend; intrans. to strive, to hasten, 4, 3, 21. Eng. TONE, TONIC; Lat. tendo.

τειχίζω, -ῖσω, or -ῶω, ἐτειχισα (πτά seq.), (τειχος), to wall, to fortify.

τείχος, εος, ους, τό, a wall, 1, 4, 4: τὸ Μηδίας τείχος, the Median wall, 1, 7, 15; 2, 4, 12; a fort, fortress, citadel, 3, 4, 10. Νέον τείχος, Neontichus (Newcastle).

τεκμαίρομαι, -αρούμαι (τίκμαρ, a sign), take as a sign, infer (from a sign), to conjecture. to judge, 4, 2, 4.

τεκμήριον, ον, τό (τεκμαίρομαι), a sign, a proof, 1, 9, 29 and 30; 3, 2, 13.

τέκνον, ον, τό (τεκεῖν, inf. 2d aor. of τίκτω, to beget or to bear), a child, 1, 4, 8; 4, 5, 28.

τελέθω, pres. and impf., poet. (τέλος), to be, become (in some edit. 3, 2, 3, st. τί ἔλθαι).

τελευταίος, α, ον (τελευτή), last, 4, 1, 5; hindmost; οἱ τελ., 4, 1, 10.

τελευτάω, ᾶ, -ήσω (τελευτή), to end, finish, sc. βίον, to die, 1, 1, 3; 1, 9, 1; τελευτών, making an end, finally, 4, 5, 16.

τελευτή, ἤς, ἡ (τελέω, τέλος), end, termination), τοῦ βίου, 4, 1, 1; also without τοῦ βίου, death, 2, 6, 29; 3, 2, 7.

τελέω, ᾶ, τελέσω or τελῶ, ἐτέλεσα, ἐτέλεκα, ἐτέλεσμαι, ἐτέλεσθην (τέλος), to end, to finish; to finish an obligation, to pay, 3, 3, 18.

τέλος, εος, ους, τό, an end, 1, 10, 18;—τέλος, adv. finally, at last, 1, 10, 18; 2, 3, 26;—τὰ τέλη, the magistrates, (the last, i. e. the highest station in civil life), 2, 6, 4. Eng. TELIC, TELE-logy.

τέμαχος, εος, ους, τό (τέμνω), a piece cut off, esp. of fish.

Τημενίτης, ον, ὅ, of Temenus, a place in Sicily, a Temenite, 4, 4, 15; or Τημνίτης, or Τημενίτης, of Temenus, an Æolian city in Asia Minor; or of Temenium, a town in Argolis. All three readings are found in different edit.

τέμνω, τεμῶ, ἔταμον, Att. ἔτεμον, τίεμνα, τίεμμαι, ἐτέμηθην, to cut. Eng. ana-TOMY, a-TOM.

τέναγος, εος, ους, τό, shallow water, a shoal.

τερεβίνθινος, η, ον (τερέβινθος, or τέριμνθος, a pitch-pine tree), of turpentine, 4, 4, 13.

τέσσαράκοντα, Att. τετταράκοντα, forty.

τέσσαρες, Att. τέτταρες, α, gen. ων, four.

τέταρτος, η, ον, fourth.

τετρακισχίλιοι, αι, α, four thousand.

τετρακόσιοι, αι, α, four hundred; sing. ὀπίς τετρακοσία, 1, 7, 10.

τετρα-μοῖρα, ας, ἡ (τέτταρες, μοῖρα, a share), a fourfold share, four times as much.

τετρα-πλόος, ὄη, ὄον, contr. οὐς, ἦ, οὖν, fourfold.

τετταράκοντα—τεσσαράκοντα, forty.

τέτταρες, α, gen. ων, four.

Τευθρανία, ας, ἡ, Teuthrania, name of a city and district in Mysia: ὁ Τευθρανίας ἄρχων, 1, 2, 3.

τεύσσομαι: τυγχάνω.

τεύχος, εος, ους, τό (τεύχω, to make), an implement, tool; esp. in pl. jars, vessels (for containing fluids), pots. Eng. penia-TEUCH.

τεχνάζω, -άσω (τέχνη), to use art, deal craftily, dissemble.

τέχνη, ἤς, ἡ, art, contrivance, skill: πάση τέχνῃ καὶ μηχανῇ, by every art and device, by all means, 4, 5, 16. Eng. TECHNICAL, TECHNO-logy.

τεχνικῶς (τέχνη), artfully, skillfully.

τέως, up to a certain point, 4, 2, 12; up to this, or that, time.

τῆ, or τῆς, adv. (τῆ, δέ), in this way, thus, in the following manner, 2, 3, 1: τῆ μὲν . . . τῆ δέ, in the one way . . . in the other way, in the former arrangement . . . in the latter, 4, 8, 10.

τέχω, τέξω, ἐτέξα, τέετκα, τέετγμαι late, ἐτάχην, ἐτέχθην rare, to melt, THAW, trans.; pl. and plupf. act. intrans. 4, 5, 15.

Τηλεβόας, ον or α, ὁ, the Teleboas,

an affluent of the Euphrates, 4, 4, 8.

Τημενίτης, or Τημενίτης, see Τημενίτης.

τιμῆρον, adv. (ἡμέρα), to-day, 1, 9, 25; 3, 1, 14.

τηνεαῦτα, adv. then, at that very time, just then.

Τήρης, εος, ους or ου, ὁ, Teres, king of the Odrysæ, an ancestor of Seuthes.

Τηρίβαζος, see Τηρίβαζος.

τιάρα, ας, ἡ, a tiara (the Persian head-dress); τιάρα ὀρθή, an upright tiara, 2, 5, 23.

τιαρσιδής, ἐς (τιάρα, εἶδος), like a tiara.

Τιβαρηνοί, ὧν, οἱ, Τιβάρητι, or Τιβάρητι, living on the S. coast of the Euxine.

Τίγρης, ητος, ὁ, in other writers also Τύγρις, ετος, ὁ, the Tigris, the arrowy stream, so called from its swiftness; unites with the Euphrates below Babylon.

τίθημι, θήσω, aor. ἔθηκα (ἔθην), pf. τίθεικα, τίθειμαι, ἐπέθην, to put, set, place, 1, 5, 13; to appoint, ἀγῶνα, 1, 2, 10;—mid. to put, set, place (for one's self): τὰ ὄπλα τίθεσθαι signifies, (a) to lay aside, to put up arms, 1, 5, 17; 1, 2, 16; (b) to lay down one's arms, to surrender (this use not in Anab.); (c) to stand under arms, 1, 5, 14; 1, 6, 4; ἐν τάξει θίσθαι τὰ ὄπλα, and εἰς τάξιν τὰ ὄπλα τίθεσθαι, to place one's self in order of battle, 2, 2, 8 and 21. Eng. THESIS, THEME, ANTITHESIS, etc.

Τιμασιον, ωνος, ὁ, Timasion, 3, 1, 47.

τιμάω, ᾧ, -ήσω (τιμή), to esteem, to honor, 1, 3, 3;—pass. 1, 8, 20. Eng. TIMOTHY.

τιμή, ἡς, ἡ, honor, 2, 1, 17; 2, 5, 38.

Τιμησίθεος, ου, ὁ, Timotheus.

τίμιος, α, ου (τιμή), honorable, 1, 2, 27.

τιμωρέω, ᾧ, -ήσω (τιμωρός, ὄν,

avenging, fr. τιμή, honor, satisfaction, and αἰρω, to take), to punish,—mid. to punish (for one's own sake), 1, 9, 13; to take vengeance upon, 1, 3, 4;—pass. to be punished, 2, 5, 27; 2, 6, 20.

τιμωρία, ας, ἡ (akin to τιμωρέω), vengeance, punishment, 2, 6, 14.

Τηρίβαζος, ου, ὁ, Tiribazus, a satrap of Western Armenia, 4, 4, 4.

τις, τι, gen. τινός or τοῦ, indef. pron. enclit. (distinguished by the accent from εἷς, εἷ, interrog.), a certain one, some one, any one, one: μελαῖνα τις, a certain blackness, a sort of black cloud, 1, 8, 8; χαλκός τις, now and then a piece of brazen armor, 1, 8, 8; now and then one, here and there one, 1, 8, 20; added to ποῖος, ὁποῖος, πόσος, and similar words, making them more indef., 2, 2, 2; 2, 4, 21;—τι, in any respect, in anything, in some respect, in something, somewhat, 3, 1, 37; something, 1, 10, 16: εἰ τῆς φάλαγγος, a certain part of the line, 1, 8, 18.

τις, τι, gen. τινός or τοῦ, interrog. pron., comm. in direct, also in indirect questions, who? which? what?—neut. τι often, why? 2, 4, 3 and 19; also, how?

Τισσαφέρνης, ους, ὁ, Tissaphernes, 1, 1, 2 and 3, and 7; 1, 2, 4; 1, 7, 12; 1, 10, 7; 2, 3, 18, ff.; 2, 4, 1, ff.; 2, 5, 16, ff.; 3, 2, 4; 3, 3, 3, ff.; 3, 4, 1, ff.

τιρώσκω, τρώσω, ἔτρωσα, τίτρωκα late, τίτρωμαι, ἐτρώθην, to wound, 1, 8, 26; to inflict (some) wounds, 3, 3, 7.—Pass. 2, 2, 14.

τλήμων, ονος, ὁ, ἡ (root ελα- in ἐλίσσεται and ἔλην, to bear), bearing, suffering, wretched, 3, 1, 29.

τοί, enclit. particle, intens. indeed, truly, 2, 1, 19; 2, 5, 19; 3, 1, 18 and 37.

τοιγαροῦν (τοί, γάρ, οὔν), wherefore, accordingly, 1, 9, 9 and 15, and 18; 2, 6, 20.

τοῖνον (τοί, τῶν enclit. particle, then, thereupon), therefore, then, accord-

ingly, 2, 1, 22; 2, 3, 5;—often continuative, moreover, further, 3, 1, 36.

τοιόςδε, τοιάδε, τοιονός (τοιός, δέ), such, such as: τοιάδε, such as the following, as follows.

τοιούτος, τοιαύτη, τοιούτον (also τοιούτο), (τοιός, ούτος), such, Lat. talis; τοιαύτα, such as precedes, as above: ἐν τοιούτῳ τοῦ κινδύνου προσ-  
ιωτός, at such a point of the coming danger, in such extreme danger, 1, 7, 5.

τοιχος, ον, ὁ (cf. εἰχος), a wall (of a building).

τολμάω, ὦ, -ήσω (τόλμα, daring), to bear, endure, dare, 3, 2, 11 and 16, and 32.

Τολμίδης, ον, ὁ, Tolmides, an Elean, the best herald in the army of 10,000, 2, 2, 20; 3, 1, 46.

τόξευμα, ατος, τό (τόξον), an arrow, 1, 8, 19; 3, 4, 4 and 17; 4, 2, 28.

τοξεύω, -είσω (τόξον), to shoot with the bow, 3, 3, 7; 3, 4, 17;—to hit with an arrow; pass. to be hit with an arrow, 1, 8, 20.

τοξική, ἤς, ἡ, sc. τόξῳ (τόξον), the art of shooting with the bow, 1, 9, 5; adj. τοξικός, ἡ, ὄν, pertaining to a bow. Eng. TOXICUM, poison, such as used for arrows: also, in-TOXIC-ate.

τόξον, ον, τό, a bow, 3, 3, 15: pl. τόξα, implements of archery (including the arrows), 3, 4, 17.

τοξότης, ον, ὁ (τόξον), a Bowman, an archer.

τόπος, ον, ὁ, a place, a region, 1, 5, 1. Eng. TOPIC, Ὑ-ΤΟΡΙΑ (Ὑ-ὄν, not), ΤΟΡΟ-γραφία, etc.

τορός, ἄ, ὄν (τρίω, to pierce), piercing.

τόρος, ον, ὁ (τρίω, to pierce), an augur; any instrument for boring.

τοσόςδε, τοσήςδε, τοσόνδε (τόσος, so much, δέ intens.), so great, so much, Lat. tantus: τοσοῖδε, of such a number, so many; so few, 2, 4, 4.

τοσοῦτος, τοσαύτη, τοσοῦτον (sometimes τοσοῦτο), so much, Lat. tantus: τοσοῦτος ἐπὶ βάρους, so much in

depth, i. e., so deep, 3, 5, 7; thus much, 1, 3, 14; 2, 1, 9; ὅσῳ . . . τοσοῦτα, 1, 5, 9, lit. by how much sooner . . . by so much the more, etc., i. e., the sooner . . . the more, etc., and in the next clause, the slower . . . the more, etc.: τοσοῦτον . . . ὅσον, in so far . . . as, 3, 1, 45; so far, 3, 3, 10; so many (in plur.), 2, 1, 16; 3, 1, 36.

τότε, adv. then, at that time, Lat. tum, tunc, 1, 1, 6; τότε δὲ, then indeed, 2, 4, 22; ὅτε . . . καὶ τότε, when . . . then also, 3, 2, 18; ἀριστον τῶν τότε, best of the men of that time, 2, 2, 20; τότε μὲν . . . τότε δέ, at one time . . . at another.

τοῦμπάλιν—ἐπὶ ἑμπάλιν, back, back again, 1, 4, 15.

τοῦπισθεν—τὸ ὀπισθεν, back, backward, 3, 3, 10.

τρώγμα, ατος, τό (τραγέω, ω, τρώω, to eat raw fruits); comm. plur. sweetmeats, dessert, Lat. bellaria, French dragées, 2, 3, 15.

Τρούλλεις, εων, αἱ, Tralles, a city in Lydia.

Τρανίφαι, ὦν, οἱ, the Tranipsæ, or Tranipreians, a people of Thrace.

τράπεζα, ἡς, ἡ (τίτραρες, πίζα—πούς), a table. Eng. TRAPEZ-oid, TRAPEZIUM.

Τραπεζούντιος, ον, ὁ, a Trapezuntian, a man of Trapezus, 4, 8, 23.

Τραπεζοῦς, οὔντος, ἡ, Trapezus, on the S. E. coast of the Euxine: now Trebizond, 4, 8, 22.

τραῦμα, ατος, τό (τερωσκω, a wound), 1, 8, 26; 4, 6, 10.

τραχῆλος, ον, ὁ, the neck, 1, 5, 8.

τραχύς, εἶα, εἶ, rough, harsh, 2, 6, 9. Eng. TRACHEA.

τρεῖς, τρία, gen. τριῶν, THREE.

τρέπω, τρέψω, ἐτρέφα (2d aor. ἐτρέπων, Epic), τίτροφα, τίτραμαι, ἐτρέπην (ἄ), rare ἐτρέφην, to turn: τρ. εἰς φυγὴν, to put to flight, 1, 8, 24; to divert, change, τὰς γνώμας, 3, 1, 41.—mid. to turn one's self, to turn (intrans., 3, 5, 13;—pass. ἡ sc. ὁδός . . .

εστραμμένη, *the way having been turned*, l. e., *the way leading*, 3, 5, 15.

τρέφω, τρέφω, ἰδραφα, (τέτροφα, and τέτραφα rare), τείδραμμαί, ἐτρέφην, rare ἰδρέφθην, *to nourish*, 1, 1, 9 and 10: *to be brought up*, 3, 2, 13; *to be fed*, 4, 5, 25.

τρέχω, δραμοῦμαι, ἰδράμον, δεδράμηκα, *to run*, 1, 5, 2 and 8, and 13; 4, 5, 18. Eng. TROCHEE.

τρέω, τρέω, ἐτρεσα (chiefly poetic), *to tremble (through fear), to shun from fear, to shrink away from*, 1, 9, 6.

τρία, τριῶν, τρισί: see τρεῖς.

τριάκοντα, thirty.

τριάκοντορος, ον (τριάκοντα, ἰρέτω, *to row*), thirty-oared: as subst. sc. ναῦς, *a thirty-oared galley*.

τριάκόςιοι, αι, α, *three hundred*.

τρεβή, ἤς, ἡ (τριβω, *to rub*), *the act of rubbing; spending one's time, constant practice*.

τρέφης, εος, ους, ἡ (τρις, and the root ἄρ- in ἀραρῶσκω, *to join, to fit*; or ἰρέτω, *to row*). The latter is now preferred), sc. ναῦς, *a galley with three banks of oars, a trireme, a war-vessel*, 1, 2, 21; 1, 8, 17; 1, 4, 7, ff.

τρεφίτης, ου, ὁ (τριήρης), *a soldier, or oarsman, in a trireme*.

τρέπηχυς, υ, εος, ους, *three cubits long*, 4, 2, 28.

τριπλάσιος, α, ον (πλάττω, *to form*), *three-fold, thrice as large, or as much*.

τριπλήθρος, ον (πλήθρον), *three plethra (300 ft.) in extent, of three plethra*.

τριπόδος, ονν, gen. -ποδος, *three-footed*; as subst. ὁ τρο, a TRIPOD.

τρίς, adv. THRICE, 3, 2, 24.

τρισάσμενος, η, ον (τρις, ἄσμενος, *willing, glad*), *thrice glad, thrice as willing*, 3, 2, 24.

τρισκαίστεκα (τρις, καί, δέκα), *thirteen*.

τρισμήριοι, αι, α (τρις, μύριοι), *thirty thousand*.

τρισχιλιοι, αι, α (τρις, χίλιοι), *three thousand*.

τριτατος, αία, ατον, *on the third day*.

τρίτος, η, ον, *third*: τὸ τρίτον, *the third time*.

τρίχα, or τριχῆ (τρις), *in three parts, threefold*.

τρίχινος, η, ον (τριξ, τριχός), *of hair*, 4, 8, 3. Eng. TRICHINA.

τριχόινκος, η, ον (τρις, χοίνις), *containing three chianizes*.

Τροία, ας, ἡ, Troy, Lat. Troja; in the sense of Τρωάς, *the Troad*.

τρόπαιον, ου, τό (τροπή, τρέπω), a TROPHY (a monument erected at the point where the enemy turned, or as near that point as convenient), 3, 2, 13.

τροπή, ἤς, ἡ (τρέπω), *the act of turning, the flight, rout*, 1, 8, 25. Eng. TROPIC, etc.

τρόπος, ου, ὁ (τρέπω), *a turn, direction, way, manner*: τὸνδε τὸν τρόπον, *in the following manner*, 1, 1, 9; *way, course*, 2, 5, 20: ἐκ παντὸς τρόπου, *in every way, by every means*, 3, 1, 43;—character, πρὸς τοῦ τρόπου, *in keeping with the character, etc.*, 1, 2, 11; cf. 2, 6, 11;—plur. characters, 1, 9, 22. Eng. TROPE.

τροφή, ἤς, ἡ (τρέφω), *nourishment, support*: εἰς τὴν τροφήν τῶν στρατιωτῶν, *for the support of his soldiers*, 1, 1, 9. Eng. a-TROPHY.

τροχάσω, -άσω (τρέχω), *to run*.

τροπήω, ὦ, -ήσω (τροπή, a hole), *to bore*; pass. ἀμφοτέρω τὰ ὄτα τερρημιένον, *with both his ears bored*, 3, 1, 31.

Τρωάς, or Τρωάς, ἄδος, ἡ (Troia), Troas, or the Troad, including the site of ancient Troy.

τρωκτός, ἡ, ὄν (τρώγω, *to eat raw*), *edible*: τὰ τρωκτά, *things that are eatable, esp. figs, almonds, etc.*

τρωτός, ἡ, ὄν (τετρώσκω, *to wound*), *vulnerable, liable to be wounded*, 3, 1, 23.

τυγχάνω, τυζόμεμαι, ἐτύχον, τυτύχη-  
κα, to hit, w. gen. 3, 2, 19; to obtain,  
1, 4, 15; to meet with, 2, 6, 29; 3, 2, 7;  
to reach, to hit, 3, 2, 19;—often with  
a particip. and rendered *happen, by  
chance, just then, just now, just*: παρῶν  
ἐτύχων, *happened to be present, or was  
by chance present, or was just then pres-  
ent*, 1, 1, 2; τυχεῖ θνύμενος, *was just  
then sacrificing*, 2, 1, 9; ἐτύχωνον λέ-  
γων, *I was just saying*, 3, 2, 10;—some-  
times the particip. is to be supplied,  
ἐτύχωνον ἕκαστος, sc. ὧν or ἀναπνο-  
μένος, 3, 1, 3; ὡς ἐτύχωνον, sc. αὐλι-  
ζόμενοι or ὄντες, 2, 2, 17; τυχόν, par-  
ticip. acc. abs. as adv. *perchance*.

Τυρριάτων, ον, τό, *Tyrricum*, 1, 2,  
14.

τυρός, οῦ, ὁ, a *cheese*; plur. 2, 4, 28.  
τόρσις, ιος, ἡ, Lat. *turris*,  
a **TURRET**, **TOWER**, **castle**.

τυχεῖν, τυχόν: τυγχάνω.  
τύχη, ης, ἡ (τυγχάνω), *chance, luck,  
fortune*, 2, 13. **SYN-TYCHE**.  
τῶστε, adv. (dat. sing. of ὅδε), *in the  
following manner, as follows*.

Υ

ὕβριζω, f. -ισα, or -ισ, or ιούμαι,  
ὑβρίσασ, ὑβρίσκει, ὑβριζομαι, ὑβρισθην  
(ὑβρις), *to be insolent*; w. acc. *to treat  
insolently, to insult*; pass. *to be insulted*,  
3, 1, 13 and 29. Eng. **HYBRID**,  
etc.

ὑβρις, εως, ἡ, *insolence*, 3, 1, 21.  
ὑβριστός, ἡ, ὅν (ὑβρις), *insolent,  
abusive*; comp. and sup. -ότερος,  
-ότατος.

ὕγιανθω, -ανῶ (ὕγιης, *healthy*), *to be  
healthy, to be in good condition*, 4, 5, 18.  
Eng. **HYGIENE**.

ὕγροθης, ητος, ἡ (ὕγρός, *moist*),  
*moisture, perspiration: suppleness, pli-  
ancy*. Cf. **HYGRO-meter**, etc.

ὕδροφορέω, ὤ, -ήσω (ὔδωρ, *φίρω*),  
*to carry water*, 4, 5, 9.

ὕδροφόρος, ον, ὁ, or ἡ (ὔδωρ, *φί-  
ρω*), a *water-carrier*, 4, 5, 10.

ὔδωρ, ὕδατος, τό (ὔω, *to wet, to  
rain*), *water*, 1, 5, 7 and 10. ὕδωρ ἐξ  
οὐρανοῦ, *rain*, 4, 2, 2. Eng. **HYDRO-  
gen**, **HYDR-ant**, **HYDRO-slatics**, etc.

ὑΐδιος, ον, ὑΐδους, οὔ, ὁ; also  
ὑΐδους, οὔ; also ὑΐδους (without the  
diæresis), a *son's son, a grandson*.

υΐός, οὔ (also υΐος, 3d declens.),  
ὁ, a *son*.

ὔλη, ης, ἡ, a *wood, a forest*; also, an  
*undergrowth of wood, brush*, 1, 5, 1; 3,  
5, 10. With digamma, ὕλη, Lat.  
*sylva*, Eng. **SYLVAN**, **SYLVANUS**, etc.

ὑμέτερος, α, ον (ὑμεῖς), *your,  
yours*.

ὑπάγω (ὑπό, ἄγω, q. v.), *to lead on  
slowly*; intrans. *to advance slowly*, 3, 4,  
48:—mid. *to lead on slyly, with cun-  
ning*; *to suggest cunningly*, 2, 1, 18; *to  
lead (one) on deceitfully, to try to induce  
(one) with deceit*, 2, 4, 3.

ὑπαίθριος, ον (αἶθρα, *open air*),  
*in the open air*.

ὑπαίτιος, ον (αἶτις, *blame*), *under  
blame*; ὑπαίτιόν τι, *some ground of cen-  
sure or accusation*, 3, 1, 5.

ὑπακούω (ὑπό, ἀκούω, q. v.), *to  
hear, listen to*: w. gen. 4, 1, 9.

ὑπ-ανα-τείνω (q. v.), *to stretch up  
under (something)*.

ὑπ-ανα-χωρέω, ὤ, -ήσω, *to with-  
draw slowly*.

ὑπ-αντάω, ὤ, -ήσω, *to go, or come,  
to meet, to come up for assistance*, 4,  
3, 34.

ὑπαρχος, ον, ὁ (ὑπό, ἄρχω), a *sub-  
ordinate commander or officer*: τῶν  
ὑπέρχων *δυνάστην*, an *inferential man  
of the subordinate officers*, 1, 2, 20: ὁ  
Κύρου ὑπ., *the next in command to Cy-  
rus*, 1, 8, 5.

ὑπάρχω (ὑπό, ἄρχω, q. v.), *to begin,  
w. the particip. 2, 3, 23*—*to be, to  
exist*, 2, 2, 11;—*to be inclined towards,  
to favor*, w. dat. 1, 1, 4.

ὑπασπιστής, οῦ, ὁ (ὑπό, ἀσπίς), a  
*shield-bearer, armor-bearer*, 4, 2, 20.

ὑπέικω (ὑπό, εἰκω, εἰζω, *to  
yield*), *to submit to*, w. dat.



ὑπειμι (ὑπό, εἶμι, q. v.), to be under, 3, 4, 7.

ὑπελαύνω (ὑπό, ἰλαίνω, q. v.), to drive or ride under, to ride up (spoken of a subordinate person riding up to a superior), 1, 8, 15.

ὑπέρ, prep. w. gen. or acc. (1) w. gen. over, above, beyond, 1, 10, 12 and 14; for, in behalf of, 1, 3, 4; 1, 8, 27; for, on account of, 1, 7, 3 (Dind. here omits ὑπέρ); instead of, in the name of; (2) w. acc. over, beyond, of place, time, number, or measure, 1, 1, 9. In compos. over, beyond, for, in behalf of, and intens. Eng. prefix HYPER-, as HYPER-bola, HYPER-bola, HYPER-critical, HYPER-borean, etc.

ὑπεράλλομαι (ὑπέρ, ἄλλομαι, q. v.), to leap over.

ὑπερ-ανα-τείνω (q. v.), to stretch up over.

ὑπερ-βαίνω (q. v.), to go over, to cross.

ὑπερ-βάλλω (q. v.), to cast over: intrans. to cross over, 4, 1, 7: w. acc. 4, 4, 20.

ὑπερβολή, ἤς, ἡ (ὑπέρ, βάλλω), the act of casting beyond; in rhetoric, an extravagant expression, a HYPERBOLE; the act of passing, passage, 1, 2, 25; the place of passing, the pass, 3, 5, 18.

ὑπερθέξιος, ον (ὑπέρ, θεξίος), above the right, 3, 4, 37.

ὑπερ-έρχομαι (q. v.), to go beyond, w. acc. 4, 4, 3.

ὑπερέχω (ὑπέρ, ἔχω, q. v.), to be above, project above, 3, 5, 7, sc. τοῦ ὕδατος: to project, overhang, 4, 7, 4.

ὑπερ-ἡμισυς, εἰα, v, above half.

ὑπερ-θεν, from above, above, 1, 4, 4.

ὑπερ-κάθημαι (q. v.), to be seated, or posted, above.

ὑπερ-όριος, ον, or ος, α, ον (ὄρος, a boundary), beyond the borders, foreign.

ὑπερῶψηλος, ον (ὑπέρ, ὕψηλός), exceedingly high, 3, 5, 7.

ὑπ-έρχομαι (q. v.), to go under, to retire slowly.

ὑπεσχόμην: ὑπισχνόμαι.

ὑπ-έχω (q. v.), to have, or hold, under, to submit to, endure; w. δίκην, to stand a trial, pay a penalty, give satisfaction.

ὑπήκοος, ον (ὑπό, ἀκούω), hearing to, subject, 1, 6, 6.

ὑπηρετέω, ᾧ, -ῆσω (ὑπηρετής), to serve, w. dat. 1, 9, 18; 2, 5, 14; to provide with, to furnish, 3, 5, 8.

ὑπηρετής, ον, ὁ (ὑπό, ἐρέτης, a rower, ἐρέτω, to row), a sailor; genr. a laborer, helper, attendant, servant, 1, 9, 18 and 27; 2, 1, 9.

ὑπισχνόμαι, οὔμαι (ὑπό, ἴσχω — ἔχω, to have, to hold), f. ὑποσχίσομαι, aor. ὑπεσχόμην, pf. ὑπίσχημαι, to promise, 1, 2, 2; 1, 7, 5 and 18; 2, 3, 20.

ὑπνος, ον, ὁ, sleep, 3, 1, 11. Eng.

HYPNOTIC.

ὑπό, prep. w. gen. dat. or acc. (1) w. gen. under, of place; or comm. of a cause or agent; hence, by, w. pass. verbs, 2, 6, 13 and 15; w. neut. verbs, 1, 5, 5; 3, 4, 11.—(2) w. dat. under (of situation), 1, 2, 8; 1, 8, 10; under the power of, subject to.—(3) w. acc. under, w. verbs of motion, 1, 8, 27; 1, 10, 14; also w. verbs of rest, 3, 4, 37. In compos. under, secretly, slightly, a little, slowly. Eng. prefix HYPO-; as HYPO-chondriac, HYPO-crisy, HYPO-thesis, etc.

ὑποσείς, ἐς, gen. ἴος (ὑμό, δέομαι, to want), slight; comm. in comp. ὑποδείστερος, inferior, w. gen. superior to, 1, 9, 5.

ὑπο-σείκνυμι (q. v.), to show slightly, somewhat; to give indications, to threaten.

ὑποστέχομαι (ὑπό, δέχομαι, q. v.), to receive (under one's protection), 1, 6, 3; to welcome; to await.

ὑπο-δέω (q. v.), to bind under; ὑποδεμένοι, with shoes on (lit. being bound under), 4, 5, 14.

ὑπόδημα, ατος, τό (ὑπό, δέω, to bind), something bound under, a sandal, a shoe, 4, 5, 14.

ὑποζύγιον, ον, τό (ὑπό, ζυγόν, a yoke, ζεύγνυμι), an animal under the yoke, a beast of burden, 1, 3, 1; 1, 7, 20; 2, 1, 6, and often.

ὑπο-κατα-βαίνω (q. v.), to go down a little, or slouly.

ὑπο-κρύπτω (q. v.), to hide under: mid. for one's self, to conceal, 1, 9, 19, in some editit.

ὑπο-κύπτω (q. v.), to stoop under, bend under, to bow low, 4, 5, 83, in some editit.

ὑπολαμβάνω (ὑπό, λαμβάνω, q. v.), to take under one's protection, to receive, 1, 1, 7; sc. τὸν λόγον, to take up the word, to reply, 2, 1, 15; μεταξὺ ὑπολαβών, having replied in the midst (of his remarks), abruptly replying, 3, 1, 27.

ὑπολείπω (ὑπό, λείπω, q. v.), to leave behind; pass. to be left behind, 1, 2, 25.

ὑπο-λόχαγος, ον, ὁ, one under a logachos, a lieutenant (cf. 3, 4, 21).

ὑπο-λύω, -λύσω, to loose (something) under; mid. to untie (and take off) the shoes or sandals, 4, 5, 13.

ὑπομαλακίζομαι (ὑπό, μαλακίζω, to soften, fr. μαλακός, soft), to be somewhat softened, to grow somewhat timid, to yield somewhat, 2, 1, 14. -

ὑπομένω (ὑπό, μένω, q. v.), to remain behind, to halt, to stop, 3, 4, 21; 4, 1, 16.

ὑπόμνημα, ατος, τό (ὑπό, μιμνήσκω), a remembrance, reminiscence, 1, 6, 3.

ὑπόπαιμτος, ον (verb. adj. fr. ὑποπίπτω), sent secretly, sent as a spy, sent treacherously, 3, 3, 4.

ὑποπέμπω (ὑπό, πέμπω, q. v.), to send secretly, send as a spy, send treacherously, 2, 4, 22.

ὑπο-πίνω (q. v.), to drink a little (spoken jestingly of one who drinks to excess).

ὑποπιπέσω, -πέσω (ὑποπτος), to suspect, 1, 3, 1; 2, 3, 13; to be apprehensive of, to apprehend, 1, 1, 1.

ὑποπτος, ον (ὑπό, and root ὀπ- in ὀψομαι, κτί.), suspecting.

ὑποστῆναι, see ὑπίσταναι.

ὑπο-στρατηγέω, ᾶ, -ήσω, to be general under (another), to be second in command, to be lieutenant-general.

ὑποστράτηγος, or ὑποστρατηγός, gen. ου or οὔ, ὁ (ὑπό, στρατηγός), a lieutenant-general, 3, 1, 32.

ὑποστρέφω (ὑπό, στρέφω, q. v.), to turn about; to turn skily, to turn artfully, 2, 1, 18.

ὑπουργός, ον (ὑπό, ἔργον), working under (another), contributing to (anything, dat.).

ὑποφαίτω (ὑπό, φαίτω, q. v.), to appear a little; of the day, to begin to dawn, 3, 2, 1; 4, 2, 7.

ὑπο-φείδομαι, φείσομαι, φεισάμην, to spare somewhat, to spare with a (covert) design, 4, 1, 8.

ὑποχείριος, ον (ὑπό, χεῖρ), under the hand of, subject to, w. dat. 3, 2, 3.

ὑποχος, ον (ὑπέχω), held under, subject to, w. dat. 2, 5, 7.

ὑποχωρέω, ᾶ, -ήσω (ὑπό, χωρέω), to withdraw, to recede, w. dat. of person, before a person, 1, 4, 18; to retreat, 1, 7, 17.

ὑποψία, ας, ἡ (ὑπό, and root ὀπ- in ὀψομαι, κτί), a suspicion, 1, 3, 21; ὑποψίαν παρέχειν, to occasion suspicion, 2, 4, 10; in plur. expressions of suspicion, 2, 5, 1 and 2.

Ἰρκάνιος, α, ον (Ἰρκανοί, Hyrcanians), Hyrcanian, of Hyrcania, a province of the Persian empire S. E. of the Caspian.

ἕς, ὅς, ὅ or ἡ, a since.

ἕστερατος, αία, ατον (ἕστερος), following, subsequent: ἡ ἕστερατα, sc. ἡμέρα, the following day, 2, 3, 25; often dat. on the following day, 1, 2, 21.

ἕστερέω, ᾶ, -ήσω (ἕστερος), to be later, or too late; w. gen. to arrive later than, after, 1, 7, 12.

ἕστερέω, -έω, or -ᾶ (ἕστερος), to be too late.

ἕστερον, adv. (neut. of ἕστερος),

later, afterwards, 1, 3, 2; 1, 8, 8; sup. ὕστατα.

ὕστερος, ἔρα, ερον, later, 1, 5, 14; 2, 2, 17: ὑπίμενοι ὕστεροι, remained behind, 3, 4, 21; sup. ὕστατος.

ὕψ' — ὑπό before an aspirated vowel.

ὕφαιμένως (ὕφαιμένος, sent under, fr. ὑφίημι), submissively, humbly.

ὕψηγίσμαι, ὄθμαι (ὕπό, ἡγέομαι, q. v.), to lead slowly, 4, 1, 7.

ὕψημι (ὕπό, ἡμι, q. v.), to send under; to give up, surrender, w. acc. 3, 5, 5;—mid. to yield, submit, 3, 1, 17; 3, 2, 3.

ὑπίστημι (ὕπό, ἴστημι, q. v.), to put under; intrans. parts (see ἴστημι), to stand under, to undertake; to oppose, resist, w. dat. 3, 2, 11.

ὑφορώ, ὦ (ὕπό, ὄρώ, q. v.), to look upon with suspicion, w. acc. 2, 4, 10.

ὕψηλός, ἦ, ὄν (ὑψος), lofty, ὄρος ὑψηλόν, 1, 2, 22; τὸ ὑψηλόν, the eminence, 3, 4, 25.

ὑψος, εος, ος, τό, height, 2, 4, 12; 3, 4, 7 and 10. Eng. HYPSO-metry, etc.

Φ

φαγεῖν, 2d aor. infin. of ἐσθίω, to eat: ἐφαγον, 2, 3, 16. Eng. SARCO-PHAGUS, ANTHROPO-PHAGI.

φαιδρός, ἄ, ὄν (φαίω), bright, cheerful, 2, 6, 11.

φαίην: φημί.

φαίω, φάνῶ, ἔφηνα, πέφαγκα, (2d pf. πέφηνα, intrans.), πέφασμαι, ἐφάνθη, 2d aor. ἐφάνθη (ᾶ), to show; pass. and 2d pf. act. to appear, 1, 3, 19: πηλοῦ φανέντος, 1, 5, 7; ἐφαινετο ἰχθυα, 1, 6, 1; φάνητε, appear, show yourselves, 3, 1, 24;—w. the infin. φαίνομαι means to appear, to seem (the appearance may be deceptive); w. the particip. it means to appear, to be plain (denoting what actually exists): οὐ φθονῶν ἐφαινετο, he appeared

not envying, or he plainly did not envy, 1, 9, 19; cf. 2, 5, 38. Eng. PHASE, PHENOMENON, PHANTOM, PHANTASM, etc.

φάλαγξ, αγγος, ἦ, a line of battle, a PHALANX, 1, 2, 17; 1, 8, 17 and 18; also, an army in camp, meton. a camp, 2, 1, 6.

Φαλίνοσ, ου, ὄ, Phalinus, 2, 1, 7.

φάναι; φημί.

φανερός, ἄ, ὄν (φαίω), plain, manifest, visible; often w. a particip., ἐπιβουλεύων μοι φανερός, manifest plotting against me, or in an Eng. idiom, manifestly plotting against me, 1, 6, 8:

φανερὸς ἦν πειρώμενος, lit. he was manifest attempting, i. e. he manifestly attempted, or, it was manifest that he attempted, 1, 9, 11; cf. 1, 9, 16; 2, 5, 40: ἐν τῷ φανερό, openly, 1, 3, 21. Eng. PHANERO-gamic, etc.

Φανερώσ, adv. (φανερὸς), openly, 1, 9, 19.

φαρέτρα, ας, ἦ (φέρω), a quiver, 4, 4, 16.

φάρμακον, ου, τό, a drug; medicine; poison. Eng. PHARMACY, etc.

φαρμακο-ποσία (πίω), ας, ἦ, the taking of medicine, the drinking of poison, 4, 8, 21.

Φαρνάβαζοσ, ου, ὄ, Pharnabazus, a satrap of Bithynia and Lesser Phrygia.

Φασιανοί, ὄν, οί, the Phasiáni (living on the river Phasis), 4, 6, 5.

Φάσισ, ιοσ, ὄ, the Phasis, a river of Armenia, 4, 6, 4; (now called Pasin-Su, thought by some to be the Pison of Gen. 2:11;) also the name of a river in Colchis.

φάσχω (pres. and impf.; only pres. particip. comm. in Attic), to say, affirm, 4, 4, 21. Cf. φημί.

φαῦλοσ, η, ου, trivial, insignificant. φέρω, οίω, aor. 1. ἤνεγκα, aor. 2. ἤνεγκον, pf. ἐνήνεχα, ἐνήνεγμα, ἐνήνεχθην, to bear, to carry, to endure; often w. an adv. χυλεπῶ; φ., to bear with

*difficultly, to be disturbed at*, w. dat. 1, 3, 3; cf. βαρέως φ., 2, 1, 4;—*to receive*, sc. μισθόν, 1, 3, 21;—*to bring, τιμήν*, 2, 1, 17;—*to carry off*; hence, in the frequent expression, φέρειν καὶ ἄγειν, *to rob and plunder*, 2, 6, 5; *to pay*, sc. φήρους or δασμόν;—*to lead, of a road*, 3, 5, 15,—pass. *to be carried, borne, etc.*, 1, 3, 20; 3, 3, 16; *to be procured*, 2, 1, 6. Eng. *peri-PHERRY, meta-PHORO, PHORO-nomics*, cf. Lat. *fero*.

φεύγω, φεύζομαι or φευζοῦμαι, ἐφύγον, *πίρνευα, to flee*, 1, 10, 11; *to flee (from one's country)*, 1, 3, 3; *to be a fugitive, εὐς φεύγοντας, the FUGITIVES, the exiles*, 1, 1, 7; 1, 9, 9.

φημί, φήσω, comm. ἐφῶ, aor. εἶπα or εἶπον, pl. εἶρηκα, εἶρημαι, ἐρηγήθην, late ἐρηθήθην, *to say, to speak, affirm, relate*, 1, 6, 5, ff.; *to say yes, to reply affirmatively*, ἐφη ὁ Ὀρόντης, 1, 6, 7; οὐ φάναί, *to say no, to deny, to refuse*, 1, 3, 1 and 7. Cf. Lat. *fari, fama*; Eng. *FAME*.

φθάσω, φθάσω and φθήσομαι, ἐφθάσα and ἐφθην, ἐφθάκα, *to anticipate, to come or do before*: φθάσαι βουλόμενοι πρὶν παθεῖν, *wishing to get the start before suffering*, 2, 5, 5; βουλόμενος φθάσαι πρῶτος, *wishing to get over first*, 3, 4, 20; often w. a particip. 1, 3, 14; 3, 4, 49.

φθέγγομαι, -ξομαι, ἐφθεγγάμην, ἐφθεγμαί, *to utter a loud cry, to shout*, 1, 8, 18. Eng. *di-PHTHONG, apo-PHTHEGM, PHTHONGO-meter*.

φθείρω, φθερέω, ἐφθειρα, ἐφθαρακα, ἐφθαραμαι, ἐφθάρην (ᾶ), *to destroy*, 4, 7, 20.

φθονέω, ᾶ, -ήσω (φθόνος), *to envy*, 1, 9, 19.

φθόνος, ου, ὄ, envy.

φιάλη, ης, ἡ, a cup, or bowl (broad and shallow, for drinking or for libations), 4, 7, 27. Eng. *PHIAL or VIAL, φιλαίτερος, α, ου, see φίλος*: 1, 9, 29.

φιλέω, ᾶ, -ήσω (φίλος), *to love*, 1, 1, 4; pass. 1, 9, 23. Denotes per-

sonal affection: ἀγαπᾶω, *to appreciate, to love*.

Φιλήσιος, ου, ὄ, *Phileasius*, 3, 1, 47.

φιλία, ας, ἡ (φιλέω), *friendship; πρὸς φίλων, in a friendly manner*, 1, 3, 5.

φιλικός, ἡ, ὄν, (φίλος), *suited to a friend; friendly*, 4, 1, 9.

φιλικῶς (φιλικός), *in a friendly manner: πᾶν φιλικῶς διακείσθαι, w. dat. to be on very friendly terms with*, 2, 5, 27.

φίλιος, ἰα, ἰων (φίλος), *friendly*, 1, 3, 14; 1, 6, 8.

φιλιππος, ου, (φίλος, ἵππος), *fond of horses; comp. -ότερος, sup. -ότετος*, 1, 9, 5. Eng. *PHILIP*.

φιλόθηρος, ου (φίλος, θήρα, the chase), *fond of the chase; comp. -ότερος, sup. -ότετος*, 1, 9, 6.

φιλοκερσέω, ᾶ, -ήσω (φίλος, κέρδος, gain), *to be greedy of gain*, 1, 9, 16.

φιλοκίνδυνος, ου (φίλος, κίνδυνος), *fond of danger, daring, adventurous*, 2, 6, 7.

φιλομαθής, ἔς, gen. ἰος, ὡς (φίλος, and root μαθ- in μαθηάω), *fond of learning; comp. -ίστερος, sup. -ίστατος*, 1, 9, 5.

φιλονεικία, ας, ἡ (φίλος, νείκος, strife), *love of strife, rivalry, emulation*, 4, 8, 27.

Φιλόξενος, ου, ὄ (φίλος, ξένος), *Philozenus, a soldier from Achaea*.

φιλοπόλεμος, ου (φίλος, πόλεμος), *fond of war*, 2, 6, 1 and 7.

φίλος, ης, ου, *loved, dear, friendly*, 1, 4, 2; comp. φιλαίτερος, sup. φιλαίτατος: Κύριον φιλαίτερον, *more friendly to Cyrus*, 1, 9, 29.

φίλος, ου, ὄ, a friend, 1, 3, 12; 1, 3, 14. Eng. prefix *PHIL-* or *PHILO-*.

φιλόσοφος, ου, ὄ (φίλος, σοφία), a *PHILOSOPHER*, 2, 1, 13.

φιλο-στρατιώτης, ου, ὄ, a *friend to the soldiers*.

φιλοτιμωμαι, οὔμαι, -ήσομαι, ἐφιλοτιμήθην (φίλος, τιμή), *depon. to be fond of honor, to be ambitious, to be*

jealous: φιλοτιμηθίντες, being jealous, 1, 4, 7.

φιλοφρονέομαι, οὔμαι, -ήσομαι, 307. -ησάμην or -ήσην (φίλος, φρονία, φρήν, mind), to be friendly, to treat (a person) as a friend, 2, 5, 27; 4, 5, 29 and 32; to greet as a friend, salute, 4, 5, 34.

Φιλιάσιος, ον, ὁ, of Philus (a town in the N. E. part of Peloponnessus), a Phliasian.

φλυαρέω, ᾶ, -ήσω (φλύαρος, a prater, prattler), to talk nonsense, 3, 1, 26 and 29.

φλυαρία, ας, ἡ (same as φλυαρέω), nonsense; plur. fooleries, 1, 3, 18.

φοβερός, ἄ, ὄν (φόβος), terrible, fearful, 2, 5, 9; comp. -ώτερος, sup. -ώτατος, 2, 5, 9; ὅτι φοβερωτέτον ὄραν, most terrible to behold, 3, 4, 5.

φοβέω, ᾶ, -ήσω (φόβος), to terrify, frighten; mid. to fear: φοβόμην . . . ἕπασθαι, I should fear to follow, etc., 1, 3, 17; w. acc. τιμωρίαν φ., to fear punishment, 2, 6, 14.

φόβος, ον, ὁ, fear: τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον, the fear which the Greeks inspired in the barbarians, 1, 2, 18.

φοινίκιος, ἑα, εον, contr. οὔς, ἦ, οὖν (φοινίξ), purple or crimson, 1, 2, 16.

Φοινίκη, ης, ἡ, Phœnicia (the palm, or date, country), on the N. E. coast of the Mediterranean; chief cities Tyre and Sidon: 1, 4, 5; 1, 7, 12.

φοινικιστής, οὔ, ὁ (φοινίξ), one who is clothed in purple, i. e. among the Persians, a courtier, 1, 2, 20; or perh. a purple-dyer, as Krug. understands it.

φοινίξ, ἑκος, ὁ (Φοινίξ, a Phœnician), the Phœnician color, purple or crimson.—(2) the palm-tree, 2, 3, 10: ἡ βάλανος τοῦ φοινίκος, the berry of the palm-tree, the date, 2, 3, 15; cf. 1, 5, 10; οἶνος φοινίκων, palm-wine, 2, 3, 14. Also written φοινίξ. Eng. PHENIX. See Class. Dic.

Φολόη, ης, ἡ, Φολῶ, a mountain range bet. Elis and Arcadia.

φορέω, ᾶ, -ήσω (φέρω), to carry, -bear: to wear, 1, 8, 29.

φόρος, ον, ὁ (φέρω), tribute.

φορτίον, ον, τό (φέρω), a burden, a load; of a ship, cargo, loading.

φράζω, -σω, ἐφράσα, πέφρακα, πέφρασμα, ἐφράσθην, to say, relate, 2, 4, 18; to bid, to direct, 1, 6, 3; 2, 3, 3. Eng. PHRASE, peri-PHRASTIC, etc.

Φρασίας, ον, ὁ, Phrasias, an Athenian.

φρέαρ, φρέατος, τό, a well, or cistern, 4, 5, 25.

φρονέω, ᾶ, -ήσω (φρήν, mind), to think, to have an insight, to understand, 2, 2, 5; μέγα φρονεῖν, to be high-minded, to be proud, 3, 1, 27. Cf. Eng. PHRENOLOGY, etc.

φρόνημα, ατος, τό (φρονέω), feeling, sentiment; spirit, courage, 3, 1, 22; 3, 2, 16.

φρόνιμος, ον (φρονία, φρήν, mind), thoughtful, prudent, intelligent, 1, 10, 7; self-possessed, 2, 6, 7.

φροντίζω, ἴσω or ἰῶ (φρονία, φρήν, mind), to think, reflect, to take care, to provide, 2, 6, 8; to be anxious, 2, 3, 25.

φρουραρχος, ον, ὁ (φρουρά, a watch, guard, garrison, and ἄρχω), a commander of a garrison, 1, 1, 6.

φρουρέω, ᾶ, -ήσω (φρουρά, a watch, guard, garrison), to watch, to guard, to hold under guard; pass. φρουρούμενα, held under guard, 1, 4, 8.

φρούριον, ον, τό (φρουρός), a garri-soned fort, a fortress, 1, 4, 15.

φρουρός, οὔ, ὁ (πρό, ὄραω), a watcher, esp. in a fort or garrison, a garrison-soldier, a guard.

φρύγανον, ον, τό (φρύγω, to roast, to dry), a dry stick; plur. faggots, fire-wood.

Φρυγία, ας, ἡ, Phrygia; ἡ μεγάλη, great Phrygia, in the interior of Asia Minor, 1, 2, 7. Φρυγία μικρά, Lesser Phrygia, often called Troas, in the N. W. part of Asia Minor.

**Φρονίσκος**, ον, ὄ, *Phroniscus*, an Achaean.

**Φρύξ**, υγός, ὄ, *Phrygian*.

**φυγάς**, ἄσος, ὄ (φεύγω), *a fugitive*; esp. *an exile*, 1, 1, 9 and 11.

**φυγή**, ἦς, ἡ (φεύγω), *flight*, 1, 8, 24; 3, 2, 17; 4, 2, 12; *banishment, exile*.

**φυλακή**, ἦς, ἡ (φυλάττω), *the act of guarding*: *φυλακίς φυλάζειν*, to keep guard, 2, 6, 10; *a guard* (collective), 1, 4, 4; 2, 4, 17 and 23; *a garrison*, 1, 1, 6; *αἰρεῖς* for watching and guarding: *πρὸς τὰς φυλακὰς*, to the guard-stations, 3, 1, 40. (*φύλαξ*, a single person as guard; *φυλακίη*, a company of persons as guard.)

**φύλαξ**, ακος, ὄ (φυλάττω), *a guard, a watch* (spoken of a single person); plur. *φύλακες*, *guards*, 1, 2, 12; 4, 2, 5, ff.

**φυλάττω**, -ξω, *ἐφυλάξω*, *πεφυλάξαμαι*, *ἐφυλάχθην*, to guard, 1, 2, 1 and 21; intrans. to keep guard, 1, 2, 22; *φυλακίς φυλάζειν*, to keep guard, 2, 6, 10;—mid. to guard one's self, to be on one's guard, 2, 2, 16; 2, 4, 16; w. acc. to guard one's self against, *τοῦτον φ.*, 1, 6, 9; *ἀλλήλους*, 2, 4, 10. Eng. **PHYLACTERY**.

**φυσάω**, ᾶ, -ήσω, to blow, to inflate (by blowing); pass. 3, 5, 9.

**Φύσκος**, ον, ὄ, *Phycus*, a river in Assyria, 2, 4, 25.

**φυτεύω**, -εύσω (φυνέω, *a plant*), to plant.

**φύω**, φύσω, *ἔφυσα* and *ἔφυν*, *πέφυκα*, aor. pass. *ἐφύην*, to produce, 1, 4, 10. The pf. plupf. and 2d aor. act. are intrans. to come into being; *πέφυκα* as pres. *am by nature*. Cf. Lat. *fui*, *fuisse*, etc.; Eng. **PHYSICS**, **PHYSICIAN**, **PHYSIOLOGY**, **PHYSICAL**, *meta-PHYSICS*, etc.

**Φωκαῖς**, Ἔσος, ἡ, *a Phocæan woman* (from Phocæa, a city of Ionia, N. W. from Smyrna), 1, 10, 2.

**φωνή**, ἦς, ἡ, *a voice, a discourse, a language*. Eng. **PHONETIC**, **PHON-**

**ogram**, **PHON-ograph**, **eu-PHONY**, **caco-PHONY**.

**φῶς**, φωτός, τό, *a light*, 3, 1, 12. Eng. **PHOTO-graph**, **PHOTO-grapher**, etc.

## X

**χαίρω**, χαίρησσι, *καχάρηκα*, *καχάρημαι* or *πέχαρμαι*, *ἐχάρην* (ᾶ), to rejoice, to say farewell (*χαίρει*), to take leave: *χαίρων* particip. as adv. with impunity (lit. *rejoicing*).

**Χαλδαῖοι**, ὠν, οἱ, *the Chaldeans*, 4, 3, 4; a warlike tribe among the Carduchian mountains; probably a branch of the race so famous in ancient history.

**χαλεπαίνω**, -ἄνω (*χαλεπός*), to be hard, harsh; to be angry, indignant, w. dat. 1, 4, 12; 1, 5, 11 and 14.

**χαλεπός**, ἡ, ὄν, *hard, difficult*, 3, 2, 2; 3, 4, 35; of character, *harsh, severe*, 2, 6, 9 and 12; *violent, dangerous*, *χ. ἐχθρός*, 1, 3, 12: *τὸ χαλεπὸν*, as subst. *the harshness, the severity*, 2, 6, 11: *τὰ χαλεπώτατα*, *those things which are most cruel*, 3, 1, 13. Comp. *-ώτερος*, sup. *-ώτατος*.

**χαλεπῶς**, adv. (*χαλεπός*), *hardly, with difficulty*, 3, 3, 13; *χ. φέρω*, w. dat. to bear hard, take hard, to be in ill humor at, 1, 3, 3.

**χαλενύω**, ᾶ, -ώσω (*χαλινός*, *a bridle or bit of a bridle*), to bridle, sc. *τὸν ἵππον*, 3, 4, 35.

**χάλκεος**, ἑα, εον, contr. *χαλκοῦς*, ἡ, ὄν (*χαλκός*), of bronze, bronze (as adj.), 1, 2, 16.

**Χαλκηδονία**, ας, ἡ, or *Καλχηδονία*, ας, ἡ, *Chalcedonia*, the territory around Chalcedon. Eng. **CHALCEDONY**, the name of a precious stone.

**Χαλκηδών**, or *Καλχηδών*, ὄνος, ἡ, *Chalcedon*, a city of Bithynia nearly opposite the site of Byzantium.

**χαλκός**, οῦ, ὄ, *copper, bronze*, meton. *anything made of χαλκός*, esp. *armor*: *χαλκός τις*, *here and there a piece of armor*, 1, 3, 8. It was often nearly

pure copper; but sometimes with eight or ten per cent. of tin, thus making bronze. The modern brass is composed of copper and zinc. The researches of Schillemann in Troy and Mycæns throw much light on the metals in use among the Greeks and adjoining nations at a very early period.

χάλκωμα, ατος, τό (χαλκός), *a utensil of bronze, a bronze vessel*, 4, 1, 8.

Χάλος, ου, ὁ, *Chalus*, a river in Syria, 1, 4, 9.

Χάλυψ, υβος, ὁ, *a Chalybion*; same people as the Chaldeans N. of Armenia. Their country abounds in gold, silver, and iron; and they were famous for the preparation of steel; hence χάλυψ signifies *steel*.

χαράσσειν, ας, ἡ (χαράσσω, *to cut into furrows*), *a ravine*, 3, 4, 1, ff.

χαράκωμα, ατος, τό (χαράκιον, *to fence with stakes*), *a palisade, paling*.

χαρίεις, ἑσθια, ἔων, and Att. χάρειεν (χάρις), *graceful, pleasing, ingenious*, 3, 5, 12.

χαρίζομαι, -ίσομαι, Att. -ισθῆμαι (χάρις), *to favor, to gratify*, 1, 9, 24; w. dat. 2, 3, 19; w. acc. and dat. *to gratify a person in respect to anything*, 2, 1, 10. Eng. *eu-CHARIST*.

χάρις, χάριτος, acc. χάριν, ἡ (χαίρω), *grace, favor*: χ. ἀποδιδόναι, *to repay a favor*, 1, 4, 15; *gratitude, χάριν εἰσεται*, lit. *will know gratitude*, i. e. *will be grateful*, w. dat. 1, 4, 15; χ. ἔχειν, *to feel*, etc. w. dat. towards a person, 2, 5, 14; τοῖς θεοῖς χ., *thanks be to the gods*, 3, 3, 14. Eng. *CHARITY*, etc., Lat. *caritas*, Fr. *charité*.

Χαρμάνθη, ης, ἡ, *Charmande*, a large and flourishing city, on the Arabian bank of the Euphrates, opposite the desert, 1, 5, 10.

Χαρμίνος, ου, ὁ, *Charminus*, a Lacedæmonian.

χειμῶν, ὄνος, ὁ, *winter-weather, cold*, 1, 7, 6.

χείρ, χειρός, ἡ, *the hand and arm,*

*the hand*, χεῖρ ἡ δεξιὰ, 1, 10, 1; εἰς τὰς χεῖρας ἔλαβη, *he took into his hands*, 1, 8, 3; εἰς χεῖρας ἔλθειν, w. dat. *to come into the power of any one*, 1, 2, 26; τὴν χεῖρα ἀνατείνειν, *to extend the hand*, 3, 2, 9; οἱ ἐκ χειρὸς βάλλοντες, *those casting from the hand*, i. e. *those casting missile weapons*, 3, 3, 15; ψέλια περὶ ταῖς χεῖρσιν, *bracelets around the arms*, 1, 5, 8. Eng. *CHIRO-graphy*, *CHIRO-logy*, etc.

Χειρίσοφος, ου, ὁ, *Chirisophus*, a Spartan general; chief leader of the Greeks after the death of Clearchus.

χειροπληθής, ἐς (χεῖρ, πλήθω, *to be full*), *filling the hand*: χειροπληθῆσι τοῖς λίθοις, *with stones as large as one can hold in the hand*, 3, 3, 17.

χειρο-ποίητος, ου (ποιῶ), *made by hand, artificial*, 4, 3, 5.

χειρόω, ὦ, -ώσω (χείρων), *to make inferior, to subdue*.

χείρων, ου, comp. of κακός, *worse, inferior*.

Χερρόνησος, ου, ἡ (χέρρος or χέρρος, *mainland*, νήσος, *an island*), *Cherronæus*, or in earlier writers *Cherronæus*, the peninsula north of the Hellespont, called also the *Thracian Cherronæus*, 1, 1, 9.

χηλή, ης, ἡ, *a hoof, a claw; a break-water*.

χην, χηνός, ὁ and ἡ, *a goose*, 1, 9, 26.

χθές, adv. *YESTER-day*. German, *Gestern*.

χιλιοί, αι, α, *a thousand*.  
χιλός, ου, ὁ, *grass, fodder, forage*, 1, 5, 7; 1, 6, 1.

χιλώω, ὦ, -ώσω (χιλός), *to feed with grass, to fodder*.

χίμαιρα, ας, ἡ, *a she-goat*, 3, 2, 12. Eng. *CHIMÆRA*, etc.

Χίος, τα, τὸν, *Chian*, from Chios, a large island in the Ægean sea, on the coast of Ionia; now called *Scio*.

χιτών, ὄνος, ὁ, *a tunic, an under-garment*, Lat. *tunica*, 1, 2, 16; 1, 5, 8.

χιτωνίσκος, ον, ὁ, dim. a small, or short, tunic.

χιών, ὄνος, ἡ (χίω, to pour), snow, 4, 4, 8 and 11.

χλαμύς, ἑσος, ἡ, the chlamys, a military cloak.

χοῖνιξ, ἶκος, ἡ, a chœnix (a dry measure — about one quart Eng., perh. a little less), 1, 5, 6.

χοίρειος, α, ον (χοῖρος), of swine; κρέα χοί., flesh of swine, pork, 4, 5, 31.

χοῖρος, ον, ὁ or ἡ, a young swine, a pig; also for ὕς or σῦς, a swine.

χορεύω, -ύσω (χορός), to move with song and dance; or simply to dance, 4, 7, 16.

χορός, οὔ, ὁ, a choral dance, a row of dancers. Eng. CHORUS, CHORAL, CHOIR, CHORISTER.

χόρτος, ον, ὁ, fodder, grass; χόρτος κούφρος, dry grass, i. e. hay, 1, 5, 10.

χράομαι, ὤμαι, χρήσομαι, ἐχρησάμην. κίχρημαι, (for the irreg. contr. see Gram.), to use, to employ, w. dat. εἰ βούλεται ἡμῖν χρῆσθαι, for what he wishes to employ us, 1, 3, 18; τινι εἰς τι χ., to employ a person for anything, 1, 4, 15; τοῖς ποσὶ δρόμῳ χ., to use the feet for running; ταῖς πτέρυξιν ὡσεὶ ἰστίῳ, to use the wings as a sail, 1, 5, 3. —(2) to have, to find: σφόδρα παιδομένοις ἐχρήτο, he found (them) very obedient, 2, 6, 13; στρατεύματι ἀληθινῷ ἐχρήσατο, he had a genuine army, 1, 9, 17.—(3) to have intercourse with a person, to treat any one, etc.; τοῖς ὕσίοις ὡς ἀνάνδροις χ., to treat the conscientious as unmanly, 2, 6, 25; χρώμενος αὐτῷ, while associating with him, 2, 6, 27. The participle w. the dat. may often be rendered, with.

χράω, χρήσω, ἐχρήσα, κίχρηκα, κίχρησμαι, ἐχρήσθην, f. pass. κίχρησσομαι, to deliver an oracle.

χρή, subjunc. χρή, optat. χρεῖη, infin. χρήναι, participle neut. χρεῖων, impf. ἐχρήν or χρήν, f. χρήσαι, impers. ἔ behooves, it is necessary, 1, 3, 11;

φημι χρήναι, I affirm that it is necessary, 1, 4, 14.

χρήζω, in Att. only in pres. and impf. to wish, to desire, 1, 3, 20; 1, 8, 22.

χρήμα, ατος, τό (χράομαι), anything which one needs or uses; comm. plur. goods, possessions, 2, 4, 27; esp. money, 1, 1, 9; 1, 4, 12; χρήματα πολλά, much money, 1, 2, 27.

χρηματιστικός, ἡ, ὄν (χρηματίζομαι, to make money), pertaining to money-making; οἰωνός χρ., an omen indicating gain.

χρήναι: χρή, 1, 4, 14.

χρήσιμος, η, ον (χράομαι), useful, 1, 6, 1; 2, 5, 23.

χρῆμα, or χρίσμα, ατος, τό (χρίω), an unguent, an ointment, 4, 4, 13.

χρίω, χρίσω, ἐχρίσα, κίχρημαι, κίχρησμαι and ἐχρίσθην not Att.), to anoint; mid. to anoint one's self, 4, 4, 12. Eng. CHRIST (the one anointed), CHRISTIAN, CHRISTOLOGY, etc.

χρόνος, ον, ὁ, time; χρόνῳ συνηθ., a considerable time, 1, 8, 8; ἡμίσει χρόνῳ, in half the time, 1, 8, 22; πολλοῦ χρόνου, within a long time, 1, 9, 25; χρόνῳ, by time, i. e. by siege, 3, 4, 12. Eng. CHRONIC, CHRONICLE, CHRONOLOGY, CHRONO-METER, ANA-CHRONISM, etc.

χρῦσεος, ἑα, εον, contr. χρυσόσος, ἦ, ὄν (χρυσός), golden, 1, 2, 10 and 27.

χρυσίον, ον, τό, dimin. fr. χρυσός, a piece of gold; also genr. gold, esp. gold coin, 1, 1, 9. See χρυσός.

Χρυσό-πολις, εως, ἡ, Chrysopolis, a city opposite Byzantium; modern Scutari.

χρυσός, οὔ, ὁ, gold, 3, 1, 19. χρυσός and ἀργυρός denote comm. the material simply; χρυσίον and ἀργύριον, coined gold or silver. THEISZ. Eng. CHRYSO-LITE, CHRYSALIS, CHRYSOSTOM, CHRYSO-PRASUS.

χρυσόσος, see χρῦσεος.

χρυσοχάλινος, ον (χρυσός, χαλί-



νός, a *bridle* or *bit* of a *bridle*, with *gold-studded bridle*; or perh. with *golden bit* (of a *bridle*), ἵππον χ. 1, 2, 27.

χώρα, ας, ἡ, a *position, place*: κατά χώραν ἰθύντο τὰ ὄπλα, *put up their arms in (their) place*, 1, 5, 17; cf. 1, 3, 17: ἐκ χώρας ὀρμωμένοις, *rushing forth from a fixed position*, 3, 4, 33;—*land, country*, ἐκ τῆς χ. 1, 2, 1; 1, 5, 5: πλῆθει χώρας, *in extent of country*, 1, 5, 9; plur. *countries*, 1, 9, 14.

χωρεῖω, ᾶ, -ήσω or -ήσομαι (χωρός, *place*), *to contain*, 1, 5, 6;—*to move, to proceed*, 1, 10, 13; 2, 4, 10.

χωρίζω, -ίσω, or -ῶ (χωρίς), *to separate*.

χωρίον, ου, τό (in form *dimin.* of χῶρος, a *place*, and of χώρα, a *place, position*, 1, 2, 24; (spoken of a *city*), 1, 4, 6.

χωρίς, adv. *apart*: ἐκάθισαν χωρίς, *put in a separate place*, w. acc. 3, 5, 17;—as prep. w. gen. *apart from*, χωρίς τῶν ἄλλων, 1, 4, 13.

χῶρος, ου, ὁ, a *place, space, field*; *country* in distinction fr. *city*. Rare in Attic prose.

### Ψ

Ψάρος, ου, ὁ, *Psarus*, also written Σάρος, a *river* of Cilicia, 1, 4, 1.

ψέγω, ψέξω, ἐψέξα, *to blame, censure*.

ψέλιον, or ψέλιον, ου, τό, a *braclet, armet*, 1, 2, 27.

ψευδ-ενέδρα, ας, ἡ, a *feigned ambuscade, or ambush*.

ψευδής, ἐς (ψεύδομαι), *false*, 2, 4, 24; pl. ψευδῆ, *false things, falsehoods*, 2, 6, 26.

ψεύσω, ψεύσω, εἴψωσα, ἐψευσμαι, ἐψεύσθην (akin to ψεύδος, *falsehood*), *to deceive, to mislead by falsehood*;—*pass. to be deceived*: ἐψεύσθη τοῦτο, *in this he was*, etc. 1, 8, 11; cf. 2, 2, 13; ἐψεύσμένοι ἴσονται, *will have been deceived*, 3, 2, 31;—*mid. to be false, to act falsely*: πρὸς ἑαυτὸν ψευδόμενον, *hav-*

*ing been false to him*, 1, 3, 5; *to deceive*: πάντα ἐψευσμέτος αὐτόν, *having deceived him in all things*, 1, 3, 10; μηδὲν ψεύσθαι, *to deceive in nothing*, 1, 9, 7. Eng. prefix PSEUD- or PSEUDO-, e. g. PSEUDONYM, PSEUDO-morphous.

ψηφίζομαι, -ίσομαι or -οῦμαι, ἐψηφισάμην, ἐψηφισαί (ψηφός), *to give one's vote with a pebble, to vote*, w. infin. 1, 4, 15; w. acc. and infin. 3, 2, 31; w. acc. ἃ εἶρηκε ψηφισασθαι, *to sanction by vote what he has spoken*, 3, 2, 33.

ψηφός, εος, ους, τό, a *pebble* often used for voting, hence a *vote*.

ψιλός, ῆ, ὅν (ψίω — ψάω, *to rub*), *rubbed, bare*, χώρα, 1, 5, 5; ψιλῆν . . . κεφαλῆν, *having his head bare*, 1. e. *without helmet*, but wearing probably a *tiara*, 1, 8, 6; *without defensive armor, light-armed*, 3, 3, 7. Deriv. ε-ψέλον, ἡ-ψίλον, PSILO-logy.

ψιλόω, ᾶ, -ώσω (ψιλός), *to rub off, to make bare*;—*pass. to be left bare, to be deserted*, w. gen. 1, 10, 13; 4, 3, 27.

ψοφέω, ᾶ, -ήσω (ψόφος), *to sound, to ring, or rattle*, 4, 3, 29.

ψόφος, ου, ὁ, a *sound, noise*, 4, 2, 4. ψυχῆ, ῆς, ἡ (ψύχω, *to breathe*), *breath, life, heart, soul*, 3, 1, 23 and 42; 3, 2, 20. Eng. PSYCHO-logy, etc.

ψύχος, εος, ους, τό (ψύχω, *to breathe, blow, make cool*), *cold*; plur. ψύχη, *cold*, 3, 1, 23.

### Ω

ᾶ, a *particle* often prefixed to the *vocative*, less *emphatic* than the Eng. *O!* hence often omitted in the *translation*.

ᾤσω, adv. (ὄ'ε), *thus, so, in this manner*; often, as *follows* (cf. οὕτως), *in the following manner*, 1, 5, 10; ᾤδι πως, *somehow as follows*, 1, 7, 9.

ὄσῃ, ῆς, ἡ (ὠείδω, ᾄδω), a *song*, 4, 3, 27. Eng. ODE, ep-ODE, mē-ODY, psalm-ODY, pros-ODY.

ῥετο: οἴομαι, 1, 4, 5.

ὠθέω, ὠ, ὠσα (ὠθήσω, not in Att. prose), ἴωσα, (ἴωκα, not Att.), ἴωμαι, ἴωσθην, *to push*; mid. *to push from one's self, or for one's own sake*, in gen. *to push, to thrust*, τινὰ ἰκτείνος, 3, 4, 48.

ὠθισμός, οἶ, ὁ (ὠθίζω — ὠθίω), *the act of pushing, a crowding, thrusting*.

ὠκοσομήμην: οἰκοδομέω.

ὠκουν; οἰκίω.

ὠκτερον: οἰκτερω.

ὠμεν: αἰμλ.

ὠμοβόειος, α, ον, ορ ὠμοβόειος, η, ον (ὠμός, βούς), *of raw ox-hides*; δέγματα ὠμ., *raw ox-hides*, 4, 7, 26; γέγραα δασαίων βοῶν ὠμοβόεια, *wicker shields (covered with the) raw hides of shaggy oxen* (i. e., oxen, the hides of which still had the hair on), 4, 7, 22. (ὠμοβόεια, adj. w. γέγραα: βοῶν gen. limiting γέγραα).

ὠμός, ἦ, ὄν, *raw, not cooked*, 4, 8, 14; of character, *cruel, savage*, 2, 6, 12.

ὠμός, ον, ὁ, *the shoulder*.

ὠνέσμαι, ὠθμαι, -ήσομαι, impf. w. syllab. aug. ἰωνούμην, aor. ἐπριάμην, pf. pass. or mid. ἰώνημαι, aor. pass. ἰωνήσθην, *to buy, to purchase*; 1, 5, 6. ὠνούμενους ἔξειν τὰ ἐπιτήθεια, *to have provisions by purchasing (them)*, 2, 3, 27; cf. 3, 1, 20.

ὠντος, α, ον (ὠνός. value ὠνέσμαι), *for sale: τὰ ὠνια, wares (offered for sale in the market-place)*, 1, 2, 18.

ὠπιας, ετος, ἦ, Ὀπία, a large city of Assyria at the confluence of the Phycus with the Tigris, 2, 4, 25.

ὠρα, ας, ἦ, *time, a fitting time*, w. infin. 1, 3, 11; ὠρα, sc. ἴσθην, 1, 3, 12; *a time of the year*, 2, 3, 13; plur. ὠραι, *the seasons*, 1, 4, 10; *time of day*, HOUR, 3, 5, 18. Eng. HORA-scops, Lat. hora. ὠρατος, αία, ατον (ὠρα), *seasonable; in the bloom of youth*, 2, 6, 28; τὰ ὠρατα, *the ripe fruits of the season*.

ὠς, adv. (ὤς, ὄ, as demonst. pron.) — οὕτως, *thus: οὐδ' ὠς, not even thus*, 1, 8, 21; 3, 2, 23. Notice the accent

as distinguishing it from ὠς proclitic.

ὠς, (1) As relative adv. *how, as, in what manner: ὠς ἐγένετο, how it took place*, 1, 6, 5; ὠς . . . ἐδόκουν, *as they seemed*, 1, 4, 7 and often; before a particip. It represents the meaning of the particip. as subjective, i. e., as thought, felt, or uttered by some person; and may be rendered *as if, as though, apparently, on the ground that, saying that, thinking that, intending*, and other similar expressions.

ὠς ἀποκτεῖν, 1, 1, 3, *as if to put (him) to death, apparently*, etc.; or, *giving out that he would put him to death, declaring that*, etc.; ἀποκτεῖν without ὠς would mean, *to put (him) to death*, denoting the simple, unqualified purpose: ὠς ἐπιβουλεύοντος Τισσαφέρνης *was plotting*, etc., 1, 1, 6; cf. 1, 1, 11;—in a similar way, without any particip. expressed, ὠς φίλον, *as a friend, supposing him to be a friend*, 1, 1, 2; before a prep., ὠς ἰπλ. *as if against*, 1, 2, 4;—so also, with the superlative, to denote that it is not to be understood absolutely, but according to the modifying force of circumstances: ὠς εὐχίστα, *as quickly as possible, as quickly as circumstances would admit of*, 1, 3, 14 and often;—with numerals, ὠς denotes that the number is not to be taken with absolute exactness, but as approximate, and may be rendered, *about: ὠς δισσχιλιοι, about six thousand*, 1, 6, 1; it has a similar force in the phrases, ὠς ἐπὶ τὸ πολὺ, *for the most part, generally*, 3, 1, 42; ὠς ἐπὶ τὸ πλείστον, *for the most part, generally*.—(2) As conjunc. (a) Declarative — ὅτι, *that, as ἐπιβουλεύει (saying) that he was plotting*, etc., 1, 1, 3 and often. (b) Final, denoting purpose: ὠς μηκέτι δεῖν, *that or in order that it may no longer be necessary*, 1, 6, 9. Often w. the infin. — ὥστε, denoting purpose or result,

so as, so that, 1, 5, 10. (c) Causal, because, since, 2, 4, 17. (d) Temporal, as, when, 1, 8, 18 and 26.—(3) As prep. w. acc. — πρὸς, to; but is used only before the names of persons: ὡς βασιλία, to the king, 1, 2, 4; 2, 3, 29.

ὡσαύτως, adv. (ὡς, αὐτως, even so, just so), just so, in like manner, 3, 2, 28. ὡσεὶ — ὡς εἰ, as if.

ὡσπερ, adv., a strengthened form of ὡς, just as, 1, 4, 12; just as if, w. particip. 1, 3, 16.

ὥστε, conjunc. (1) w. the indic. denoting a fact, that, so that, consequently, 1, 3, 10; 1, 7, 7; κοσούπον . . . ὥστε, so much (space) . . . that, 3, 4, 37.—(2) w. the infin. denoting comm. a conception, so as: ὥστε εἰσὶν, so as to take, 1, 4, 8; so that, ὥστε . . . αὐτούς, so that they might never be able, etc. 1, 6, 2; denoting an actual result, 1, 5, 13; 2, 4, 26; sometimes it may be rendered, on condition that: πονεῖν

ὥστε πολεμεῖν, to toil on condition that he may engage in war, 2, 6, 6. Also used w. the particip. in the sense of ὡς.

ῥητα: οὐς.

ῥητε, or ὡ τε (ὥστε, who, which); ἔφ' ῥητα, on condition that.

ᾠτειλή, ῥς, ῖ, a mark from a wound, a scar, 1, 9, 6.

ῥ τινη: ὄστις.

ᾠτίς, ἴσος, ῖ (οὐς, an ear), a kind of bustard with long ear-feathers, prob. our great bustard, 1, 5, 2, ff.

ᾠφελς, O that, would that: ᾠφελς . . . ζῆν, would that Cyrus<sup>9</sup> were alive, 2, 1, 4. See ὄφελω, Gram.

ᾠφελέω, ᾠ, -ήσω (ὄφελος), to benefit, to assist, w. acc. 1, 1, 9; 1, 3, 4 and 6.

ᾠφέλιμος, ον, also η, ον (ᾠφελέω), useful, beneficial, profitable, 1, 6, 2; 4, 1, 23.

ῥητόμη; οἴχομαι.

# TABLE

OF

## ADDITIONAL GRAMMATICAL AND OTHER REFERENCES, WITH SOME GRAMMATICAL EXERCISES.

### BOOK I. CHAPTER I.

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Translate into Greek. He was sick. He fell sick (H.-A. 841. G., § 200, N. 5 (b)). The sons of Darius were sick. They fell sick. He wished his younger son to be present. The older son wishes to be present. They wish us to be present. Two sons are born of Darius.

*παῖς*, a child. *ὁ παῖς*, the male child, the son. *ὁ υἱός*, the son, Latin *filius*. *τὸ τέκνον*, that which is borne or begotten, the child. *γίγνομαι*, to come into existence, Latin *gigno*. *εἶμι*, to be, to exist, Latin *sum*, *esse*.

#### Section 2.

	H.-A.	GOOD.
<i>παρὸν ἐτίγγανε</i> . Const. ?	984.	§ 279, 4.
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Translate into Greek. They happened to be present. We happened to be present. They sent for Cyrus. And they appointed him general also. And they went up with two hundred hoplites of the Greeks also. (Note the use of *λαβών* and *ἔχων*. H.-A. 968, b. Good. § 277, 6.)

## Section 3.

	H.-A.	GOOD.
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<i>ἢ δὲ μήτηρ</i> . Use of <i>ἢ</i> ?	658.	§ 141, N. 2.

Translate into Greek. We became established in the kingdom. They apprehend the general as if to put him to death. They were calumniating the general before the king. They are plotting against us. And his mother was persuaded. He calumniates us before the king, as if we were plotting against him. *ἀποθνήσκω*, to die. *τελευτῶ* w. *τὸν βίον*, to finish life, to die; often, as here, without *βίον*, to die.

## Section 4.

	H.-A.	GOOD.
<i>ἀπῆλθε</i> ( <i>ἀπέρχομαι</i> ). Accent ?	386, 391.	§ 26, also N. 1.
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<i>ἴσται</i> and <i>βασιλεύσει</i> . Const. ?	885, 911.	§ 217.

Translate into Greek. They are deliberating that they may never again (in future) be in the power of the king. He is deliberating (planning) that if possible (if he may be able) he may be king instead of his brother. Loving the younger son, they supported (favored) him. They supported the reigning king instead of Cyrus. We will support you. *ὅς, ὡς, ὡς*. *ὅτε, ὡς*, when, at the time when, Lat. *quomodo*. *ἐπει, ὅτε*, when, after, Lat. *postquam*. Often causal, *since, seeing that*.

## Section 5.

	H.-A.	GOOD.
<i>ἀφικνεῖτο</i> ( <i>ἀφικνέομαι</i> ), <i>διατιθεῖς</i> , and <i>ἀπεπέμπετο</i> ( <i>ἀποπέμπω</i> ). Repeated action.	830, 824, a.	§ 200.
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<i>ὅσπερ . . . εἶπαι</i> .	953, & 953, a.	§ 266, 1, & 2.

Translate into Greek. They were friends to us rather than to the king. We so disposed them that they were friends to us rather than to the king. We paid attention to the Greeks with ourselves that they might be well disposed to us. They are well disposed to us. We were well disposed to those from the king.

## Section 6.

	H.-A.	GOOD.
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Ἰωνικά. Position?	666, 670.	§ 142, 1, & 3.
ἀφαστήκεσαν (ἀφίστημι). Tense? See Lex., ἴστημι.		

Translate into Greek. And they concealed the Grecian force as much as they were able. Wherefore they proceeded to make the levy, concealing it as much as they were able. They assembled Peloponnesian men as many and brave as possible. He charged the commanders of the garrisons, as many as he had in the cities, to go up with as many hoplites as possible. He is plotting against us. All the cities belong to the king.—Note the uses of *ὡς*, thus far, in § 2, *ὡς φίλον*; § 3, *ὡς ἀποκτενῶν*; § 4, *ὡς ἀπῆλθε*; § 5, *ὡς . . . εἴησαν*; § 6, *ὡς μάλιστα, ὡς ἐπιβουλεύοντος κτέ.*

## Section 7.

	H.-A.	GOOD.
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τοῦ ἀθροίσειν. Const.?	958, 959.	§ 264.

Translate into Greek. He became aware beforehand that (some persons) were plotting (planning) these same things (this same thing). They planned these same things, to revolt to Cyrus. They revolted to Cyrus after planning these same things. Some of the exiles he restored; others, he put to death. He planned another pretext for assembling an army. He perceived beforehand. He revolted. He fled. He collected. He

proceeded to besiege. He besieged. He restored. He was banished (lit., he fell out).

## Section 8.

	H.-A.	GOOD.
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οὐδέν. Const. ?	718.	§ 160, 1.
δν. Const. ?	994.	§ 153.

Translate into Greek. He demanded (claimed), on the ground that he was a brother of his, these same things. He demanded that these cities be given to him (himself). These cities were given to him (αὐτῷ). Accordingly, they were not aware of the plot against themselves. He was aware beforehand. He co-operated. He was displeased. He happened to have.

## Section 9.

	H.-A.	GOOD.
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Θραξί. Const. ?	764, 2.	§ 184, 2, ff.
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τοῖς οἰκοῦσι. Const. ?	966. “Such partici- ciples, etc.”	§ 276, 2.
τρεφόμενον ἐλάμβανεν.	980, 984.	§ 279, § 279, 4.

Translate into Greek. And they were collecting another army in the following manner. Another army was collecting (was being collected). He collected another army with this money. He was making his headquarters at Chersonesus. Making their headquarters at Chersonesus, they were making war with those dwelling beyond the Hellespont. And thus another army was (being) supported for them secretly. The cities were voluntarily contributing money for him. They were voluntarily contributing money for the support of the army.

## Section 10.

	H.-A.	GOOD.
οἱκοι. Const. ?	600.	§ 141, N. 3.
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ἔν w. particip.	987.	§ 211, ff.
αὐτοῦ. Const. ?	743.	§ 172.
ἔν w. aor. subjunc.	916. See also 898, c.	§ 222.

Translate into Greek. He happened to be hard pressed by those at home. We shall demand of him pay for a thousand mercenaries, and for five months. We gave to them pay for ten months, on the ground that they would thus be superior to those of the opposite faction. They are superior to those of the opposite faction. We entreat you not to come to an agreement with those of the opposite faction. Do not come to an agreement with those of the opposite faction until you have conferred with us.

## Section 11.

	H.-A.	GOOD.
λαβόντα, παραγενέσθαι. Accent.	389, a.	§ 26, Note 3, (1) & (3).

Translate into Greek. He ordered him to come with as many men as possible. They arrived with as many men as possible. Those of an opposite faction are giving trouble to our country. He wished to make an expedition against (into the midst of) the Pisidians, on the ground that they were giving trouble to his country. In company with the fugitives they will make war with the king.—*δ φυγῆς, the one in flight, the fugitive. δ φεύγων (§ 7), the one fleeing, the fugitive. δ ἐκπεπτωκός (§ 7), the one having fallen out, the exile.*

## BOOK I. CHAPTER II.

## Section 1.

	H.-A.	GOOD.
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λαβόντι . . . στρατεύμα. Const. ?	995.	§ 164.
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ἐν ταῖς πόλεσι. Attributive position.	666, c.	§ 141, N. 3.
ξενικοῦ. Const. ?	741.	§ 171, 3.
λαβόντα. Const. ?	941.	§ 188, N. 8.



Translate into Greek. And it already seemed good to proceed upward. We proceeded upward with a thousand hoplites. He sends orders to Clearchus to come with all the army that he had. They commanded for him the mercenary force in the cities. *κελεύειν*, to command, to order, w. the acc. *παραγγέλλειν*, to command, to send orders, w. the dat. *προεστηκέναι*, to command, to stand at the head of, w. the gen. Note *ἦκειν*, *ἔλθειν*, *παραγενέσθαι*, all translated to come (1, 1, 11 : 1, 2, 1). The Eng. word *with*, expressed in Greek by *σύν* w. the dat., *with*, in company *with*; *μετά* w. the gen., *with*, in the midst of, *participation with*; *ἐκ* w. the gen., *from*, *by means of*, *with* (I. I. 9); often by the dat. alone; often by the participles *ἔχων*, *λαβών*, *χρώμενος*, *ἔγων*, *φέρων*.

## Section 2.

	H.-A.	GOOD.
<i>ἐπέλεσε</i> ( <i>καλέω</i> ). Principal pts.?	504, 5. See also 421, b, 447, b, & 460.	§ 109, 1, & N. 2 (b).
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<i>ὑποσχόμενος</i> ( <i>ὑπισχνέομαι</i> ). Stem?	402, d, 524, 4 & 5.	§ 108, V. 3. Appendix <i>ὑπισχνέομαι</i> .
<i>καταγάγοι</i> ( <i>κατάγω</i> ). Stem?	436.	§ 100, N. 4, § 109, 7 (c).
<i>εἰς Σάρδεῖς</i> . Const.?	796.	§ 191, III. 1.
Accus. case. Use?	710.	Page 213, II. Rem.

Translate into Greek. They succeeded well in those things for which they were making an expedition. They promised us that they would not cease before they should restore us to our homes. They were besieging the city. They besieged the city by land and by sea. And he was gladly persuaded, for he was placing confidence in us. We arrived in Sardis with our heavy armor. They ordered. They promised. They besieged. They succeeded. They restored the fugitives.

## Section 3.

	H.-A.	GOOD.
<i>γυμνήτας</i> or <i>γυμνήτας</i> . Dif. in declens.?	Acc. plur., -ās 1st declens., -ās 3d declens.	§ 135, N. 1.
<i>ἦν</i> . Const.?	607.	
<i>τῶν</i> . . . <i>στρατευομένων</i> . Pred. gen.	732, a, Partitive.	§ 169, 1.

Translate into Greek. They arrived in Sardis with those from the cities. They were present (came) with hoplites and light-armed men.

For the different pieces of armor, helmet, breast-plate, greaves, shields, spears, darts, etc., see plates at the end of the volume.

## Section 4.

	H.-A.	GOOD.
πῶτα. Use of the dat. case ?	762.	Page 230, IV. Rem.
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Translate into Greek. They proceeded to the king. They were proceeding as quickly as possible. They will proceed with horsemen about three hundred.

## Section 5.

	H.-A.	GOOD.
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“ w. the acc. only ?	“	“ III.
“ w. the gen. & acc. ?	“	“ IV.
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σταθμούς & παρατάγας. Const. ?	720, b.	§ 161.

Translate into Greek. We heard from the king of the equipment of Cyrus. They hastened from Sardis as quickly as they were able. And he had (those) whom I have spoken of. A bridge constructed of ten boats was on the river (dat.). He marches three stages to the river.

## Section 6.

	H.-A.	GOOD.
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ἡμέρας. Const. ?	720, a.	§ 161.

Translate into Greek. He crossed this river with a thousand hoplites. He will march into the city. He will remain in the city seven days. They marched out of the city. They hastened from the city. They heard from Tissaphernes of the equipment of the king. He came with a hundred hoplites. He came in company with Cyrus.

## Section 7.

	H.-A.	GOOD.
Κέρφ. Const. ?	768.	§ 184, 4.
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αὐτοῦ. Position ?	673, b.	§ 142, 4, N. 3 (a).
Κελαινῶν. Const. ?	624, a.	§ 142, 2, N. 6.

Translate into Greek. In that place he had a palace. The park was large and full of wild animals. The king used to hunt these wild animals on horseback. They used to hunt on horseback whenever they wished to exercise both themselves and their horses. The river flowed through the midst of the park. Through the central park. The river rises in the palace. (Lit., the sources of . . . are out of, etc.)

## Section 8.

	H.-A.	GOOD.
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ἐκθεΐραι. Tense ?	854, ff.	§ 203, ff.

Translate into Greek. And there exists a palace of the great king also under the Acropolis. The palace of the great king is under the Acropolis. He is said to have flayed Marsyas at (lit., upon) the sources of the river. In the city. Into the city. Out of the city. From the city. Through the city. On this account. He conquered Marsyas while contending with him.

## Section 9.

	H.-A.	GOOD.
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Distinguish between them.	390.	§ 26, N. 3 (1), & § 22, 1 & 2.
Θρήκας, Κρήτας. Const. ?	624, a.	
σύμπαντες. Ordinary posit. ?	672.	§ 142, 4, N. 5.
τούς. Force w. numerals ?	664, c.	

Translate into Greek. There we remained ten days. (Note the ordinary posit. of the numeral.) Having been defeated in the battle, he is said to have built this palace. Build thou (for thyself) a palace. He might build a palace in this city. When he was withdrawing. After he withdrew. The hoplites all together amounted to ten thousand.

## Section 10.

	H.-A.	GOOD.
ἔθηκα. Aorists in -κα?	432.	§ 110, III. 1, N. 1.
ἦσαν. Subj.?	669.	§ 141, N. 8.
“ Agreement?	610.	§ 135, N. 4.

Translate into Greek. This city was on the borders close by the Mysian country. He sent to the king. The prizes (of the contest) were golden ornaments for the hair. They sacrificed. They appointed. They witnessed. They marched. They will march.

## Sections 11-14.

	H.-A.	GOOD.
δῆλος . . . ἀνιώμενος (ἀνιδόμαι). Const.?	619.	§ 138, N. 7.
κρήνη . . . καλουμένη. Const.?	668, ff.	§ 142, 2.

Translate into Greek. Pay was due (Lex. ὀφείλω). They demanded (as something due, Lex. ἐπαυτέω). They continued expressing hopes. They were manifestly troubled. In keeping with the character of Cyrus. Close by the Mysian country. They send to the king. The wife of Syennesis comes to the presence of Cyrus. By (or near) the way-side. He mixed (Lex. κερώννυμι) wine with the fountain (lit., the fountain with wine). He exhibited the army to her. He made a review of the army.

## Sections 15-17.

	H.-A.	GOOD.
ἔκεινον. Force?	696, b.	§ 148.
ἐλαίνω. Prin. pts. See Lex. Stem and changes?	521, 1.	Appendix, ἐλαίνω.
παρήλασε (παρελαίνω). Tense?	837.	
στήσας (ἴστημι). Force?	500, 1.	§ 195, N. 1.
ἐσάλπιγξε (σαλπίζω). Stem and changes?	398, b.	§ 108, IV. 1 (b), ff.

For the pieces of armor here referred to, see Tables. ἔρμα, Table III., 35.

Translate into Greek. Each general drew up his own men. He ordered each general to draw up his own men four deep. And they were all drawn up in companies of horse and companies of foot. And they all passed along with their shields uncovered (Lex. ἐκ-καλύπτω). The whole phalanx (the phalanx in a body) presented arms and advanced. ἐπιχωρήσαι (ἐπι-χωρέω), to move toward, to advance; ἐπρῆσαν, fr. ἐπειμι, to come or go toward, to advance; προΐδντων, fr. πρόειμι, to come or go forward, to advance.

## Sections 18-20.

	H.-A.	GOOD.
τὸν . . . φόβον. Const. ?	666, c.	§ 141, N. 3.
ἤμινε. Stem and changes ?	510, 14.	§ 109, 8 (b); & Appendix.
“ How formed ?	481.	μένω, § 110, III. 2.
ὀδόν. Const. ?	719.	§ 160, 2.

Translate into Greek. They were pleased when they saw the fear with which the Greeks inspired the barbarians (lit., out of the Greeks into the barbarians). She was pleased when she saw the splendor of the army. Through Lycaonia. On account of Lycaonia. With (participating with) the others. In company with the others. He sends them away by the speediest route. He accused them of plotting against himself.

## Sections 21, 22.

	H.-A.	GOOD.
ἀμήχανος. Two endings.	225.	§ 63.
εἰσελθεῖν (εἰσέρχομαι). Const. ?	952.	§ 261, 1.
λελοιπὸς εἶη (λείπω). Why optat. ?	928, 932, 2.	§ 241, 1, § 243.
ἔχοντα. Const. ?	980, 982.	§ 279, § 280.
τὰς κτέ. Attributive.	668, ff.	§ 142, 2.
οὐδενός. Accent ?	128, 172, 290, a.	§ 25, 1 & 2, § 77, 1, N. 2.
σύμπλεων. Accent ?	162.	§ 22, 1, N. 2, § 64.
πολύ. Const. ?	616.	§ 138, N. 2 (a) & (b).

Translate into Greek. The pass (the entrance) was a wagon-road. The road is exceedingly (lit., strongly, powerfully) steep. He was upon the heights. On the next day he left the heights. A messenger said that they had left the heights. They heard that Tamos had triremes sailing around into Cilicia. They were leaving. They have left. They left. They were remaining. They have remained. They remained. They were saying. They have said (lit., it has been said by them). They said. They were hearing. They have heard. They heard.

## Sections 23, 24.

	H.-A.	GOOD.
ἦσαν, w. neut. plur.	604, b.	§ 135, 2, ff.
μέσης. Posit. and meaning.	671.	§ 142, 4, N. 4.
ἄνομα. Const. ?	718, b.	§ 160, 1.
ἐξέλιπον . . . εἰς.	788.	§ 191, N. 6.

Translate into Greek. The city was large and prosperous. He marched through the midst of the city. He will march through the

central city. They will march through the midst of the plain. The palace of the king was in the midst of the city. The river flowed (see *Lex.*, *ῥέω*) through the plain. The inhabitants abandoned the city (entering) into a stronghold (going up) upon the mountains. They went up upon the mountains. They are upon the mountains (cf. *ἐπὶ τῶν ἄκρων*, § 21).

## Sections 25-27.

	H.-A.	GOOD.
<i>κύρου</i> . Const. ?	755.	§ 175, 1.
<i>ἡμέρας</i> . Const. ?	720.	§ 161.
Use of <i>τῶν</i> after <i>ὄρων</i> ?	668.	§ 142, 2.
<i>δίῃ</i> . Force w. the gen., w. the acc. ?	795.	§ 191, IV. 1.
<i>τὲ</i> . . . <i>καί</i> .	1040, a.	
<i>ἐπι</i> . Distinguish from <i>δτε</i> .	See Ch. I., § 4, Note above.	
<i>οἱ μὲν</i> , <i>οἱ δέ</i> , <i>ὁ δέ</i> . Use of <i>οἱ</i> and <i>ὁ</i> ?	654.	§ 140.
<i>μετὰ</i> . Force w. the gen., w. the acc. ?	801.	See § 1, Note above.

Translate into Greek. They arrived in the city ten days earlier than we. The mountains, those extending into the plain, are rugged and lofty. On account of the destruction of their fellow-soldiers they were angry. They became angry. Some were left behind; others perished in wandering. Cyrus marches with the rest of the soldiers (cf. § 20) five stages. After five days, he marches with the rest of the soldiers. After he marched into the city, he sent for the king. When he was marching into the city, he sent for us.

## BOOK I. CHAPTER III.

## Sections 1, 2.

	H.-A.	GOOD.
<i>λέγου</i> ( <i>εἶμι</i> ).	477, a.	§ 200, N. 3 (b).
<i>τοῦ πρόσω</i> . Const. ?	736, 760, a.	§ 170, 1.
<i>ἐβάδιστο</i> ( <i>βιάζομαι</i> ). Force ?	832.	§ 200, N. 2.
<i>ἐξέφυγε</i> ( <i>ἐκφύγω</i> ). Stem and changes ?	394, 511, 15, 435, a.	§ 108, II., & 2, N. Appendix, <i>φύγω</i> .
<i>τὸ μὴ καταπετροθῆναι</i> ( <i>καταπετρόω</i> ).	1029.	§ 288, 6.
<i>ὅτι οὐ δυνήσεται</i> ( <i>δύναμαι</i> ).	932, 1 & 2, 933.	§ 243.
<i>ἰσθῶς</i> ( <i>ἴσσημι</i> ).	336, 500, 1.	§ 124, 1 & 2, ff., § 195, N. 1.

Translate into Greek. (*Ἐρμηνεύετε ἑλληνικῶς.*) We refused to go farther. They refuse to go farther, for they already suspect that they

are going against the king. They deny that they were hired for this purpose. They tried to compel their own soldiers to go. They kept throwing (stones) both at him and at his beasts of burden. They threw (stones) at him. They began to go forward. When (after) he began to go forward, they threw (stones) at him. They narrowly escaped being stoned to death. They stood and wept (continued weeping) a long time.

## Sections 3, 4.

	H.-A.	GOOD.
<i>πράγμασι</i> . Const. ?	778.	§ 188, 1, "Cause."
<i>κατεθέμην</i> (κατα-τίθημι). Mid. voice.	811-814.	§ 199, ff.
<i>καθηδονιάθησα</i> . . . <i>ἐδαπάνων</i> (δαπάνω).	829, ff., 830, 836, ff.	§ 200, N. 5 (a).
<i>ἐτιμωρομένην</i> (τιμωρέω). Mid. voice.	816, 12.	§ 199, N. 3.
<i>ἐξελάνων</i> κτέ.	969.	§ 277, 1, 2.
<i>ἀφαιρέισθαι</i> (ἀφαιρέω) κτέ.	724.	§ 164.
<i>εἴ τι δέοιτα</i> (δέομαι). Const. ?	743, a.	§ 172, N. 1.

*Ἐρμηνεύετε ἑλληνικῶς*. Fellow-soldiers! be not surprised. You are not surprised. We bear with difficulty (are greatly distressed at) the present troubles. Cyrus became a friend (by the ties of hospitality) to me. He happened to be a friend (by the ties of hospitality) to Cyrus (1, 1, 10). He ordered him to come with mercenaries (hired soldiers), as many as possible (1, 1, 11). They took a thousand darics and deposited them for their own private advantage. We benefited him in return for the favors which we had received from him. He wished to deprive the Greeks of their land. He honored me when fleeing (when a fugitive) from my father-land.

## Sections 5, 6.

	H.-A.	GOOD.
<i>οὐποτε</i> . . . <i>οὐδέεις</i> .	1030.	§ 283, 9.
<i>τίμος</i> . Const. ?	940.	§ 134, 3, § 138, N. 8.
<i>δμῶν</i> . Const. ?	753, g.	§ 180.

*Ἐρμηνεύετε ἑλληνικῶς*. Since they do not wish to go with me, I must make use of the friendship of Cyrus. We must either abandon you and make use of the friendship of Cyrus, or (must) become false to him and go with you. I don't know whether I shall do right, but at all events I shall choose you. In company with you, we will suffer whatever is necessary. Never shall any one say that I abandoned (betrayed) the Greeks. With you I think I should be honorable, wherever I may be. Bereft of you, I should not be able, I think, to avenge myself on (to ward off) an enemy. So be assured (hold the definite opinion).

## Sections 7, 8.

	H.-A.	GOOD.
φαίη (φημί). Orat. obliq.	982, 2.	§ 243.
πορεύομαι. Dep. pass. Dep. mid.	298, a, 497, 499, 817.	§ 88, 2, Note.
ἐπήνεσαν (ἄπαινω). Prin. pts.?	504, 4.	Appendix, αἰρέω.
τότοις. Const.?	776.	§ 188, 1.

*Ἐρμηνεύετε ἑλληνικῶς.* We praised (them) in view of the fact that they refused to go to the king. I deny that I am going to the king. From Xenias. By Clearchus. To the king. In view of these things, or by these things, they were both perplexed and grieved. Be of good cheer, these things will become settled in due time (seasonably). Continue sending for me, but I myself will refuse to go.

## Sections 9, 10.

	H.-A.	GOOD.
αὐτῷ. Const.?	775.	§ 187.
ἐψευσμένους (ψεύδομαι). Force of the mid.?	814.	§ 199, 3.
ἴν. Const.?	994, 744.	§ 153, § 173.

*Ἐρμηνεύετε ἑλληνικῶς.* The relations of Cyrus are manifestly just the same toward us as ours toward him. Our relations toward Cyrus are manifestly just the same as his toward us. We knew that he supposed he was wronged by us. Though they are sending for us, we are not willing to go. We are conscious of having been false to him in all things. I fear lest he may take me and inflict punishment (upon me). He will inflict punishment for those things in which he has been wronged by me. They suppose they have been wronged by us. He is ashamed. He was ashamed.

## Sections 11, 12.

	H.-A.	GOOD.
ἡμῶν αὐτῶν. Form? Const.?	266, 742.	§ 80, § 171, 2.
βουλευέσθαι. Mid. Force here?	814.	§ 199, 2.
σκαπτέον εἶναι. Const.?	990.	§ 281, 2.
πολλοῦ. Const.?	758, f.	§ 178, N.
αὐτοῦ. Const.?	757.	§ 182, 2.

*Ἐρμηνεύετε ἑλληνικῶς.* To me therefore (the) hour seems not to be (one) for us to sleep. It is not an hour for us to neglect ourselves. We will deliberate as to what we ought to do in these circumstances (δε, lit., as a result of). It seems to me we must consider how we shall go away most safely. Without provisions there is no profit at all either in general or private soldier. They are very hard personal enemies (to those) with



whom they may be at war (may be public enemies). He is worth much as a friend. We are sitting not far from our personal enemies. They all alike both see and know the power of our public enemies.

## Sections 13-15.

	H.-A.	GOOD.
μένειν, ἀπιέναι. Const. ?	952.	§ 261.
βούλεται. Const. ?	933.	§ 243.
Κύρον, πλοῦς. Const. ?	724.	§ 164.
φθάσω w. particip.	984.	§ 279, 4.
ὡς . . . ἐμέ. Const. ?	974.	§ 278, Note.
στρατηγίαν. Const. ?	715.	§ 159.
ὅν ἂν ἔλησθε (αἰρέω).	916.	§ 232, 3.

Ἐρμηνεύετε ἑλληνικῶς. Some arose of their own accord; others, being incited by him also. They showed what would be the difficulty in going away without the consent of Cyrus. (*ὁλος, of what character, qualis; ὅσος, how much, how great, quantus.*) One man pretended to be in haste to proceed as quickly as possible into Greece. They chose other generals, since Clearchus was not willing to lead them away. They went and demanded (having gone they demanded) boats of Cyrus. They sent (persons) also to preoccupy the heights. They will not (*οὐ*) anticipate us in preoccupying the heights. We see many reasons why (on account of which) we must not do this. He knows how both to govern and to be governed as well as any other man.

## Sections 16, 17.

	H.-A.	GOOD.
ποιουμένου. Prcs. for fut.	828, a.	§ 200, Note 7.
ᾤ. Const. ?	771.	§ 184, 3.
λυμαινόμεθα.	932.	§ 243.
ᾤ. Attraction.	994.	§ 153.
ἡμῶν. Const. ?	767.	§ 184, 3.
τριήρεσι. Const. ?	774.	§ 188, 5, & Note.
λαθεῖν (λαθάνω).	984.	§ 279, 4.

Ἐρμηνεύετε ἑλληνικῶς. He pointed out how foolish it would be to demand a guide. After this one, others arose pointing out the folly (the simplicity) of those who urged (them) to demand boats. It is foolish to demand a guide from those whose enterprise we are ruining. They will not place confidence in the guide whom Cyrus may give. He will sink us, war-vessels and all (lit., with the war-vessels themselves). He will sink us with his war-vessels (omit *αὐταῖς* for this meaning). I fear lest he may lead us (to a place) whence it will not be possible to go forth. He

went away without the consent of Cyrus (lit., Cyrus being unwilling). He escaped the notice of Cyrus in having gone away. *οὐχ οἷόν τε*, it is not of such a character, or quality, that, or as to: *οὐ δυνατόν ἐστιν*, it is not in the power of. Both are rendered, it is not possible. Note that *οἶος* or *οἷος* in this sense regularly takes *τέ*.

## Sections 18, 19.

	H.-A.	GOOD.
<i>τί</i> . Const. ?	700, 1011.	§ 160, 2, § 149, 2, Rem.
<i>φαίηται</i> , <i>βουλεύεσθαι</i> . Voice ?	812, a.	§ 199, 2.

*Ἐρμηνεύετε ἑλληνικῶς*. I affirm that these things are idle talk. We will ask him for what he wishes to employ us. It seems to me expedient that we also follow him. Those who formerly went up with him were not cowardly. It seems to me expedient that we should not be more cowardly than those who formerly followed him. If the enterprise be similar to that for which he formerly also employed mercenaries, we also will follow him. It seems to me expedient, whatever he may say to these things, to bring word hither. He might bring word hither. Do thou (for thine own sake) bring word hither.

## Sections 20, 21.

	H.-A.	GOOD.
<i>ἔδοξε</i> ( <i>δοκέω</i> ) <i>ταῦτα</i> . Asyndeton.	1039.	
<i>τῆν</i> w. <i>δικην</i> . Force ?	657, b.	§ 141, Note 1.
<i>ἔγει</i> . Const. ?	932, 1, 2.	§ 242, 1 (b).
<i>τοῦ</i> . . . <i>τῶ</i> . Force ?	657, c.	
Act. Mid. Pass. Define.	809, 811, 818.	§ 195, § 196, § 199.

*Ἐρμηνεύετε ἑλληνικῶς*. These things seemed good to the army (were resolved upon by the army). They proceeded to inquire of Cyrus as to those things resolved upon by the army. We desire to inflict the (merited) punishment upon them. (*βούλομαι*, to will, to wish; *χρῆζω*, to need, want, desire; *βουλευομαι*, to deliberate.) Those who were chosen reported to the army. There was a suspicion on the part of the soldiers that he was leading them against the king; but still it seemed expedient to follow. He gave to them a half more than that which they previously were receiving. They were wishing. They were deliberating. They wished. They deliberated. I have wished. I have deliberated.

## BOOK I. CHAPTER IV.

## Sections 1-3.

	H.-A.	GOOD.
οἰκουμένην (οἰκίω). Pass. Define.	818, 819.	§ 196, § 197, 1 (fine print).
Imperf. tense. Define.	829.	§ 200, Note 5 (a).
-τος, -τέος. Force?	475, 988.	§ 117, 3, Note 1, § 281.
ἀποσπώντες (ἀφίστημι).	500, 1, a.	§ 195, Note 1.

## Section 4.

	H.-A.	GOOD.
ἐπὶ πύλας. Article omitted.	668.	
ἔσθωθεν, ἔξω. Use?	666, c.	§ 141, Note 3.
τὸ πρὸ κτέ.	668.	§ 142, 2.
εὖρος. Const.?	718.	§ 160, 1.
ἦσων. Agreement?	610.	§ 135, Note 4.

## Sections 5, 6.

	H.-A.	GOOD.
πυλῶν. Const.?	757.	§ 182, 2.
ἔχοντα. Force?	969, b.	§ 277, 2.
Κύρον . . . ὄντα. Const.?	982.	§ 279, 2.
ἦν. Subj.?	669.	§ 141, Note 8.

## Section 7.

	H.-A.	GOOD.
φιλοτιμηθέντες. Time?	856, b.	§ 204, Note 2.
αὐτῶν. Position.	689, 692, 3.	§ 142, 4, Note 3.
τούς. Force?	668.	§ 142, 2.
εἶα (εἶω). Augment.	359.	§ 104.
ἔτι. Use here?	928, b.	§ 241, 2, Note.

## Section 8.

	H.-A.	GOOD.
ἀπολελοίπασιν (ἀπο-λείπω). Dif. bet. the Greek and Latin pf.?	847.	§ 200.
εἶχοντα. Tense?	827.	§ 200, Note 3 (a).
οὐδ' . . . οὐδέεις.	1080.	§ 283, 9.
κακίους. Where made?	236.	§ 72, 2.
γέ. Force?	1087, 1.	
φρουρούμενα. Agreement.	615 (2), 617, a.	§ 138, Note 2.

## Sections 9-11.

	H.-A.	GOOD.
ἦδιον, προθυμότερον.	259.	§§ 75.
πράξων. Declens.?	229.	§§ 70.
ἀνόματι. Const.?	780, 718.	§§ 188, 1, Note 1, § 160, 1.

## Sections 12, 13.

	H.-A.	GOOD.
ἐὰν μή τις . . . διδῶ.	901.	§§ 223, § 227.
τοῦ Κέρου. Article.	657, a.	§§ 141, Note 1 (a).
ἰόντων. Const.?	972.	§§ 183, § 278.
ἤκωσι, καταστήσῃ.	932, 1, 2, 933.	§§ 247.
πρὶν . . . εἶναι. Const.?	955.	§§ 274.

## Sections 14, 15.

	H.-A.	GOOD.
δ, τι or ὅ τι. Use?	700, Diastole, 121, a.	§§ 149, 2 (fine print).
ἀποκρινούνται. How formed?	422.	§§ 110, II, 2.
ἔρχαντες (ἔρχω). Force?	969, a or d, 856.	§§ 277, 2 or 4, § 204.
ἄλλου . . . Κέρου. Const.?	1003.	§§ 153, Note 4.

## Sections 16-18.

	H.-A.	GOOD.
διαβεθηκῶτας (δια-βαίνω). Const.?	932.	§ 280.
νομίζετε. Where made?	1019.	§ 283, 2.
μή w. pres. imperat. Force?	874, a.	§ 254, § 202, 1.
Μένωνι. Const.?	767.	§ 184, 3.
τῶν διαβαινόντων.	856.	§ 200, § 204.
γένοιτο. Why optat.?	932, 2.	§ 243.
ἴνα . . . διαβῆ.	881.	§ 216, 2.

## BOOK I. CHAPTER V.

## Sections 2-4.

	H.-A.	GOOD.
δικαίω κτέ. Force of the optat.?	914, B (2).	§ 233.
ἔστασαν. Where made?	336, cf. 331, 335. See Lex.	§ 124, 2, § 123. § 79, 2, Note.
ταῦτόν.	265.	§ 225.
ἄν . . . ἀνωστῆ. Const.?	894, 1.	§§ 27, 3, § 28, Note 1.
ἔστι, ἐστί, ἐστι. Difference?	480, 116.	§ 39.
Μάσκα. Declens.?	149.	

## Sections 6, 7.

	H.-A.	GOOD.
τὴν ἀκρίβην.	659, a.	§ 141, Note 1.
σίγλων. Const. ?	746.	§ 178.
Ἄπτικούς. Agreement ?	616.	§ 138.
ἦν . . . οὐς = ἐπίου.	998.	§ 152, Note 2, Note 2 (b).
“ Const. ?	715.	§ 159.
φωέϊτος (φαίνω). Const. ?	607.	§ 185, 3, Note 1.
τοῦ στρατοῦ. Const. ?	736.	§ 170.

## Section 8.

	H.-A.	GOOD.
ποιεῖν. Force of the pres. ?	851.	§ 202, 1.
ἐστηκός. Tense in form and in meaning ?	500, 1.	§ 195, Note 1.
δράμοι (τρέχω). Define the optat.	869.	§ 213, 3 & Rem.
“ Force here ?	903.	§ 226, 2 (b).
ἔν w. impf. indic.	895.	§ 222.

## Sections 9, 10.

	H.-A.	GOOD.
ἔλθοι (ἔρχομαι). Force of the optat. ?	914, B (2).	§ 248.
Pres. infin. Force ?	851.	§ 202, 1.
τῷ προσέχομετι. Const. ?	771.	§ 184, 5.
συνιδεῖν (συν-ορᾶω). Const. ?	952.	§ 261.
εἰ . . . ἐποιεῖτο. Force ?	892, 893.	§ 221.
τῆς. Use here ?	668.	§ 142, 2.
τοῦτο.	632, 630.	§ 138, Note 2 (c).

## Sections 11-14.

	H.-A.	GOOD.
Gen. abs.	970, ff.	§ 278.
αὐτοῦ. Const. ?	748.	§ 171, 1.
ἑαυτοῦ. Position ?	673, b.	§ 142, 1, Note.
ἐπιπλήχθαι (ἐπι-πλήσσω). Force here ?	927, 851.	§ 266, 1, § 202, 2, Note 2.
δλίγου. Const. ?	743.	§ 172, 1.
λέγου. Why optat. ?	925, b.	§ 250, Note.

*Sections 15-17.*

	H.-A.	GOOD.
τὰ <i>w.</i> παλτά. Force?	658.	§ 141, Note 2.
εἰ . . . συνάψετε κτέ. Force?	892, 893, b.	§ 221.
κατακεκόψεσθαι (κατα-κόπτω).	801, 1, 802, a, 822, 856, a.	§ 90, § 200.
κακῶς . . . ἐχόντων. Const.?	970, 971, b.	§ 277, 4.
οὔτοι . . . βάρβαροι.	673, 674.	§ 142, 4.
ἐν ἑαυτῷ ἐγένετο.	788.	§ 191. Note 6.

## BOOK I. CHAPTER VI.

*Sections 1, 2.*

	H.-A.	GOOD.
γίνει. Const.?	780.	§ 188, 1, Note 1.
τὰ πολέμια. Const.?	718.	§ 160, 1.
εἰ δόξη . . . κατακάνοι (κατα-κτείνω) ἄν. Force?	900.	§ 224.
τοῦ καίειν. Const.?	959, 748.	§ 263, 1, § 262, 2, § 174.
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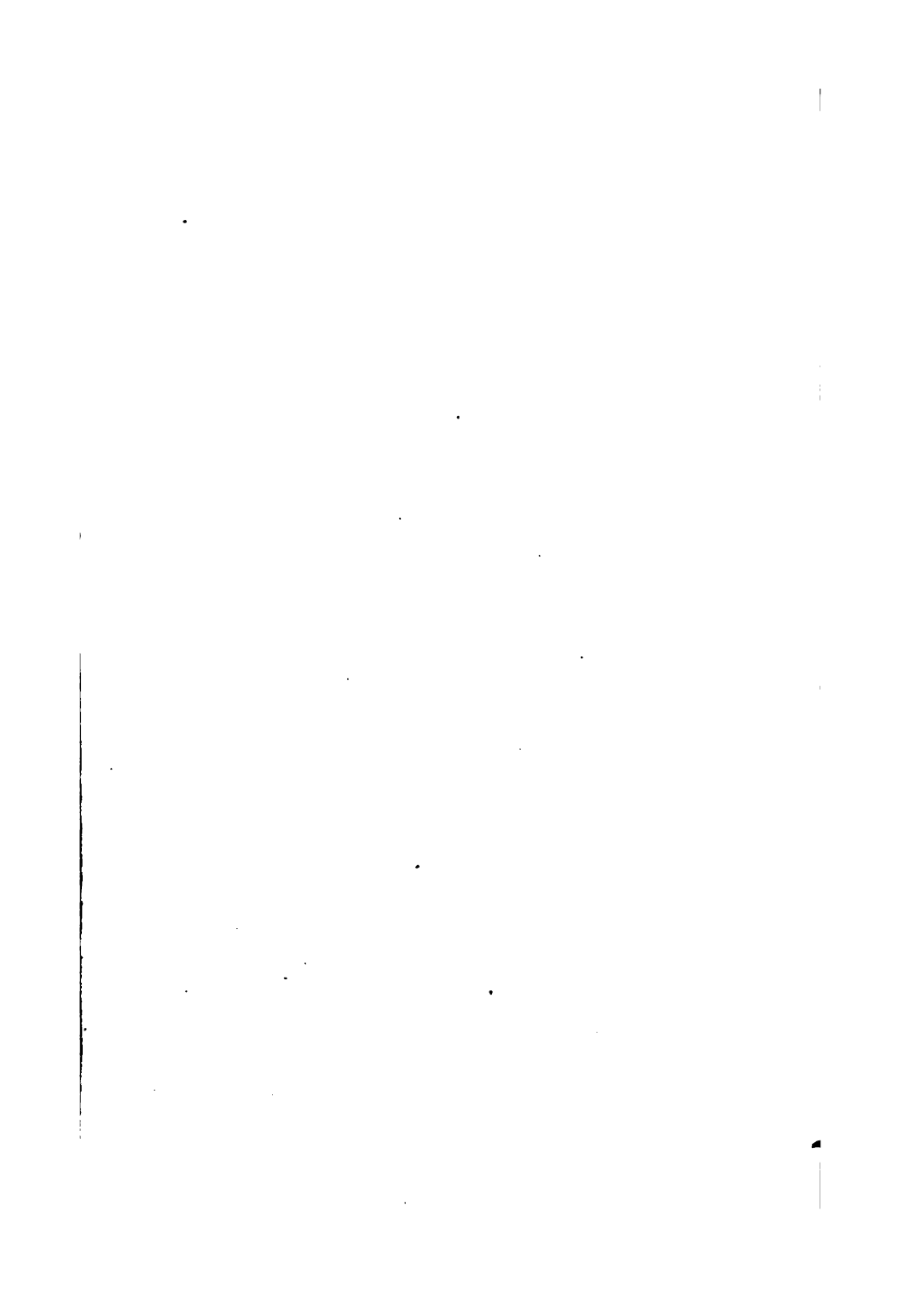
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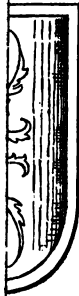
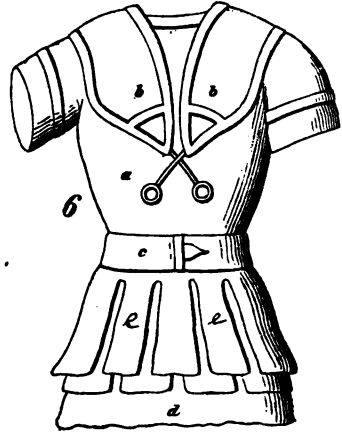
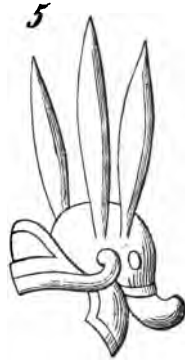
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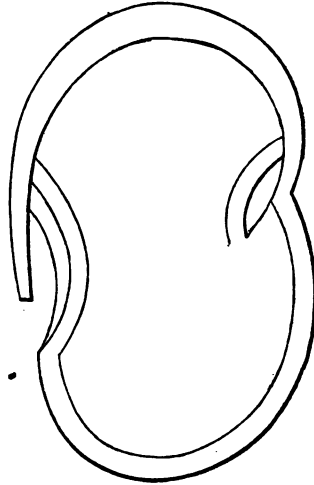
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- 6, 7. Breast-plates; average weight about 20 lbs.
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15. A spear or lance (*δόρυ*), nearly 7 feet long, with a two-edged point or head (*αἰχμή*), about 4½ lbs. in weight, with a spike (*σαυρωτήρ*) at the butt-end.
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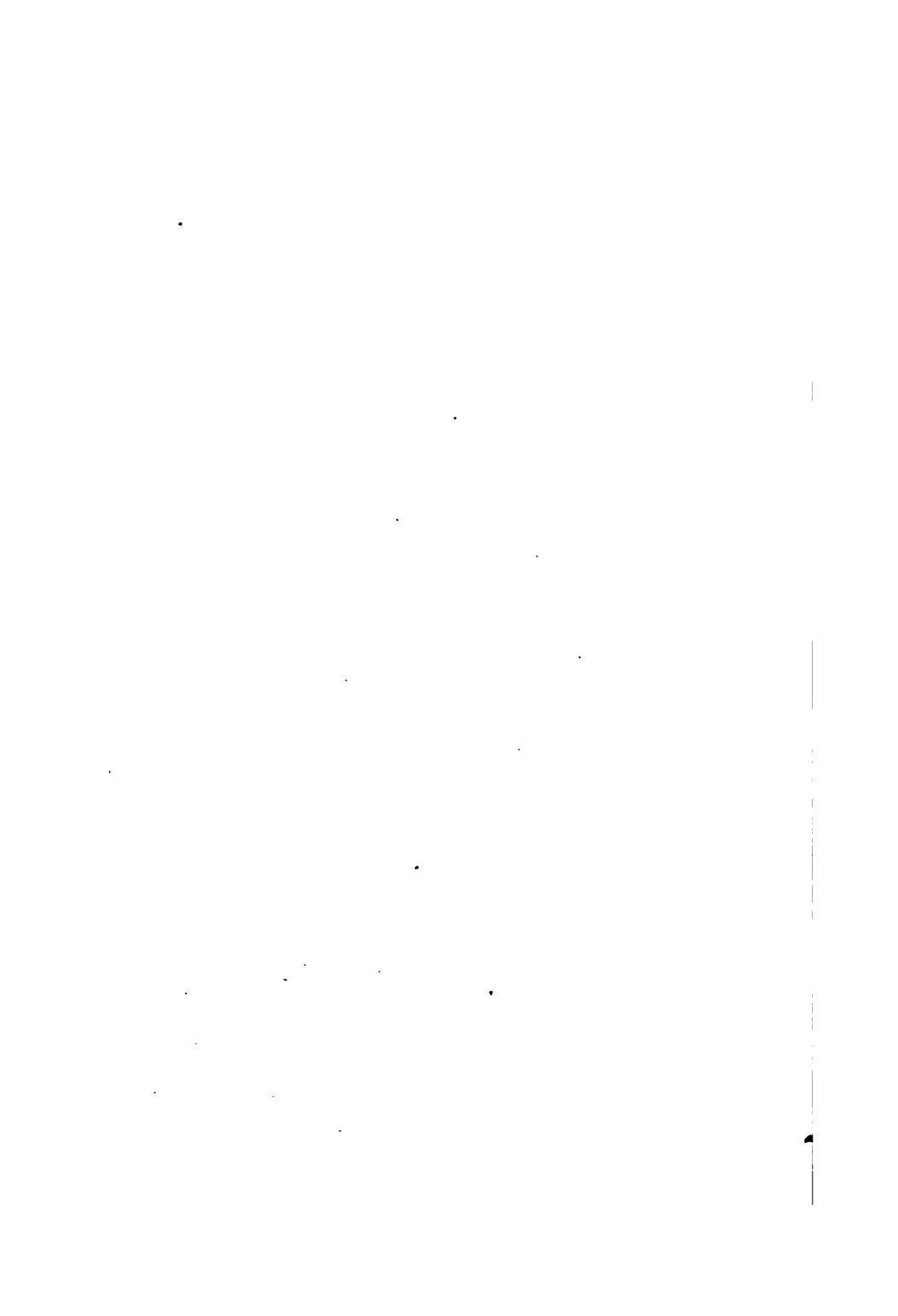


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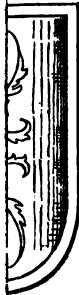
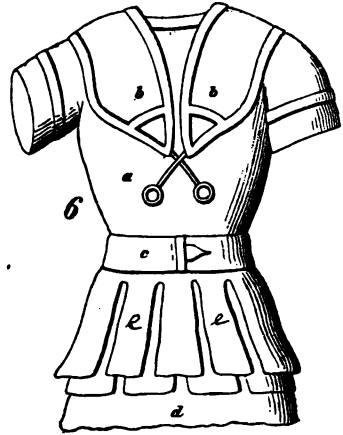
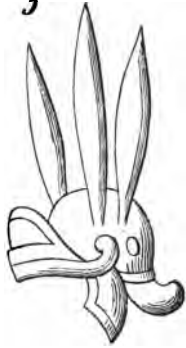
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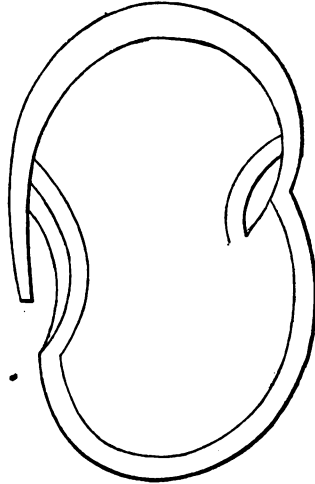
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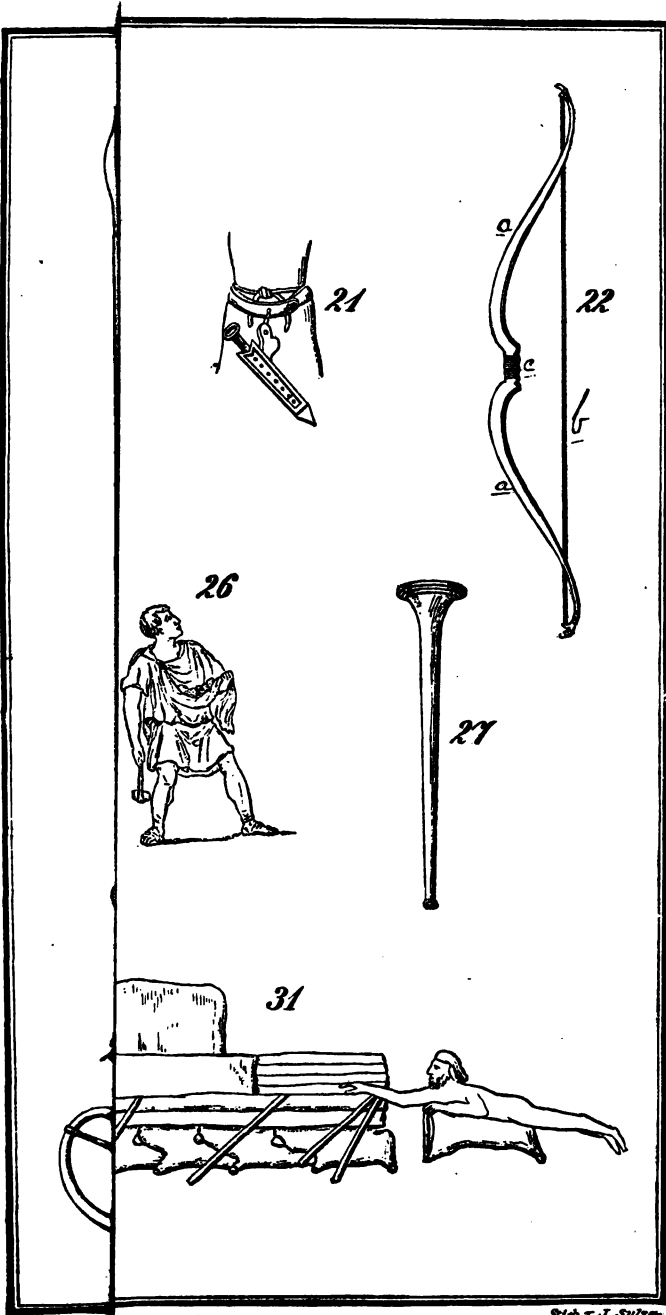
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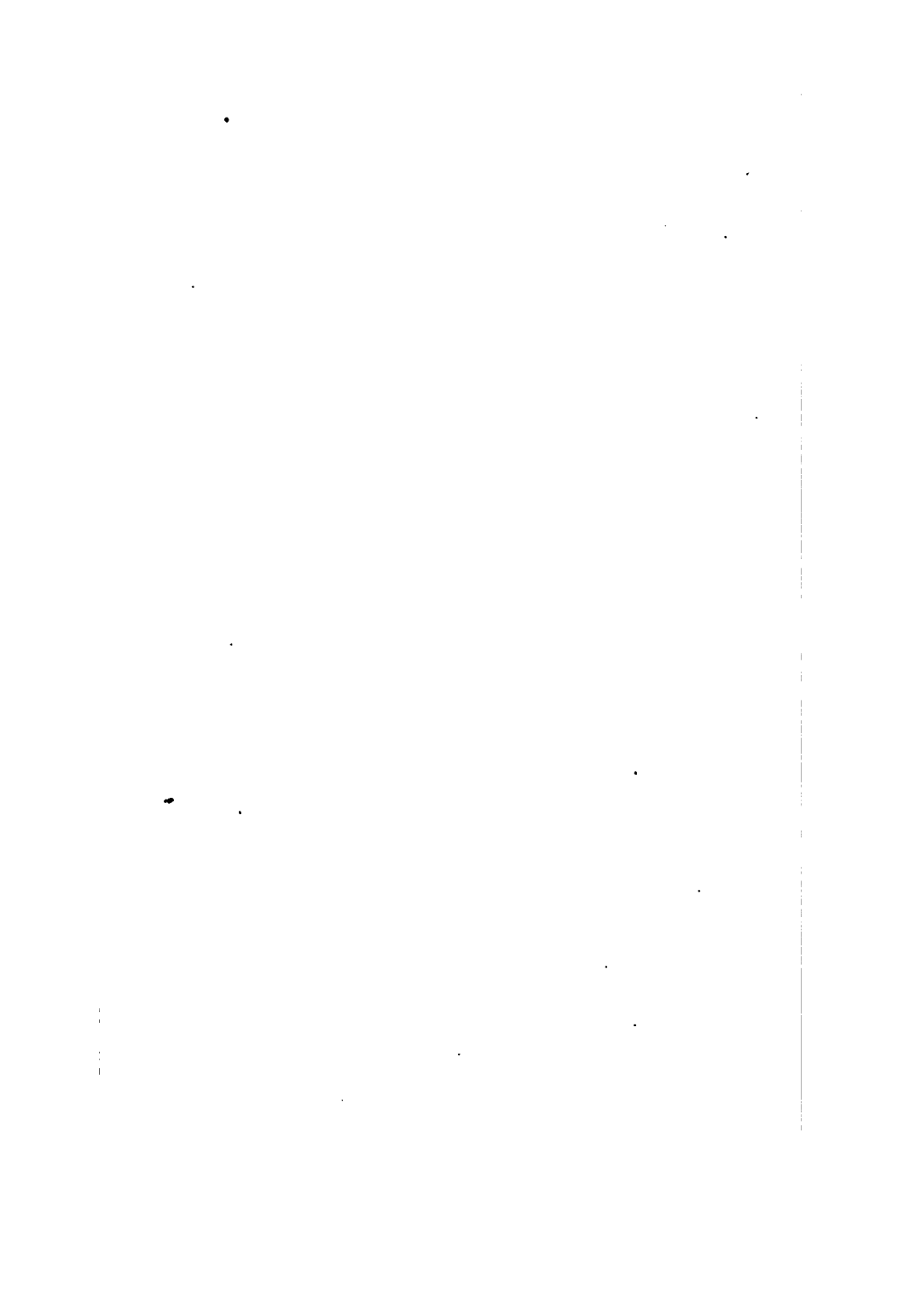


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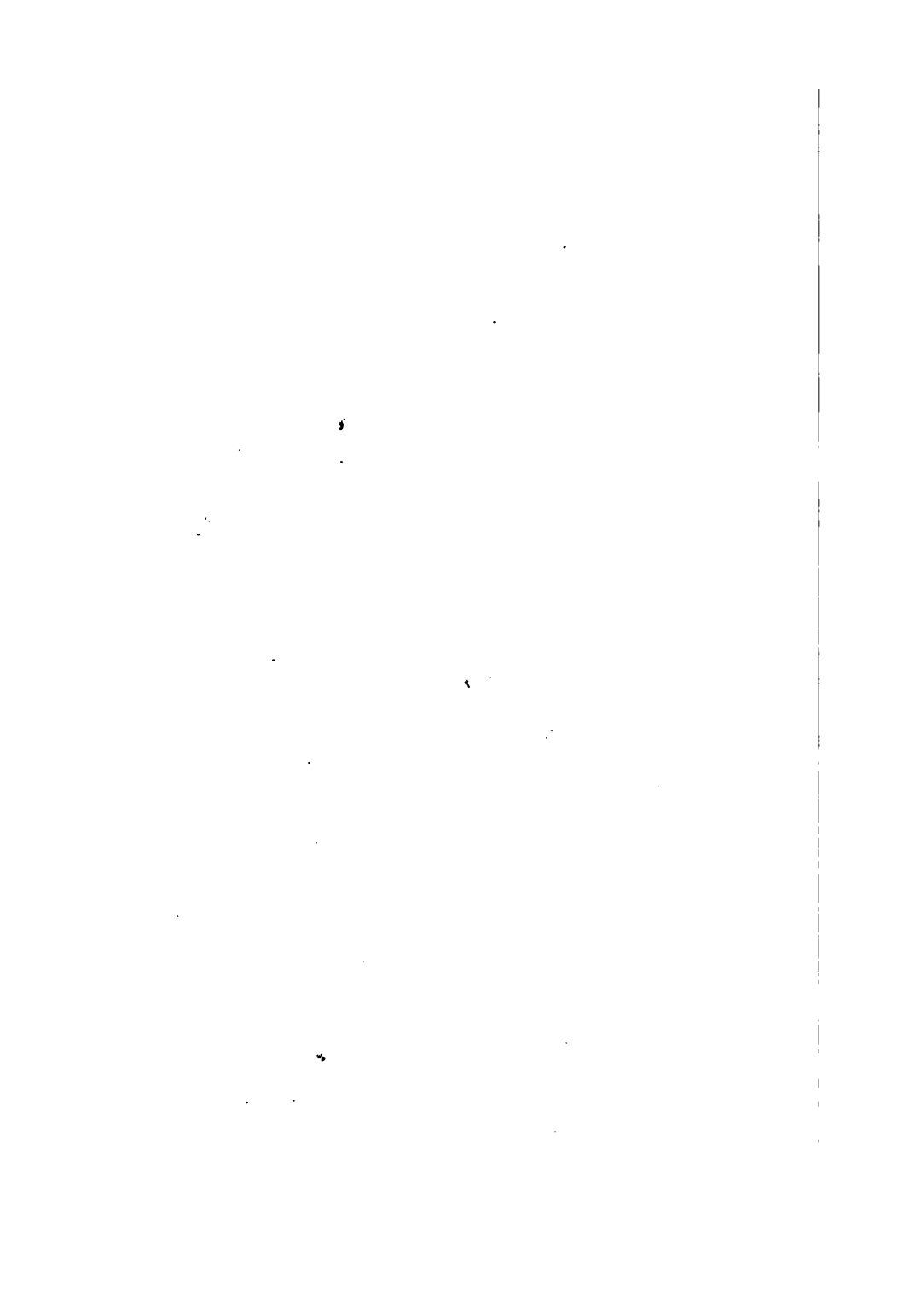
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